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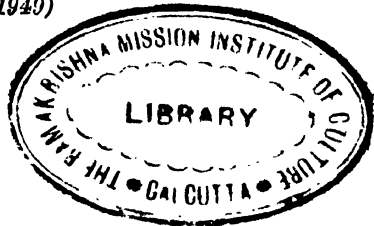
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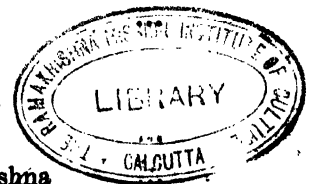
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WISDOM FROM WATER

The best of men is like water ;
Water benefits all things
And does not compete with them.

It dwells in (the lowly) places that all disdain,--
Wherein it comes near to the Tao
In his dwelling, (the sage) loves the lowly earth ;
In his heart, he loves what is profound ;
In his relations with others, he loves kindness ;
In his words, he loves sincerity ;
In government, he loves peace ;
In business affairs, he loves ability ;
In his actions, he loves choosing the right time.

It is because he does not contend
That he is without reproach.

There is nothing weaker than water
But none is superior to it in overcoming the hard,
For which there is no substitute.

That weakness overcomes strength
And gentleness overcomes rigidity,
No one does not know ;
No one can put into practice.

Therefore the Sage says

“ Who receives unto himself the calumny of the world
Is the preserver of the state.
Who bears himself the sins of the world
Is the king of the world.

—Laotse : THE BOOK OF TAO

The rain-water never stands on high ground but runs down to the lowest level: even so the Mercy of God stays in the hearts of the lowly but drains off from the hearts of the vain and the proud.

—SRI RAMAKRISHNA

RAW MATERIAL FOR A REVOLUTION

Like the flash of lightning came Realisation

-- *Kenopanishad*

Revolution, the larva of civilisation

— *Victo Hugo*

At least thrice in modern times were we tempted by the cry that we were in the midst of a revolution and thrice were we disappointed. When the machine came in the small hours of the eighteenth century, the rumblings of its wheels were acclaimed as the harbinger of a revolution. Then came the spread of popular education and then, in our own times, the Atom bomb which made history at Nagasaki and Hiroshima. The Atom bomb did bring in a revolution in the technique of destruction and may create a revolution in the technique of construction if men become sane. If by revolution we mean a change of heart in man, in his attitude towards life and fellowmen, then nothing worth the name was brought about in him by these so-called revolutions. They changed the outside of man but did not touch his inside. Instead of learning by his bitter experience (and what does it profit a man if he has a whole world of experience and does not learn by it?) there grew up in him an utter lack of respect for life, a corroding callousness and perversity of heart that made him a polished brute. The more things change, the more are they the same. What a great wisdom in these words! There is talk of a third world war in the visible future; but what makes us awfully nervous is not so much the talk of a war as the talk of a revolution, this time from the ranks of the socialists. When they talk of revolution, we are afraid we will have to change lock, stock and barrel. We are afraid that our capitalistic way of life and thinking will have to go and along

with it many more things dear to us. This causes us severe head-ache, not so much the talk of war which we know for certain cannot change us.

We talk of revolution and at the same time in our minds we are sure that it will not come: this is the intellectual duality or dishonesty we indulge in today. We have learnt to say that revolution to be revolution must be evolution, that one fine morning the evolution of the human race will be complete and a new race will emerge. We quote passages from scriptures where they have stressed the importance of the time-factor in spiritual evolution, *Kalena Atmani vindati*, (in the fulness of time, he attains illumination in himself). We fully agree with the Lord when he says that he himself is the time, *Kalosmi*, and raise our righteous protest against all haste, against change taking the role of a revolution. All this is good and sweet argument. But where has it taken us? This idea of revolution as evolution, this slavery to time-sense has pushed us down in the ladder of evolution. In the East this slavery to time-sense has produced the habit of falling back on past glories and in the West, the habit of looking wistfully into the future for the Golden age. For those of us in India the millennium was in the past: The Kritayuga was the Golden age. For the occidentals thinking in the Christian way and believing in the second coming of Christ, the millennium is in the future. Both miss the present which is really golden. They forget that postponing the Golden age to the future is not

the way to usher it in. If we are to change we must change *now*. A revolution breaks in on us ; it never comes leisurely, slowly. Unprepared as we are for a change here and now, we either fall back on our past or wish for the future and are thus irresponsible and irresponsive to the present.

From Russia has come a very significant idea that man can change here and now, not simply individually but *en masse*. They call that revolution. They say revolution in the future is an illusion. Russia argues thus: The change of water into steam or ice is not a process, but a revolution. It changes by a sudden jump. What is possible in the plane of matter, must be more than possible in the human plane, as conditions for change in human beings are more propitious. In human beings the faculty to discern the good and the will to change over to the good are in themselves powerful factors to initiate a revolution and promote it. On this fact Russia constructs its faith in a total revolution in the human world, a revolution that will mean the banishment of the capitalistic way of life and thinking and which will usher in the socialistic way of life and thought.

It may be argued against this that water is heated for a time before it turns into steam and heating takes time and so it is a process and not a jump. To take another instance, a raw mango becomes ripe in time or a sinner becomes a saint in time. To this we answer: In all these cases are we not mistaking the preparation for the actual change when we say that the change takes time? The actual change of water into steam takes place in one-millionth of a second. And in the case of the mango also there must have been a moment when the whole mango was all raw and the

next moment ripeness touched it. The hagiology of saints is an eloquent testimony to the lightning revolutions that have changed sinners into saints.

Indian wisdom has made signal contributions to the idea of change as revolution. The spiritual realisation that is pictured in the Hindu scriptures and exemplified in the lives of mystics and saints is the perfect picture of a revolution. The prophets and saints were themselves revolutionaries who with a touch or a word not only revolutionised individual life but the life of society. How picturesque and vivid is the description of the illumination in the *Kenopanishad*. 'It (Brahman, the Reality) flashed like the lightning, as the eye winketh. It is to be specially noted that the *Kenopanishad* uses the words 'lightning' and 'the winking of the eye' to emphasise the idea of the suddenness of the change that sweeps over the devotee. The Gita tells us that the man of evil ways when he takes refuge in the Lord achieves the *summum bonum* in a flash. (*Kshipram bhavati dharmatma sasvat santim nigachchati*) The Gita uses the word *kshipram* (soon), specially to point out that the spiritual transformation comes in a flash. Soon, he (the man of evil ways) becomes righteous and attains eternal peace. Do thou, O son of Kunti, proclaim that my devotee never perishes. In another context the Gita brings out the sudden nature of the spiritual revolution by the word, *chaiva*, which goes to show that the transformation is here itself, in this body. But nowhere is the idea of revolution drawn in such impressive way as in Advaita Vedanta, the summit of Hindu wisdom. According to Advaita the present state of man is a state of ignorance. When knowledge comes and it comes as lightning—

ignorance vanishes in a flash. There is a revolution, a revolution that draws out hidden sources of our power and vitality to solve our problems.

What will be the character and shape of a benign revolution in India? A benign revolution must canalise the vitality of a country's culture and harness it for protecting and nourishing its culture. The soul of India's culture is a genius for synthesis, for assimilation and absorption. How many wonderful revolutions India has worked up with this genius! She absorbed cultures, alien to her soil and nature, she learnt foreign methods of education. Indian culture is no longer the same as of old. She is now an amalgum of Hindu, Islamic and Christian strands. No true student of India's cultural history can deny this. Yet this cultural revolution is not fully successful. If it were so, the division of India would not have taken place, the mass-killings and abductions that have blackened the fair name and history of India would not have taken place.

Why is it not successful or complete? The blood of Indian culture today runs impure and weak in our veins. Its vitality and its capacity to kill disease germs are at their lowest. In consequence, the different strands that constitute the limbs of the main body have started claiming superiority for themselves. Even as so many parts of India, just after the dawn of freedom, wanted severance from the Mother and complete independence and self-determination, the various cultural

strands in the Mother culture have begun to claim self-importance. Such a cultural disaster has not overtaken Indian history before. Let us not quarrel and fight over the sources of good, whether it came from Tamils or from Aryans, from Brahmins or Non-Brahmins. Let us accept it and be benefited. The tendency to claim superiority is not a sign of culture. Let us not forget this fundamental fact.

The world is moving towards a classless society. And if anything like a classless society would be possible, it would be a society of culture and not of caste. How can India shelve this problem of cultural conflicts that has been distressing to many who are thinking in terms of national well-being.

India has got the raw materials for a benign revolution: her cultural integrity, the dynamism of her masses, her faith in revolution as revolution and not as evolution. But the *elan* that should initiate such a revolution has been dissipated by quarrels about superiority of the different cultural elements and mutual disparagements. Freedom has come to us to strengthen and purify the blood of our culture and to make it course through our veins quicker than before. Let us not forget that. Let us vindicate the soul-force of Hindu culture, her synthesis, her vitality for assimilation and absorption. If we do so, we would bring about a real and benign revolution in India whose vision and energy would forge a new era and a new society.

THE CRISIS IN RELIGION

By P. CHENCHIAH, M. L.

The present condition of world-religions and their hold and influence on its followers demand serious and anxious consideration. Events have happened in our generation which ought to open our eyes to the parlous state in which religions stand. Two world wars in one generation in the West where Christianity was established for centuries and the communal wars attended by the uprise of the beast in Man in India—culminating in the assassination of Mahatma Gandhi are portents that call for deep heart-searching from truly religious men. It may not be even accurate to say that a crisis is brewing in religions or, that religions are passing through a crisis. It may be that the crisis has proved fatal to religions. This article is written in the hope that the situation can still be retrieved and religious men awaking betimes to the catastrophe which a world without God and religion naturally and inevitably brings upon itself will meet together setting aside petty conservatism and bigotry, take counsel and steps to save religion from dissolution and disintegration.

Religion and Mankind

That religion in the higher sense of discipline and transformation of life under the magic of a vision of God, exists today, may be doubted. The customs and the samskaras, the rites and rituals, the stories and mythologies which we fondly hope will transmit the fire of religion to the society at large, now labelled with an opprobrious term, masses, have failed to do so. The rites, rituals, the Puranas, Vedas are there but they do not function and impart vital energies of Religion to man as they were

intended to do. *Mahabharata* was called the Panchamam Veda because it was designed to communicate to classes who are forbidden access to Vedas—the sacred knowledge. But who reads the *Mahabharata* and who if he reads profits by its religious teaching? The *Bhagavata* was intended to convey the abstruse truths of the Gita philosophy to the man-in-the-street in the pictorial form but then again who reads the *Bhagavata* now-a-days and who, even if he reads passes from the story to the truth conveyed by the story, from the picture to the truth pictured. The ordinary Hindu reads the *Bhagavata* as story. It pleases, but does it challenge or change? The fact written in letters of fire cannot escape even they who run. The Gita inculcates Nishkama karma. Look at our political life, our commercial greed, our supreme selfishness, corruption at every turn, just at the time when the Gita has become the most translated and easily available book. Does anybody suspect we are the race that produced the Gita? If Gandhiji was assassinated by a refugee who has suffered in Pakistan, or India or by a fanatic of a religion opposed to Hinduism, one could understand the crime, though for that reason it does not cease to be any the less atrocious. That in communal warfare we should lose every trace of humanity and culture and descend to the slaughter of children, rape of women, murder of innocents proves how little hold religion has as an ennobling and reforming power. It survives as acerbating and goading irritation of communal sensitiveness. It brings out not God but the beast in man. The death of Mahatma Gandhi at the hands of

an educated Hindu carries the confirmation of the impotence of religion and education and the press who control and direct human passions, in evolving higher men. The occasion calls for heart-searching and not for avoiding the challenge by treating the actual offender as misguided. Political terrorism is rarely individual in modern times. Behind the assassin's dagger there exists not only a ramifying organisation but also a political philosophy having the value of religion. The failure of traditional religions, the emergence of political religions are both symptoms of a wide disease. An Indian's normal religion may be Hinduism or Christianity and his true and effective religion may be politics. In other words, sacred religions are being replaced by secular religions in the modern world. All religions, Christianity, Hinduism and Islam alike have to face this crisis. The religion of the modern man is political—is either democracy, or Fascism or communism. Religion can never recover its primacy till it dispassionately analyses the causes of this crisis—for this change of faith and loyalty from God to state, from love to force. New religions are rising ousting the old. The internecine wars, animosities and suspicions of religions are disastrous in the face of new powers that are encroaching the domain of all ancient religions with equal impartiality.

Look at it from another standpoint

I have interested myself of late with movements that are seeking to restore communal harmony in South India—associations like International fellowship, Harmony Councils. I move, I may say, at the confluences of three communities, Hindu, Muslim, Christian and hear discourses on these religions by men of

goodwill and humanity—men who are striving for fellowship of faiths. One interesting fact has emerged to which attention may be drawn.

In the exposition of their respective religions each one of them has stated that his religion stands for peace and brotherhood. The very word 'Islam' means peace. Peace and brotherhood are inculcated in the Koran as fundamental tenets. The Hindu with equal assurance emphasises the fact that each Upanishad begins and ends with Santi, peace and that the doctrine of self as common to all men carries with it the necessary implication of unity and brotherhood. The Christian, not to be outdone, points to the Song of Angels announcing the birth of Jesus to the Shepherds; 'Peace on earth and goodwill among men' and argues with cogency that peace and goodwill are cardinal notes of Christianity. The hearer of these expositions wonders why with this chorus of peace and goodwill in the scriptures, the communities in India have returned to the law of the jungle and are fighting each other, with a ferocity and barbarity so much at variance with the primary tenets of each religion. The situation can only be explained by reference to the simple fact that religions and scriptures have no intelligent hold on the followers. What majority of men follow in life is not the tenets of formal religions to which they say they belong, but their own natural inclinations under the guise of banner or sanction of Religion. When God ceases to create men after His image and man creates God in his image, when religion ceases to mould character and instead human passions mould the type of religion—when religious men are free to set up a God of wealth to suit capitalists, a God of passion to justify their own

THE CRISIS IN RELIGION

passions—they reach a stage when it may well be held that religion has ceased to function or influence. Where life struggles with tendencies of death in man and religion, a crisis intervenes in which life or death wins the victory, while we bury dead men promptly—we embalm dead religions and worship them with great zeal simply because as dead religions they make no demands and suit us remarkably well.

Time has come for each religion to make an honest enquiry how much of each religion still lives and operates and how much of it forms a worship of the ashes of dead religion. Since every great religion has suffered this process, the enquiry commends itself as an enquiry into the causes of decline of every religion. No religion can maintain its hold long after it has ceased to command, control, shape human character. It can still survive as a mask hiding reality, not as a face expressing life. Why religions which at their origins commanded loyalty and got it, slowly, lose their power, constitutes an essential enquiry demanded by the signs of the times, which can no longer be evaded in the interest of religions themselves.

History of decline of power in Religions

A remarkable fact confronts us in the growth of each religion. The followers of each religion locate the golden era or epoch of the faith at its origin and regard the subsequent history as gradual decay or decline. In this respect our reading of religious history differs from our reading the growth of individual persons. We locate in individuals the fullness of growth, power and potency, unfolding of energies in the period of youth. The graph of life rises sharply from birth to youth and then declines gradually, from youth to middle

age and old age. The graph of religion has its heights in birth and flows in gradual descent. All religious reformers have used the slogan 'back to the source.' The Christian aspires to go back to the apostolic age, the Hindu to the Vedic age. Religions thus carry in their hearts a conviction of entropy—of gradual decline of power, decay of strength. That to a large extent this reading of history corresponds to reality can hardly be questioned. If we want to serve our religion, we have to study the causes of this Karma of religions which subjects it to the law of gradual diminution and ultimate death. Buddha states the religious problem in relation to life as a search for the arrest of this repeating cycles of birth, growth and death. Someone has to do this service to religion and ask and answer the question, why do religions grow and decline, hold and lose their hold, order or are ordered? On a right answer to these questions depend the future of religions.

If men from different religions oppressed with the sense of loss of the hold of religions on men and clearly conscious that the doom threatening mankind can only be averted by the effective intervention of religions meet, how are they to proceed? It will not serve for each religion to beat its own drum or declare its own glory and self sufficiency. For, we are faced with a task and have to justify ourselves by the way we meet and accomplish the task. Claims help us very little. Great as has been the progress of natural sciences, the very achievements of science have induced doubt as to the end of humanity led by natural sciences. We need not speculate on the matter nor quote religious men who may be regarded as prejudiced on this question but appeal to devotees of sciences who saw in it the salvation of mankind. Wells, after preaching

the Gospel of Sciences for the best part of a useful life, died with the words 'that man has reached the end of his tether and *homo sapiens* are nearing their tragic end'. Joad, one of the 'brain trusts' of Britain, a philosopher of poise and balance, endorses the verdict of Wells on a different ground that the knowledge of man has outrun his wisdom and he will drown and perish in the excess of knowledge. Says Churchill, 'There never was a time when the hope of immortality and the disdain of earthly power and achievements were more necessary for the safety of the children of man.....and that without an equal growth of mercy, pity, peace and love, science itself may destroy all that makes human life majestic and tolerable'.

Evidently the faith in science has suffered an eclipse and jubilant hallelujahs have given place to sober pessimism. Prof. Broad delivers himself thus 'I cannot understand how anyone with an adequate knowledge of physics, biology and psychology and history can believe that mankind as a whole can reach and maintain indefinitely an earthly paradise. Such a belief is a sign of amiability in the young but of imbecility or wilful blindness in the mature. An equally learned professor asserts that 'the evolutionary impetus which carried our ancestors from the level of ape to modern man seems to have spent itself by the middle of the paleolithic period, say 30,000 years ago. There is little doubt that in the main humanity is still yahoomanity'.

Plainly then, excommunicating religion has neither saved mankind from evil nor brought it to its salvation. Science which ousted religion has not inspired even the scientists with the hope of saving humanity. From the diagnosis of the modern wise men, what man needs to meet

the situation created by the rapid increase of knowledge is to bring up the moral and spiritual advancement to the level of physical sciences. Each religion has to run in its realm, a neck to neck race with science and state and not adopt a static attitude of perfect and immovable wisdom. Religion will do well to tackle the job along with science and cut the cackle. Religion has to outgrow the incurable habit of talking too much and doing little. Mouna alone will not do. Karma is essential.

We have to dissect the phenomenon as a whole, as Buddha has done and like him find the causes that lead to the ossification and petrification of religions and learn why religions suffer at a very early age from high blood pressure and succumb to the disease. Next, religions have to be humble enough to learn from several of its successful rivals why power has gone from itself to its competitors. Both science and state have lessons to teach religions if they are not too proud to learn, and realize that we can preach only when we learn. That religions suffer from a sort of creeping paralysis can be seen from the history to Hinduism and Christianity alike.

Wave—Motion in Hinduism

That at the sacrifices of the Rg Vedic period Indra appeared and the persons for whose benefit the sacrifices were performed believed that their prayers were granted seems to be the natural inference from the intensity of belief that characterised the whole institution and its continuance. That any priest carried on the mimicry of addressing non-existent Gods and offered them sacrifices puts a strain on our credulity. If the beneficiaries of the sacrifice did not think that their prayers were granted these costly sacrifices could not have

been carried on for centuries. But this faith, actual, real and sincere at one time faded away as the genesis of Upanishadic revolution bears ample testimony. The Purva Mimamsa school itself shows that doubts as to the reality of Indra arose in the sacrificial priests themselves. How did this decline and final obscuration happen? Three or four reasons may be gathered from the conditions of Upanishadic revolution. First that the Rg Vedic sacrificial cult passed away not by reason of any defect in itself but on account of its perfection. The aspiration for something higher and different from Rg Vedic religion arose because the Rg Vedic religion fulfilled itself. The Hindu, because he scaled a height saw further heights hitherto invisible and because he saw new prospects, the desire to move away from where he stood arose. Cattle and rains and conquest over enemies - these by the very fact of acquisition and realisation gave rise to higher aspiration. The man whose prayers were heard and got cattle and wealth became dissatisfied with wealth as the *summum bonum*. Secondly the Rg Vedic sacrificial cult was an aristocratic institution and did not belong to the people. It was a cult of highly trained priests and wealthy kings aspiring for larger conquests and territories. Like all aristocratic virtues it died of refinement, specialisation and anaemia. Thirdly the attention was not throughout fixed on the original sources of life but by several imperceptible moves slid away from the original source. Indra was the centre and circumference of the sacrifice. Slowly the priest displaced Indra claiming a capacity to summon him whenever he liked. The priest who eclipsed Indra was in turn shadowed by mantra which was worshipped as the sound source of mystic

power. The sacrificers lost direct touch with Indra—after secondary contact with him through priests, altars, mantras; ultimately lost Indra altogether when priests, altars and mantras in his place became his substitutes. Fourthly a religious experience which at the critical stage seemed to have met human needs may on consideration and reflection lead to a conclusion that the experience was not, all that one felt about it. The first raptures turn out to be over-raptures. One could not imagine that every mantra brought Indra to the altar and every prayer received an answer. At first it seemed so. But as days passed on the religious man doubted whether the original experience corresponded with reality. In some shape these four factors in different forms in different religions and in a generalised form in all religions will be found to be the operative causes for the decline of power in religions.

The early Upanishads by the glow and fervour of its utterances convince any impartial reader that a great discovery was made and a great end was achieved—that the 'Sat' beyond all appearances, was discerned and the oneness with it realised. Yet we find a few centuries after the religious world followed Buddha who denied the fundamentals of the Upanishads, the soul and their identity. Why did this happen? Why did the early rapture and conviction fade away? Here again we have the repetition of the four causes. This union with Brahman seems to make this world, this life, illusory, devoid of meaning and significance. While we rejoiced in the discovery and union with Brahman, our joy was gradually tempered by the parallel realisation that the gaining of one reality meant loss of another reality. Salvation turned samsara into an intolerable, inexplicable conundrum. The mind which

struggled to get out of life when Brahman was not known, sought to get back its hold on life also once he was known. The longing for union with Brahman when realised created a new ambition for life in its totality. Second, Upanishadic religion and Yoga was as high brow and aristocratic as Rg Vedic sacrificial religion was. It had no roots in common men. While at the beginning Yoga was open to kings as well as to cart men, when once attained, it isolated him from humanity. It turned on its own premises and created a longing not for escape from life into reality, but for holding them together, and be a *jivanmukta*. It was also found that the rapture of experience, difficult to attain and more difficult to retain when attained, incapacitated the attainer to take his place in the normal world. Ethics suffered and this absorption of the individual in Brahman depleted existence of its meaning and charm. Thirdly here too the secondary replaced the primary, the Yogi gradually replaced Brahman and the aspirant worshipped the Yogi and described mystic circles round him forgetting that what he wanted was not the Yogi but Brahman. Then the attention fell on the mechanical means and mind clung to *sadhana* as an end in itself. Brahman lost a good deal of his power in the Yogi and Yogi a good deal of power when men read text books on Yoga instead of looking to the Yogi for instructions. The power declined because it created a lengthening chain of rings and direct contacts were lost.

Fourthly the certitude that in *samadhi* Brahman was attained—at first perceptual and axiomatic, dimmed when it became a matter of inference and logic based on the experiences of others. The suspicion sprouted whether in *samadhi* one really fell away from the world or became united

with reality. Since the experience took place in the unconscious condition, the mind when it returned to consciousness could not distinguish and make grades in unconsciousness, and felt it was possible that what it attained to may have been equally a bliss of annihilation or *ananda* of absorption. The only rational explanation for the immediate and enormous success of Buddha with his emphasis on ethics and *nirvana* and the relegation of Brahman to the background can be that the original certitude of having reached and realised Brahman gave way under the stress of reflection, criticism. I need not point out how Buddhism in its turn succumbed to the same forces of decline from which it sought to save man. The story goes on—this struggle of attainment and decline, of hope and doubt, of certitude and scepticism till the tired soul seeks repose in cessation of all efforts, aspiration and hope. The Shiva-Vishnu worship in temples gave to India a democratic faith, a faith for the masses but it gained its extension at the cost of its intention. Gods are in the temple to be seen and served any day—the world is with us to be seen and contacted everyday. But the strain of transcendental aspiration, the ambition to take wings and fly—the exertion to become one with the One was illusive, not permanent—was attained and lost. Why escape life and why attain God? Idols that do not challenge like living gods and life without aspiration after the unattainable and unreachable was at least natural and without tensions. We attained the peace of the grave—of unchanging *vigraha*, of unaspiring life. *Nirvana* in another sense of uninspired ambitionless, inert life—*nirvana* of the stereotype—of the inert stone, not of the living soul is easy for all. If religion is aristocratic it

dwells on Himalayan heights and dies of rarefied atmosphere. If it becomes popular and descends to the masses it dies of the diseases of the plains. This is the paradox we are left with for which an answer has to be found.

Downward Course of Christianity

Christianity in its historic manifestation did not escape the karma of religions. The original impulse and impetus of Christianity was Jesus of Nazareth. During his life time his disciples, twelve in number, had direct contact with him and received from him direct and unmediated knowledge and power, spiritual sustenance. When Jesus died, rose and went away, this original source was replaced by the internal one, Holy spirit. Holy spirit was as real as Jesus. Jesus dwelt outside the disciples, Holy spirit in them. With both they had direct touch. With the strength of new inner power, overshadowing and directing them, the disciples became supermen, were mantled with invincible power, faced death with a smile, lived with glowing love. Saint Paul who had a special contact with Christ after his death spread Christianity practically in all the centres of the Roman Empire. Thomas, if tradition could be trusted, planted Christianity in Asia. Phillip transmitted it to Africa. Some disciples propagated the religion in Palestine. Not all the twelve were required to light the fire of new life in the then known world. Half of the twelve were more than enough. So far the disciples were in touch with the new power that initiated Christianity. Slowly we observe that the churches transfer their attention from Jesus to the Holy spirit and then to the apostles. The church was apostolic—Pauline or Peterine. Doctrine begins to replace life. In Jesus the word

became life. In apostles life was becoming the word. With the entry into Roman Empire and state persecutions—the attention shifted to organisation, to the church and church officer—to the defensive formations of christians. Life and word gather another coating of organisation. Still Jesus was the vision and hope but no longer direct and immediate. What the christians saw was not Christ but reflections of Christ in the church and in the Bible. What they came into contact was not Jesus but an exact replica. It is from the reflection they got power and that power was not the power of reality but of reflection. The early disciples of Jesus were those who saw the full measure of Judaism and because they stood on its peaks, wider horizons opened and higher ambitions entertained which were fulfilled in Jesus. In a sense the necessity of Christianity arose from the realisation by some of the Jews of the destiny prescribed for men in Judaism. When Jesus came the disciples perceived and felt the new power so much that all their aspirations were indubitably met and satisfied. The power of Jesus to save admitted no doubt. But as the mind loosened its grasp on Jesus and fastened it on substitutes or secondary embodiments, apostles and church the power weakened and original satisfaction lost its immediacy and doubts began and a new hope for a second coming of Jesus was entertained. The exigencies of fight in organised form involved the copying of the Roman political model of an aristocratic order of priests as rulers and the mass of christians as subjects. Thus once Christianity began its historic course, it came under the operation of the very force it sought to overcome. In these respects a close analogy exists between the history of Buddhism and Christianity in the

matter of, how each of them gained wisdom at the cost of life, numbers by sacrificing quality.

A comparative study of religions in the aspect of their growth and development impresses on us the fact that every religion starting with a new unveiling of power and illumination, a gospel of redemption for all mankind, loses its vital energies and slowly ceases to animate throughout its body. The followers move away from the original regeneration by gradual degrees. This takes one fundamental form. The circumference is not connected with the centre at every point but a circle is formed by point to point contact of others around those who were originally in contact with the centre. Institutions embodying a certain amount of original thought mediate and in the course of time the chain of institutions holding less and less power lengthen prolonging mediation and diminishing the original impetus, till at last religion becomes the shell of the original faith, totally lacking in moulding power and challenge, capacity to evolve loyalty, but worshipped and admired for the very reason of its defects and infirmities. The popularisation of faith at the cost of the ideal is another side of the medal. The original followers made tremendous efforts and sacrifice to gain the new religion. These were regarded as men of destiny and the moral demands are lessened and toned down to the capacity of ordinary man. Religion always begins as the uplift of ordinary man into superman, gradually descend to a lower level accommodating religion to popular mood. A Puranic religion springs which has no challenge to the will, no claim for discipline, no demand to sacrifice but offers a simplified magic, devoid of moral uplift. Bathe in a river or visit a

famous temple, worship the relics of the founder, die in a sacred place, utter a sacred name—salvation will be granted. This combination of popular disinclination to mount upward and ecclesiastic desire for power spells the practical death of a religion.

Religious innovation has to take place in all religions in two directions. The central experience should be reproduced in every man without substitutes and mediation. There can be and should be no substitute for Christ or samadhi and every christian and Hindu has to come into touch with them directly and not through books and samskaras. Relating every follower to the centre is the first condition of recovery of original power for religion. Every devotee must drink of the original fount and not from cisterns which store up the water. The sense of the spiritual, the reality of God must be won back and for that purpose methods suitable for the times devised. Simplification of religion is invariably a falsification. We can no more win higher life without discipline, sacrifice, moral elevation than we can fly without wings. To fill the populace with illusions and teach them that heaven could be attained without striving to realise moral ideals, by magic samskaras—is to sin against holy spirit—a sin for which there can be no forgiveness. By the time Buddhism came to Ceylon the study of *Thripetikas* and a rigid spiritual discipline were insisted for the monks ; but the worship of relics—the tooth of Buddha and a branch of Bo-tree and service of monks were enough for salvation of the grihastha. No wonder sooner or later the monks sank to the level of the people to whom they stooped and themselves ending in worshipping teeth and trees. The lesson is writ large in history

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THE FUTURE OF THE HINDU RELIGION

By SIR C. P. RAMASWAMI AYER

On Sunday, March 7, Sir C. P. Ramaswamy Ayer addressed a public meeting in the chapel of the Ramakrishna-Vivekananda Center of New York on 'The future of the Hindu religion'.

Swami Nikhilananda, the Swami in charge of the Center, introducing the speaker said :

'Religion has played a unique part in the creation of the Hindu culture and the Indian nation. The Hindu way of life has been determined by the eternal principles of the Hindu Dharma. Art, literature, politics, sociology, and other branches of Indian civilization bear the impress of religion. The national ideals of India, renunciation and service, have been inspired by religion. India's message to the world has been spiritual. She is the mother of two great world religions : Hinduism and Buddhism. It is due to this strong religious consciousness that Hindu society has preserved itself from the iconoclastic spirit of Islam and the materialistic culture of the modern West. True Hinduism, as expressed in the Upanishads and the Bhagavad Gita, is based upon principles which are not in conflict with scientific method or the human aspirations of modern times. Popular Hinduism of today has inherited many of the superstitions of the past few centuries. It will be a distortion of history to condemn a culture for five hundred years of failure and by-pass its five thousand years of triumph. After several centuries of suppression, the Hindu consciousness has begun to reassert itself. No one can destroy it without impairing India's national consciousness itself. India will have peace and prosperity within her borders, and respect abroad, only when she is true to her spiritual heritage. The Indian national leaders at this critical moment of

her history should remember that he who sees longest into the past of a nation can see farthest into its future'.

The following is a summary of Sir C. P. Ramaswamy's speech.

It is not essential that a religion should be connected with any particular belief, dogma or ritual. Even those who think that they are free from all religious beliefs, often live immersed in certain states of consciousness which are really tantamount to religion although they may be termed socialism, nationalism or even rationalism. It is the kind and tendency of thought, and not the object of thought, which furnishes the test in such cases. All fearless search for truth with single-minded sincerity may be termed a religion and I propose to deal with this aspect of the matter.

In a recent book, the Archbishop of York has pointed out that the dominating fact of the religious position in the West is that the majority of the people had no contact with the church because of the difficulties in the way of belief and the failure of the churches to concern themselves with modern scientific developments or the problems and the injustices of modern society. He pleaded for men who, under vows of poverty, celibacy and obedience for two or three years (there would be no question of taking life vows) would, by the simplicity of their lives and directness of their preaching proclaim Christ and his gospel, bearing in mind that, after all, religion is founded upon an innate reverence for life.

The future of Hinduism is assured if it follows and develops the trend that it has followed right through its history. In many civilisations, philosophy or meditation on the nature and purpose of existence was ancillary to religion, but in India, philosophy did not lean, as elsewhere, on politics or ethics or on any system of theology or on the facts of history. Its first quality manifested from the time of the *Kathopanishad* was daring and courage in facing ultimate problems. 'Fearlessness is the supreme' is one of our earliest sayings. Secondly, Hinduism, as has often been remarked, is not a particular system but rather a way of life and it has given the fullest importance to all aspects of human existence, physical alertness to be produced and maintained by strict regimentation, intellectual suppleness and spiritual detachment being equally the concern of the religious teacher.

Properly analysed, Hinduism is absolutely undogmatic and as Sri Krishna said in the Gita, whoever follows any form of worship or adores any object with real devotion, finally attains to him. That there are no bounds and no limits to speculation is proved by the doctrines preached by the Buddha, by the Jain teachers, by Sankara and Ramanuja. One system of philosophy, the Sankhya, is silent about the nature and existence of God. Another acknowledged teacher, Jaimini, even denies God's day-to-day government of the world.

In spite of the many developments of the caste system and the restrictions on social life, opinion was always free in India. Furthermore, the doctrines of our faith are not only consistent with, but strangely foreshadow, the modern scientific theories. B. Croce has stated that thought is the only reality that needs to be assumed.

The process of thinking, the objects of thought are parts of the same total experience. Aldous Huxley in his *Ends and Means* has quoted a Christian mystic, saying: 'God in the depths of us, says Ruysbroeck, receives God who comes to us. It is God contemplating God.'

The inter-relation of the universe is implicit in our task and the fundamental commandment is that you shall realize your unity with all being, good being that which makes for unity, evil being that which makes for separateness. The doctrine elaborated by Alexander is that space, time and ultimate reality are an ocean whose whirlpools are particular objects, things being differentiated by complexes of motion.

A statement like the following made as a result of modern astronomic and atomic research seems to be a quotation from one of the commentaries of the Vedanta: 'Where certain physico-chemical complexes arise life emerges and thereafter and therefrom consciousness.'

The fundamental concepts of the Hindu faith are seen to be at one with the results of abstract science. From the earliest times the unity of the supreme governance of the universe, the attainment of the knowledge of that supreme by realising the transitoriness of the world and the need for renunciation are the basic facts of Vedanta. Believing this doctrine, the Vedantin also holds that the phenomenal world should be accepted as real and this philosophy leave to every man a wide sphere of usefulness. As Max Muller declares, 'It has room for almost every religion, nay, it embraces them all.' He continues, 'Even when the higher light appears, that higher light does not destroy the reality of the former world, but imparts to it, even in its transitory and

evanescent character, a fuller reality and meaning.' A feeling of common interest and the oneness and solidarity of the human race came naturally to the Vedantin and the philosophy has been built on the conviction that every being has its own function in Brahman. As has been explained by a commentator on the Vedanta, 'We must love our neighbours as our self, that is, we should love them not for what is merely phenomenal in them, for their goodness, or beauty, strength or kindness, but for their soul, for the divine Self in them and in us.' If these aspects are borne in mind, it will be seen that Ramakrishna Paramahansa and Swami Vivekananda are the logical developments of our faith. Instead of opposing, as do most religions, faith to reason and the stress and necessity of modern life, reason has, according to Vivekananda, to take its place with science in the front rank, to cooperate with material and spiritual progress, and the essence of its faith is the establishment of brotherhood amongst the

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that for great or low man, for saint or sinner alike there can be no substitutes for God, saviours, holy spirit, illumination. Religion is not worship but transfiguration by direct contact with God.

(TO BE CONCLUDED)

various religions since their harmony creates the eternal religion.

Every human epoch has its particular work. The future task of the world in view of its past history and its present complexities is and ought to be, in the language of Romain Rolland, to raise the masses, so long shamefully betrayed, exploited and degraded by the very men who should have been their guides and sustainers. Even the saint who has reached the threshold of final liberation must retrace his steps to help his weaker brethren who are lagging behind. This is what has been done right through the ages and is even now being attempted and accomplished. So understood, there is no inconsistency between faith and action. Action, according to the Gita, is not only a preparation but is a method of liberation. With renunciation, rejection of desire and egoism and the joint functioning of action with detachment, knowledge and devotion, the tasks of the future can be accomplished by the true Vedantin, and this, according to him, is the religion of the future. Such a religion is not exclusively appropriate to a simple agricultural society but can satisfy the demands and solve the problems of an industrial epoch where coordination and brotherhood play a more important part than in an individual form of society.

MIND IN THE UPANISHADIC PSYCHOLOGY*

By DR. P. T. RAJU, PH. D., ANDHRA UNIVERSITY

The discussion of the nature of mind in Indian psychology is made difficult by raising the question whether there is anything in Indian psychology corresponding to mind in western psychology, and the dependent question whether ancient India had any psychology at all. It should at the outset be asserted that the ancient Indians did not develop an independent subject called psychology, though their philosophical discussions generally included psychological problems. They had conceptions very akin to the western conceptions of mind; and provided the differences between the connotations and standpoints are not overlooked, it should be possible to present a systematic account of mind and Indian psychology.

Before attempting to define what mind is in Indian psychology, it would be profitable to ask what mind is in western psychology. In a paper like this it is not possible to trace the growth of the concept in the West, but few will deny that there is no common definition accepted by all the contemporary psychologists unanimously, some saying that it is a fact, some that it is an act, some that it is a methodological concept, some that it is a function, some that it is an epiphenomenon, some that it is a form of matter and so on. This confusion and chaos is increased when we add to it the meanings, viz., the finite and infinite Mind, in which some philosophers have used the word. When the meaning of the word is not fixed in western philosophy and psychology, it would be unfair to demand of the Indian psychologist to

say what exactly he means by the word. But there are phenomena which are called mental by most of us, which, like the western psychologists, the Indian philosophers of the ancient times studied in their own way.

Now, what was the method used by our ancient sages to study mental phenomena? It is direct perception, which we may call if we like, by the name introspection, though the method goes much deeper, as we shall see, than what the word signifies in western psychology. It is natural for psychology to begin with introspection, though methods should be invented, wherever possible, to supplement introspection. Introspection is primary, because it is its deliverances that can inform other methods what they are to study.

Now, introspection means for the western psychologist looking inwards by the mind. But this looking within is not carried to that extent where the subject of that looking is reached. That is why Hume said that whenever he wanted to perceive the self, he always stumbled upon some emotion, feeling or idea, and never came across the self. For the same reason, Kant treated it as a hypothetical entity, a regulative principle, and called it the transcendental unity of synthetic apperception. Bradley's dialectic against the concept of self involves also the same idea, viz., that the subject of experience cannot be experienced. In western philosophy and psychology, particularly among the moderns, it is practically taken for granted that the subject of experience

* Paper read in the Psychology Section, Indian Philosophical Congress, 1947.

cannot be experienced apart from an object different from the subject. When such experience is postulated as in Hegel, it is the result of speculative reason, not of psychological introspection.

The distinctive feature of Indian psychology is that it declares that the method of looking within can be perfected so as to make the subject itself of experience completely conscious of itself without residue.¹ It has its own metaphysics in support, into which we need not enter for the present; for the chief aim of the paper is to determine the standpoint of Indian psychology. It would be wrong to say that it did not use reason to establish its principles. No science can do without using reason. For it has not only to discover its principles, but also to connect them systematically. And psychology can be no exception. But the peculiarity of Indian psychology is that, generally, only after having discovered an inner principle, did it begin rationally to establish its reality. It may even be conceded that, in some cases, the principle was at first rationally established and then experientially discovered. In any case, the principle is not a result of mere speculation and is not postulated as only a principle regulative of some of our experiences, as only a hypothesis to explain some facts. For example, the principle of *Mahat* in the Upanishads² and the Samkhya is super-individual and cosmic and yet is to be realised within ourselves. It has the significance of the objective reason or Logos of western philosophers. It is not merely postulated as a hypothesis. Man is exhorted

to realise it, make it part of his experience.

For this reason, it would seem better not to call Indian psychology by the name of transcendental psychology. The transcendental in Kant is what is, hypothetically postulated, as a regulative principle of phenomenal experience, postulated as what is beyond experience and so as such inexperiencable. It is what transcends experience. The post-Kantians indeed attempted to treat the transcendental principles as constitutive also of our experience and as falling within our experience. But even for them, that these principles fall within experience is the result of speculative reason and so a hypothesis supported by their systems, and is not what the Indians would say a possible object of realisation. For instance, the *Mahat* referred to, is a possible object of experience like our emotions and feelings, though it may be an object of philosophical construction as well.

The same reason can be advanced against calling Indian psychology rational psychology. Kant devoted some of his attention to the subject and had little good to say in its favour. What rational psychology does in western thought is to deduce consequences from principles that are hypothetically postulated. For instance, it postulates the unity of the self, and from that unity deduces the consequences that the self is indivisible and indestructible and therefore immortal. Kant's objection to the procedure is that this unity is a postulate of experience and so is not part of experience;

¹ There are differences of view between the Indian schools, into which we cannot enter now. The Nyaya and the Vaisesika are un-Upanishadic in this respect.

² *Katha* I, III 10, I and II, V, 7-8, Also called *Maha* in *Taittiriya* II, 4.

and to what lies beyond experience no categories applicable to experience should be applied. Kant himself was not consistent in following the method he himself laid down. But if really a principle is transcendental or hypothetical in the Kantian sense, it can be the principle of speculative reason only. We may construct a system of psychology with the rationalistic method; but that will not be the psychology of our ancient Indians, who always meant that the principles like *Mahat* should be made objects of experience.

The words rational and transcendental may be used in other senses. Then we shall be discarding the established usage, which denies experiencability of these principles as such.

The real difficulty in selecting an appropriate name for Indian psychology from among the psychological schools of the West is due to psychology and metaphysics becoming identical in Indian thought. So far as the mental functions like emotions etc. go, psychology may be treated as different from metaphysics. But when the question is asked, where ultimate reality is to be found, the answer given is, right within oneself. Speculative reason may construct any number of stages (*bhumikas*) within, but the construction may appear metaphysical. The actual realisation of the stages is a psychological process akin to introspection; and these inner stages of reality are as much metaphysical*as psychological. There seems to be no more suitable word to name this psychology than *atman* psychology.

II

But does the *atman* correspond to the psyche of the mind? The Buddhists deny the reality of the *atman*, and their psyche or *chitta*, though momentary, does correspond to mind. But in this paper, it is not possible to enter into a discussion of the psychologies of the schools. Because the Upanishadic theories are the earliest, we confine ourselves to them in order to understand the motive and view-point of Indian psychology, which developed out of those theories. In the Upanishads, the *atman* does not correspond to the mind; but it is the *self*. The main motive of the Upanishads is the discovery of the *self* or the *atman*. The story of Virochana and Indra³ each trying to learn from Prajapati what the self is; the story of Ajatasatru and Balaki⁴ in which the former finally points out that the Brahman is the same as the purusha residing in the innermost heart⁵; the dialogues between Janaka and Yajnavalkya⁶; the teaching of Sanatkumara to Narada⁷; the story of Svetaketu and Uddalaka and a large number of other statements are unequivocal declarations of the motive. But how is the (*atman*) to be known? If it is to be discovered within our innermost heart (*antarhridaya*), then it has to be discovered within our mind. Hence the discussion of the nature of mind.

Very often in western philosophy, philosophers have criticised psychology for its attempting to isolate mind from the objective world; but they were not able to

³ *Chhandogya*.

⁴ *Brihadaranyaka*, II, I.

⁵ *Opit*.

⁶ *Brihadaranyaka*.

⁷ *Chhandogya*.

show how that subject could be studied without isolating the mind. So long as mind can be treated as one of several entities, the possibility and justification for studying it in isolation is not precluded. But the method advocated becomes justifiable and necessary at the stage when mind cannot be thought of as different from the things. But such a stage is not yet real for western psychology. If really Kant's idea of Intuitive Understanding, which he said, could be had only by God, had been taken seriously by western psychologists and investigations made to find out whether it was real, and how actually it worked, some at least of the developments of western psychology would have led to the results of Indian psychology.

The main conception of the Upanishads is that the Brahman is the same as the *atman*, and has to be discovered in our innermost heart. But the Brahman is the Absolute. To prove that the Absolute can be discovered in our minds, it has to be shown that the Absolute is as much psychological as metaphysical, and that it works through our minds. How it works through our minds and how the world of phenomena is made manifest to our minds by it, have therefore to be discussed by the Upanishads.

The method prescribed for the realisation of Brahman is that speech must be merged in *Manas*, *Manas* in *Buddhi*, *Buddhi* in *Mahat*, and *Mahat* in the *atman*.⁸ Further, it is said that the objects are higher than the senses, *Manas* higher than the objects, *Buddhi* higher than *Manas*, *Mahat* higher than *Buddhi*, *Avyakta* higher than *Mahat*, and the *atman* higher

than *Avyakta*.⁹ At another place, *Manas* is spoken of as higher than the senses and reference to the objects is omitted. The Upanishads thus give the method of converting the world of objects and the senses into the *atman* or the Brahman. The reverse process of evolving the world out of the *atman* is therein implied. The *Mundaka* gives three examples to illustrate the process, the spider producing the web out of itself, the plants sprouting from the earth, and hairs coming out of our body.¹⁰ The *Katha* says that the senses were created as out-going (*paranchi*) but not as inward looking, and exhorts man to turn them inward.¹¹ The senses and the objects are the result of the externalising process of the *atman*. The *Aitareya* gives a description of how the world issued out of the *atman*. First, the pure elements like water came out. Then the deities of the different fields of perception and their corresponding objects were created, and then the human being to provide the deities with an instrument of enjoyment (*ayatana*). Stripped of personifications, the statement means that in the Brahman exist the cosmic propensities for the division into senses and their corresponding objects; and that the human individual partakes of these propensities and thus gives rise to the division of the enjoyer and enjoyed (*bhokta*) and (*bhogya*).

The Upanishads do not give a systematic and fixed account of this evolution; nor is the account always consistent. It is the schools that treat the problem consistently. Further, the *indriyas* include organs of activity and organs of sense; and this complicates the problem a little, particularly regarding the organs and objects concerned

⁸ *Katha* II, 3.

⁹ *Ibid* II, 10, 11

¹⁰ 1'1'7.

¹¹ *Katha*, 1, 4-1

with sound. The Upanishads are not very clear about, the relation of *Manas* to the senses and the objects, though, on the basis of the *Katha*, we have to say that out of the *atman Avyakta* is born, out of *Avyakta Mahat*, out of *Mahat Buddhi*, out of *Buddhi Manas*, and out of *Manas* the senses and their objects. The Upanishads treat *Prana*, *Manas* and *Speech*, and their presiding deities *Vayu*, *Indra* and *Agni*, as the highest. To the three again correspond *kriya* (activity) *rupa* (form) and *nama* (name)¹². (Sometimes the sun and sometimes the moon also are associated with *Manas*, as the deities). Of the three again, *Prana* is often regarded as the highest; but in the *Kena*, *Indra* as the deity of *Manas*, is regarded as the highest for having been able to see Brahman.¹³ There is also the tendency in the Upanishads to treat the whole world as constituted by different modes of *kriya*, *namu* and *rupa*, which are the evolutes out of the *atman*.

What exactly then is mind according to the Upanishads? It is very difficult to give a definition. But what the Upanishads call *Buddhi* and *Manas* may both be subsumed under mind belonging to the finite individual. Together they are called by some schools by the name *antahkarana*. In the *Āitareya*, it is said that *Hridaya* and *Manas* are the *atman*. In the Upanishads the word *Hridaya* is used in the sense of *Buddhi*. The following are given as its names (*nāmadheyani*): *Samjñānam*, *Ājñānam*, *Vijnānam*, *Prajñānam*, *Medhā*, *Dṛṣhti*, *Dhṛti*, *Mati*, *Manishū*, *Juti*, *Smṛti*, *Samkalpa*, *Kratu*, *Asu*, *Kāma*, and *Vaśa*. The commentators treat these as functions or processes of *Anta¹karana*. *Samjñānam*

is determinate knowledge or sensitivity; *Ājñānam* is the sense of lordship (cp. *ājña* or command); *Vijnānam* in differential knowledge (that the thing cognised is different from another); *Dṛṣhti* is the mental function (*vṛtti*) involved in sense perception; *Dhṛti* is steadiness or self-command; *Mati* is planning or deliberation; *Juti* is the feeling of pain; *Smṛti* is memory; *Samkalpa* is the function which individuates the perceived object; *Kratu* is resolution; *Asu* is the feeling of living or the sense of being; *Kāma* is the desire for a thing not possessed; and *Vaśa* is the desire for the opposite sex. The commentators liberally allow any additions to the list (III, 1).

In the *Bṛhadāranyaka*, (1.5.3.) the functions (*vṛttayah*) of *Manas* are given. *Kama* is the desire for women etc; *Samkalpa* is the cognition of individuality; *Vichikitsa* is doubt; *Sraddha* is faith or belief; *Asraddha* is unbelief; *Dhṛti* is steadiness or the sense of balance; *Adhṛti* is unsteadiness; *Dhi* is *Prajña* or intelligence; and *Bhi* is fear.

Mention should be made of *Chitta* also, which is spoken of in the *Chhandogya* (7.5.1¹) and is explained by the commentators as the *vṛtti* that grasps the purposiveness of things, by knowing the class to which they belong. The *Chitta* of this passage is that mental function which understands the pragmatic value of things. This obviously has little to do with the *Chitta* of the Buddhist Vijñānavādins. But its function can probably be elucidated by referring to the four-fold division of the *Antahkarana* adopted by the Advaitins. The four divisions are, *Manas*, *Buddhi*, *Chitta* and *Ahaṁkāra*. The function of *Manas* is doubting (whether a thing is X or Y), of

¹² *Bṛhadāranyaka*, I, 5, 2 and I, 6 1.

¹³ IV. 3.

Buddhi is determining, of *Chitta* is inspecting or ordering, and of *Ahamkara* is the attribution of the experiences to the ego. Some clue to what these terms mean may be given by saying that *Buddhi* makes a cognition determinate by fixing it to be such and such, and *Chitta* brings it into an apperceptive mass by giving it a place in an ordered whole. The *Ahamkara* or the "I" accompanies this process. We are here reminded of Kant's synthetic apperception; but we should not equate one or all these processes to it. Further, the Advaitins include *Ahamkara* in *Manas* and *Chitta* in *Buddhi*, and divide *Antahkarana* into *Buddhi* and *Manas*¹⁴. However, these distinctions are not clarified by the Upanishads themselves.

The Samkhya system of evolutes is closer to the grading of the *Katha*. But the Samkhya equates *Mahat* to *Buddhi*, and treats *Buddhi* as cosmic. The direct evolute out of *Buddhi* is *Ahamkara*, which is placed between *Buddhi* and *Manas*. Out of *Ahamkara*, the senses and the corresponding objects and *Manas* evolve, and *Manas* is called the eleventh organ (*indriya*).

Further it should be noted that the *Mahat* is called by the *Katha*, *Mahan Atma* (the great or Cosmic Soul)¹⁵. The Vedantic commentators identify it with the *Mahat* of the *Taittiriya*¹⁶, and say that it is the *Buddhi* of the Hiranyagarbha or the Cosmic Person corresponding to the individual's dream state, and is the same as the *Mahad Yaksham* of the *Kena*, which even Indra, the presiding deity of *Manas*, could not understand. For the Upanishads,

Mahat therefore is not a material principle but is a sort of cosmic soul residing within the individual *Buddhi*, and is capable of being realised.

Now, an important question has to be raised. What is the role which the physical body plays in the functioning of mind? As the senses and the objects evolve out of *Manas*, or *Ahamkara* the physical body also must be regarded as an evolute out of mind. It is an instrument of mind for its enjoyment, according to both the Upanishads and the Samkhya. For instance, the *Mundaka*, as already referred to, says that man is created in order to be an instrument (*ayatanam* literally means, field or basis) of activity and enjoyment for the deities of the senses and their corresponding objects. That is why the body is as much an object as any other object, though it is a privileged object as the instrument of *Manas*. Indian psychology can have no objection to the modern realistic theory that the subject is as much an object as any other object, so long as the subject is equated to the human body. But if it is identified with *Manas* or *Ahamkara*, then the subject becomes inclusive of the body and the objects seen through its instrumentality.

It may be asked whether the Upanishadic position can be justified. For mind must be admitted to have a physiological basis and so to be dependent on the body. True, mind is dependent on body as much as any agent is dependent on its instrument. This much Indian psychology will have no difficulty to admit. But it does not accept that mind is confined to

¹⁴ *Atmānātmavivēka* of Sankara in *The Minor Works of Sankara*, Vol. IV, edited by Bhagavat.

¹⁵ 1, 3, 10.

¹⁶ 1, 2, 4.

the body. Mind as inclusive of *Manas*, *Buddhi* and *Ahamkara*, is inclusive of both the subject and the object; and this point should never be lost sight of while interpreting Indian psychology and epistemology in general. This view is common practically to all schools of Indian philosophy that follow the Upanishadic tradition.¹⁷ Indian psychologists claim that when man realises how the senses and their objects evolve out of *Manas*, he will be able to terminate the dependence of mind on the body.

The next important question is: If the senses and their objects evolve out of *Manas* or *Antahkarana*, how can the latter continue to function after the evolution? For the Sāṃkhya, the question is difficult to answer, because it calls the process *parinama*, which means the transformation of an original entity into another. But if *Manas* is transformed into senses and their objects, then it must cease to exist as *Manas*. But this difficulty can be easily overcome by the Advaita, which does not accept the *parinama* theory but the *vivarta* theory, according to which an entity produces out of itself some other entity without itself being changed. Thus though the senses and their objects issue forth out of mind or *Antahkarana*, the latter itself is unchanged in the process, and can work through them.

Reference must be made to the doctrine of the five *koshas* or sheaths discussed in the *Taittiriya*. They are the *Annamaya Kosa* or the sheath of matter, *Pranamaya Kosa* or the sheath of life or energy, *Manomaya Kosa* or the sheath of *Manas*, *Vijnanamaya Kosa* or the sheath of

Buddhi, and *Anandamaya Kosa* or the sheath of Bliss. These are really the five levels of reality, which have to be transcended in order to realise the *atman*. The *Taittiriya* says that each succeeding one is the soul of the preceding one which is the body. The theory of the *Kosas* can be made to apply to both the individual and the cosmic personality. So far as the individual is concerned, the *Annamaya Kosa* is his physical body; the *Pranamaya Kosa* consists of the five organs of action and the five *pranas*, (*prana*, *apana*, *vyana*, *udana*, and *samana*), which are responsible for the involuntary processes of the body; the *Manomaya Kosa* consists of *Manas* and five organs of sense; the *Vijnanamaya Kosa* consists of *Buddhi* and the five organs of sense; and the *Anandamaya Kosa* consists of the unconscious *Antahkarana*, which assumes the form of bliss, because in that state objectivity and subjectivity become one and there can be no object of unattained desire for the subject. These *Kosas* are so called because the *atman* is supposed to envelope itself by them after throwing them out of itself. This elaboration of the *Kosa* theory belongs to the Advaita.

It will probably be objected that the interpretation of mind as given in this paper is not in accordance with the Nyaya and the Vaiseshika. But it should not be forgotten that the present paper aims at the interpretation of only the general Upanishadic tradition. The Nyaya and the Vaiseshika have no commentaries on the Upanishads and the *Brahmasutras*, and we cannot say therefore how they would have interpreted these Upanishadic ideas.

¹⁷ The Charvaka, Nyaya and Vaiseshika schools are exceptions, and even the latter two fall outside the Upanishadic tradition, regarding this point.

And the occasional reference to the Samkhya and the Advaita is made only to elucidate the Upanishadic ideas; and no attempt is made even to sketch the Samkhya and the Advaita psychologies.

Have the Upanishads any theory of the unconscious mind? Certainly, they do have. The Upanishadic Unconscious is not what Freud or Jung takes the unconscious to be, though it contains some of the elements contained in their theories. The super-individual *Mahat* and *Avyakta* or *Avyakṛta* do play the role of the

Unconscious for the individual. The individual in his dreams lives in his unconscious, which is not super-individual. The *Mandukya* calls it *Tejas* and the individual in that state *Taijasa*. The commentators interpret *Tejas* as *Vasanamayaprajna* or intelligence (*Buddhi*) full of *vasanas* or latent impressions which are the result of present and past births.¹⁸ But it should not be forgotten that according to the Indian psychologists, the whole of the Unconscious can be illuminated and transformed as night into day and sleep into consciousness.

SAINT TYAGARAJA—VI: ISHTA DEVATA

By DR. V. RAGHAVAN

No poem of the world, other than the Ramayana, has given to a whole country and its countless millions a personality which, despite the passage of ages, remains still a living force of inspiration for individual conduct as well as public life, the mere mention of whose name still thrills, draws tears of joy and makes people break down. Kusa, who did not know the identity of his father, Sri Rama, came in great excitement on hearing of a scuffle between his brother Lava and Lakshmana's son, Chandraketu; but there, Rama also was standing; Kusa saw the personality before him and, as his turbulent spirit calmed down, he said, 'O! What a form that makes men's minds settle down in tranquility! Surely, the poet of the Ramayana enriched the divine language through a fitting personality!'

अहो प्रासादिकं रूपमनुभावश्च पावनः ।

स्थाने रामायणकविर्देवीं वाचमवीवृधत् ॥

Bhavabhuti : Uttaramacarita, VI. 20.

We have known sceptic high-brows of our own times, spending the evening of their lives in thraldom to the inimitable charm of both Ramayana and Sri Ramachandra. No wonder the Hound of Heaven of Rama and Ramayana has claimed these, our own men; but witness how even those of other faith have come under the spell of this personality, those like Kabir in the North and in our own parts, the British Collector of Madhurantakam, who had the vision of Sri Rama standing bow in hand and guarding the embankment of the lake from breaches during a storm, and how from the early centuries of the Christian era, the entire Far East, from Cambodia to Java,

¹⁸ Cp. The Karanasarira of Advaita.

came under His influence, temples to Valmiki were built, Ramayana was read in public in the shrines, and plays on Rama's story still continue to be enacted in the Indonesian Islands by masses who have become Mohammedans.

We in the South have adored Rama for ages in the form He came to us, as 'the Young Prince' (Chakravarti-t-tirumahan) who renounced his kingdom without even the slightest fall in the excelling charm of his face.

न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति ।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षपा ॥
न वनं गन्तुकामस्य त्यजतश्च वसुधराम् ।
सर्वलोकातिगस्येव दृश्यते चित्तचिक्रिया ॥

Ramayana II, 19-32, 33.

दधतो मङ्गलक्ष्मणे वसानस्य च वल्कले ।
ददृशुर्विस्मितास्तस्य मुखरागं समं जनाः ॥

Raghuvamsa, XII. 8.

In the North, Rama ruled as king over the land and hearts of men, and as Raja Ramachandra, he still continues to do so. 'Rama' 'Rama', said everybody; when Rama ruled, the world was all Rama.

रामो रामो राम इति प्रजानामभवन् कथाः ।
रामभूतं जगद्भूद् रामे राज्यं प्रशासति ॥

Ramayana VI. 131, 102.

—a rule whose description Tyagaraja could not leave out of his songs :

Karubaru seyuvuru
Kalare neevale Saketanagarini
Oorivaru desajanulu varamunulu
Uppongusunu bhavukulayye
Nelaku moodu vanal akhilavidyala
• Nerpu kaliki deerghayuvu Kaliki
Chalamu garva rahitulu Kaleda
Sadhu Tyagaraja vinuta Rama

(Mukhari)

"Rama ! Has there been anybody who has reigned over Ayodhya like you, protecting the subjects and securing the happiness and prosperity of townsmen and countrymen and the Rishis? Your subjects had the three rains, they were learned in all arts and lores and learning, lived long and above all, were free from deceit and arrogance."

And it is for the re-establishment in this land of this Ramarajya that the Mahatma is praying today, a kingdom in which everybody, looking at Rama and following him, desisted from mutual Himsa:

राममेवानुपश्यन्तो नाभ्यर्हिसन् परस्परम् ।

Ramayana VI. 131. 100.

In the rich field of Sanskrit Drama, when one examines the themes, one finds the largest number depicting the life of Rama. It is just as it should be, says Murari, himself the author of the play, Anargha Raghava (the inestimable Raghava). In the prologue to this play, Murari says that no apology is needed for his having chosen the Ramayana as the theme and Rama as the Hero. If one should leave aside Rama's story as a theme much dealt with by the predecessors, where can one find a Hero endowed with so many excellences? And how else can poets endowed with gifts of expression help and gratify themselves than by glorifying Sri Rama.

अयं च प्राचेतसीयं कथावस्तु बहुभिः प्रणीतमपि
प्रयुञ्जानो नापराध्यति श्रोत्रियपुत्रः । पश्य

यदि क्षुण्णं पूर्वैरिति जहति रामस्य चरितं
गुणैरेतावन्निर्जगति पुनरन्यो जयति कः ।

स्वमात्मानं तत्तद्गुणगरिमगंभीरमधुर-
स्फुरद्वाग्ब्रह्माणः कथमुपकरिष्यन्ति कवयः ॥

Our composer varies Murari's verse a little and asks : "What if sages like Valmiki and other poets have described you, O

Rama, excellently and in a manner that true devotees of yours applaud? Could my yearning cease for that reason? I feel that the appointed service of my life is to sing your glory.”

E paniko janminchidi nani-nan
nencha valadu Sri Rama ne
Sripati Ramachandra nee
chittamu naku teliyada ne
Valmikadi munulu narulu ninnu
Varninchiri nayayasa teeruna
Melimiyai yuntu sadbhaktulu
Mecchudure Tyagaraja nuta, ne

(Asaveri)

When dealing with Rama Nama, yesterday, we noted some of the literary and historical antecedents of Tyagaraja's adoration of Rama and His Name. In the North, the Ramanandiya school developed the cult of Rama worship to a great extent. Ramananda, Tulasidas and Kabir contributed to the glory of its literature. The Adhyatma Ramayana became one of the important works of this school. Other versions of Rama's story, like the Ananda and Adbhuta Ramayanas and the Brihat Dharmapurana further ramified this cult. Special Samhitas or religious compilations like the Agastya Samhita were produced to set forth in great detail devotion to Rama and the conduct of his worship, festival etc. A few of this considerable Rama-literature, like the Rama-Gita and Rama-Sahasranama, are referred to in the Ramarahsyopanishad itself. One king Visvanatha Simha of Vaghela (Bundlekund) did for this school of Rama Bhakti what Bopadeva and Chaitany's disciple Rupa-Goswami did for Krishna-bhakti, analysed and systematised the Rasa of (Rama) Bhakti on the basis of Alamkara Sastra. A reference to these

literary antecedents is made here to enable us to understand some allusions in Tyagaraja's songs which cannot be traced to the Valmiki Ramayana. For instance, the allusion to hunter Valmiki being initiated in Rama Nama by Narada and an Apsaras turned crocodile and undergoing sufferings being saved by Anjaneya by the chanting of Rama Nama, are not to be found in the Valmiki Ramayana. In his Kalakanthi piece on Sita, 'Sri Janaka tanaye', Tyagaraja refers to Indra worshipping Sita, (which is an echo of the story of Indra sending Sita divine *payasa*, during her prison days) and to the *hundred-headed* Ravana.

Satavadanadyasara jaladharanile
Satamakha kirita lasanmani gana
nirajita charane

In another song of his on Sita, 'Dehita pada bhaktim' in Sahana, he refers to the sage Agastya singing of Sita and to the hundred headed Ravana again: Kalasaja gita mudite.....Satamukha mada damane.

In the well known Kambhoji piece 'Ma Janaki', he speaks of Sita leaving her real form in Agni and following Ravana only with a Maya form.

Mayakaramunichi
Sikhi chenteneyunti
Danavuni ventancehani

All these references are to other Ramayanas like the Adbhuta, in which Sita has been specially glorified. Similar allusions bearing on the glorification of Hanuman are also to be sought for in the same sources, eg. the mention of Anjaneya sitting under the Parijata tree, in 'Pahi Rama Duta', in Vasantavarali, of his reading holy Purana at Rama's bidding, in the piece 'Kaluguna Pada Niraja' in Poornalalita.

The reference to the third and sixth chapters of the work of Valmiki, in the Anupallavi of the Isamanohari piece 'Mañasa Sri Ramachandrūni' is to the Adhyatma Ramayana, describing the divine origin of Rama and Sita.* The link with such Rama literature is also borne out by Tyagaraja paying respects to Tulasidas as the first Bhakta to be saluted, in his Prahlada Bhakti Vijaya Nataka.

In South India especially, the Ramayana of Valmiki was popularised to a great extent by a long succession of exponents and commentators, beginning with the pioneers of the Vaishnava Bhakti Sampradaya. Among musician-devotees who had chosen the Rama form for their devotion, there was Bhadrachala Ramadas, whose life and songs exerted influence on the imagination of Tyagaraja. Ramadas especially, Tyagaraja mentions in two pieces: in his well-known Devagandhari song, 'Kshira sagara sayana', Tyagaraja tells Rama that he knew well how Rama liberated Sri Ramadas of firm mind from the prison.

Dheerudau Ramadasuni bandhamu
Teerachinadi vinnanura.

In his 'Emitova Balkuma' in Saranga, he tells Rama, "Were I Ramadas, Sita would have spurred you to go to my rescue." Ramadasu valenaite Sitabhama mandalinchu neeto.

Among other Rama devotees, we may also mention here poet Ramabhadra Dikshita of Tiruvisanallur, a contemporary of Sri Ayyaval, whose hymns on Rama were very popular all over Choladesa. Last but not least was his father's classmate Upani-

shad Brahmam, a Rama devotee and his own father, Rama Brahmam, thanks to whom Tyagaraja was a Garbha-Bhagavata. At the end of his 'Rama ni samanam evaru' in Kahraharpriya, Tyagaraja calls Rama the treasure of his family, i.e. his family deity, 'Kula-daivata' and at end of the Purnachandrika piece, 'Palukavemi', he says, "My parents gave me Bhakti and protected me."

Talli tandri bhakti nosaki rakshinchiri.

In 'Innallu' (Narayana gaula), he calls Rama again his heirloom 'Kuladhana', and adds that from his early years, he had relied on none but Rama 'Chinnanada nunti ninne gani nen anyula nammitina, O Rama.'

From the point of view of all this religious literature pertaining to Rama, we may boldly say that among productions distinguished both in quantity and quality, by a single poet-devotee like Kamban or Tulasi, the corpus of Tyagaraja's songs too occupies a prominent place.

Rama, it is well-known, was an incarnation of God. But according to this cult of Rama Bhakti, the very word Rama meant Para Brahmam.

रमन्ते योगिनोऽनन्ते सत्यानन्ते चिदात्मनि ।

इति रामपदेनासौ परं ब्रह्माभिधीयते ॥

says the Rama Purva Tapani. In his Surati piece, 'Bhajana parulakela', Tyagaraja speaks of Rama as the Supreme Being beyond the Triumurtis and One who ordains each of the three Murtis to His duty. The same idea is given also in 'Emeni pogadudura' in Viravasanta and in 'Mañasa Sri Ramachandrūni' in Isamanohari.

* But if 'Moodunnaru' is taken as 3 × 6 = the 18th chapter, the reference will be to that chapter in the Valmiki Ramayana, Balakanda, in which Rama's Avatara is described.

The immanence of Rama in all beings from Brahma downwards is mentioned in 'Nijamuga ni mahimalu' in Sahana. The Vagadhisvari song 'Paramatnadu' is wholly devoted to the immanence of Rama as Paramatman. "Know all well how Paramatma shines in glory in everything, in Hari, Hara, Devas, human beings, the innumerable worlds, species of creations, the five elements, mountain sand trees," (and Tyagaraja adds that) the Lord is in the good as well as in the bad.

Sagunamulo vigunamulo satatamu

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ (Gita.

And in the Garudadhvani piece "Tattvamerruga," he expressly states that Rama is the meaning of the Upanishadic Mahavakya, 'Tatvamasi'

Tattvamasi yanu vakyarthamu

Rama neevunu-Para tattvamerruga
tarama

To proclaim this Upanishadic truth, Tyagaraja seems to have pitched upon a Raga with a suggestive name; Garuda, on whom the Lord is riding, is esoterically deemed to be *Chandras* or the Veda, छन्दोमयं गद्यमन्तम्, and this 'Tattvamasi' is the Vedic message or the *Garudadhvani par excellence*.

That the Rama form, as such, was his 'Ishta daiva,' favourite deity, Tyagaraja himself says expressly "Ishta Daivamu neeve" in 'Syama sundaranga' in Dhan-yasi, and 'Rama eva Daivatam Raghukula tilako me' in a song in Balahamsa. To Tyagaraja, Rama was the God and none else.

Vadera Daivamu; Undedi Ramudokade;
etc.

In his Bhairavi song, 'Ni vanti', he exclaims: "O Rama! After deep reflection,

I see it is impossible for me to find another God like you; if one wants to speak, he should speak about you; if one wants to sing, he should sing in praise of you alone; if one wants to associate with anybody, he must associate with you alone.

Neevanti Daivamu negana
Neerajaksha Sri Ramayya
Bhavinechi joochu patla
Pattabhiramachandra
Adina ninnada valeda
Padina ninnu padavalega
Koodina ninnu koodavale

"Who is there to equal you, O Rama!"
Rama nee samanam evaru

(Kharaharapriya)

Dharanu nee sari Daivamu ganara
Raghuvara
(Varali)

"Who else but you can be the refuge?"
Ver evvare gati vemarulaku Sitapati
(Surati)

In his Kalyanai piece, 'Karuvelpulu', he says: "No Devata of this universe can be equal to you; to compare any one of them to you will be like comparing a shrub to a thick forest, a taper to a torch, a canal to the Cauveri, a star to the moon, a man to Manmatha and a lake to the sea".

Karuvelpulu neeku sari garu
Karuku jilakara sampakantaramai
nattugani

Teevatiki deepamu riti
Cauveriki kalavala riti
Vamma viltulaniki kanti narula ritigani
Sagaramunaku sarassu riti
Tyagaraja nuta dharalo neeku sari

And in his song in Chhayatarangini, he asks Rama: "To me, whose mind, without harbouring any prejudice towards other

faiths, is constantly and passionately in love with you, O Rama, is happiness possible of attainment through other Gods ? ”

Itara Daiva mulavalla
Ilanu saukhyama, Rama
Mata bhedamu leka sada
Madini marulu konnatana

In his Kolahala song, he says that of all the ten Avatara forms that the Lord put on, the Rama form was the best.

‘ Padi vesamulalo Rama vesamu bahu
baganuchu— ’

In a piece in Vijayavasanta, Nee chit-tamu, Tyagaraja says that whatever God he sees, he finds in them only his Rama.

Paradaivamula joochunantane bhava-
mandu neevai baregedavayya.

In a more telling manner, Tyagaraja says in Raghuvara nannu (Pantuvavali) that to him, the Lord's bride, while other Gods are like other optional jewels, Rama is the very Mangalya sutra.

Para daivamulu bagu sommulu
Suranuta mangala sutramu launa

It is the infinite excellences, Ananta kalyana gunas, of Sri Rama's personality that explain the great fascination for this form.† In his ‘ Kori vacchina ’ in Bilahari, Tyagaraja says that it is the infinite excellences and the great acts of Rama that had made him his choice Daiva. There are hundreds of vocatives laden with Rama's gunas with which Tyagaraja addresses Rama in all his songs ; in all these, the

personal qualities of Rama are extolled, but it is not possible to quote them all now. We can mention here only such important qualities of Rama as are specially described by Tyagaraja in the songs ; of these also, not all descriptions bearing out Rama's divinity in general, but such qualities only as are known to be specially associated with the life, nature and actions of Rama.

Foremost among the qualities comes Rupa, the personal charm of Rama's appearance. Valmiki himself gave us the etymology of the name Rama, as ‘ the Delighter of men ’ when he said रामो रमयतां वरः । Kalidasa made the explanation plain when he said that Vasishtha named the child ‘ Rama ’, being prompted to do so by his beautiful form.

राम इत्यभिरामेण वपुषा तस्य चोदितः ।

Raghuvamsa X. 67.

“ He captivates the minds and hearts of men by his beauty and magnanimity and is most pleasing to look at.

चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ।

रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ॥

Ramayana II. 3. 29.

“ He on whom Rama's eye did not fall and whose eye did not fall on Rama is a cursed man, his own soul loathes him.”

यश्च रामं न पश्येत्तु यं च रामो न पश्यति ।

निन्दितस्व वसेल्लोके स्वात्माप्येन विगर्हते ॥

Ibid. II. 17. 14-15,

When Tyagaraja tells Rama, ‘ You are my Ishta Daiva ’, it is the surpassing beauty of this Syama sundara that made him prefer this form.

† See my article Rama guna manasa or the Infinite Excellences of Sri Rama in *Vedanta Kesari*, October, 1937.

Syama sundaranga
Sakala saktiyu neevera

... ..

Ishta Daivamu neevera

He adds, "Even Brahma, Indra and other Gods cannot describe the beauty of your benign look, your charming face, surpassing the moon in splendour.

Intanuchu varnimpā tarama
Brahmēndradulakaina
Kamtunikanna machakkani
Kalyana Ramachandra
Nee sogasu intanuchu
Varnimpā tarama

(Gundakriya)

The song 'Muddu momu' in Suryakanta, speaks of his captivating beauty which bewitches the sages of the forest, when he appears before them.

Muddumomu Elagu chelangano—
Munuletlagani
Mohinchero

"How did that face shine at that time," asks Tyagaraja and he himself gives the reply in the suggestive name of the Raga here, Suryakanta. His reaching the forest was to manifest His prowess, which would blaze forth for the destruction of the Rakshasas, which destruction He promised to the sages as soon as He saw them. Hence His face shone forth with Tejas like Surya and was yet, as it always was, captivating like the moon, Kanta, a rare combination indeed. The all-comprehensive beauty of Rama confounds the devotee, as he is not able to concentrate, so to say, on any one aspect, for every thing is equally fascinating.

"Every portion of your body, O Rama, is captivating. Which portion shall I embrace? Which shall I describe? Your

speech alone is speech, your lilt alone is lilt' and your brilliance alone is brilliance.

Entu Kaugalintura nin-
nendani varnintura

* * *

Needu paluke palukura
Needu kuluke kulukura
Needu taluke talukura.

(Suddha Desi)

All his near relatives and associates, who enjoyed the beauty of Rama in different ways,—

Kausalya, who kissed him on his shining cheeks,

Dasaratha who called him endearingly, रामेति मधुरां वार्णीं व्याहरन् as Valmiki says,—

Lakshmana who served, Visvamitra who led, Ahalya, Siva's bow, Janaka,

And Janaki who held you by the hand in ecstasy—for the fortune of these in getting such enjoyment, Tyagaraja yearns in his Yadukula Kambhoji song 'Sri Rama Raghu Rama Sringara Ramayani chintinpa rade O manasa.'

He envies Visvamitra specially, who had the fortune to enjoy the beauty of Rama's face, when its curly forelocks waved as Rama shot his arrows at Maricha or broke Siva's bow. "O, What rapturous delight did that sage have!"

Alakalallalata gani

Ya Ranmuni yetu pongeno:

Probably when Tyagaraja chose the Raga Madhyamavati for this piece, he thought of the middle state of freedom from love and hate, Madhyamavastha, in which sages lived and he meant that even for such people as are above attachment, the charm of Rama was overpowering. Has not the Bhagavata said:

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युत्कृष्टे ।
कुर्वन्त्यहैतुर्की भक्तिमित्यभूतगुणो हरिः ॥

We may see a more probable suggestion in the raga Rudrapriya, 'Dear to Siva', of the song 'Lavanya', for Rama and his beauty were dear to Siva, who imparted Rama mantra to everybody. "O Charming Rama, Bless me with your benign looks! Your mind, your charm, your ways are all unique." ३०४२२

Lavanya Rama, Kanulara Joodave
Ati lavanya Rama
Nee manasu, nee sogasu, nee dinusu
vere

Tyagaraja nuta divya lavanya Rama.

"Is it possible to see the beauty of your face shining with glittering cheeks, your red lip, your smile, your forelock and the brilliance of your eyes?"

Sogasu jooda tarama nee
nikanika manuchu kapola yugamuche
merayumomu
vara bimba sama adharamu
Chiru nakavulu munkurulu
mari kannula teta
Vara Tyagaraja vandaneeya
Ituvamti sogasu jooda tarama.

(Kannada gaula)

The song 'Mohana Rama' on the captivating beauty of this incarnation, to see which the denizens of the entire heavenly regions rushed to mortal world in the several guises of birds, beasts, monkeys etc., is appropriately in Mohana Raga.

In Devagandhari, he asks his own mind not to forget Rama of bewitching beauty, His dignified bearing, his soft words, His brilliant eyes, His graceful movements.

Maravakara nava Manmatha roopuni
Neeto, mellani mato, kannula

teto,—Kuluko, Paluko,
chekkula taluko,
and so on.

The captivating beauty of all these various aspects of Rama are again sung in the truly majestic song 'Meru samana', where Tyagaraja describes all these and asks Rama to come to him, so that he might feast his eyes with that beauty.

Meru samana dhira varada Raghu
Vira jootamu rara
Sarasara oyyarapu natalanu
Neerada kantini nee theevini
Alakala muddunu, tilakapu teerunu
Taluku chekkuluche tanaru nemmo-
munu

'Come, let me see all that :
'Jootamu, rara'.

Just as Hanuman showed off to Sita, his great acquaintance with the intimate details of the personal features of Rama, the Rekhas and other Samudrika Lakshanas, so also Tyagaraja delights in describing Rama's Samudrika Lakshanas in the Dhan-yasi piece, 'Sri Rama Dasa Daso'ham.' This description of the personal charms of Rama to Sita by Hanuman in the Sundara-kanda is cited by Tyagaraja to show what a joy one is transported into like Sita herself, on even hearing the description of Rama's beauty; far sweeter indeed the pleasure if one should be seeing that beauty daily.

Kanakana ruchira Kanaka
vasana ninnu
Dina dinamunu manasuna
chanuvuna ninnu
* * *

Pavamana sutudu needu mahima delpa
Sita telisi valachi sokka ledariti ninnu
kanakana ruchira

In 'Lekana' in Asaveri, he refers to the several aspects of Rama's attraction, as a result of which everybody was hovering round him, one to enjoy his beauty as his wife, (Sita), one to carry out the commands of his eyes (Lakshmana) and so on.

Lekana ninnu juttukonnanura
Eka hridayulai nityanandamu

"Otherwise, how could they, with a single minded devotion, crowd round you and derive their eternal bliss in so doing?"

"Look at me. I cannot move out of you and see another. You have cast a spell, mantra, as it were, and bound me."

Kattu jesu navu Rama bandu
Kattu jesu navu (Athana)

Next to Rama's personal beauty, comes the charm of his speech. To speak softly and sweetly, always and to everybody, is a rare virtue and those who have to serve or to wait on somebody know this very well. Next to a confidence-inspiring form, are soft pleasing words. Valmiki says again and again of Rama, that he spoke soft, spoke first, when he met another, (and did not stand stuck up in his own importance), spoke endearingly and always prefaced His words with His smile.

स्मितपूर्वाभिभाषी, पूर्वभाषी प्रियंवदः, स्मितपूर्वं च भाषते, मृदुपूर्वं च भाषते, प्रियवादी च भूतानाम् ।

One may speak harsh things to Him, He won't reply.

उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ।

Ramayana, II. 1. 10.

These qualities of Rama's speech, Tyagaraja mentions frequently :

Paluku palukulaku tene
Loluku mataladu sodaralukala
in 'Rama ni samanam evaru'

Mellani matalu
in 'Intanuchu';
Mellani mato
in 'Maravakara';
Mridu subhasha in the Arabhi
Pancharatna;
Emani mataditivo Rama in 'Emani
mataditi'.
(Todi)

"How wonderful is your power of winning people by sweet words, suited exactly to the person addressed!" and "see, the sweetness of Rama's speech surpasses that of sugarcandy"

Paluku khanda chakkeranu kerune
Panatulara joodare

and in yet another song, he addresses Rama as one whose speech is sweet like nectar :

Sudha madhurya bhashana

(Sindhuramakriya)

When he performs Harati to Rama, the first attribute of Rama the Master that Tyagaraja mentions is 'Ati mridu tara sattva bhashana'.

In some songs, Tyagaraja yearns to listen to Rama's words and to enjoy conversation with him.

Palukavemi na Daivama parulu
navvunadi nyayama

Aluka karanamemi ra Rama nee
vadinchinatu adina nato

(Poornachandrika)

When I draw attention first to Rama's qualities, as described by Valmiki, I request you to bear in mind the fact that Tyagaraja himself speaks of such descriptions by Valmiki, for instance, in 'Natha Brovave' in Bhairavi, he asks "Have the words of Valmiki, who had described you as one of

an easy and accessible disposition, proved false?"

Salalituda munu palikina Valmikula
Vakkulu kallalayena ?

This quality of easy accessibility of Rama, Saulabhya, is to be seen in many a passage in the Ramayana. As he returns from an engagement, he alights and enquires after the domestic welfare of every citizen as if he were his own kith and kin

शुचिर्वश्यस्समाधिमान् । 1. 1. 12. पौरान्स्वजनवञ्चित्यं
कुशलं परिपृच्छति । 11. 2. 38.

It is also illustrated by his behaviour towards Guha, Sabari and the monkeys; when as Sita was being brought by Vibhishana in a palanquin, to Rama, after the fall of Ravana, and Vibhishana had the monkeys lathi-charged for rushing to see the Lady for whom they had waged that war, Rama flared up, criticised Vibhishana for treating the monkeys like that and asked Sita to get down and walk. He called the monkeys 'his own'—जनोऽयं स्वजनो मम ।

Next to his matchless appearance, lovable speech and easy behaviour, come the qualities for which He took incarnation. It is for the re-establishment of Dharma whenever it gives way before the forces of Adharma that the Lord incarnates. It was above all to exemplify Dharma that Rama appeared; and of all the characterisations of Rama by Valmiki, 'Dharmatma' is the basic and the most important.

धर्मात्मा । रामो धर्मभृतां वरः । साक्षाद्रामाद्विनिर्मुक्तो
धर्मः (II. 2. 29) । धर्मं सर्वात्मना श्रितः । एष विग्रहवान्
धर्मः । etc.

In his song (Undedi in Harikhambhoji) in which he says that there is one, Sri Rama, thanks to whom we need not go to ruin, Tyagaraja characterises Rama as 'Dharmatma'. This chief epithet of Rama occurs in other songs too.

Then comes Rama's Satya. Rama was a Satya-sandha धर्मात्मा सत्यसन्धश्च. He did not speak twice, once he spoke and he carried it out and did not go back upon his word. रामो द्विर्नाभिभाषते. Which Tyagaraja translates in Etiyochanalu (Kiranavali)

'Rendu mataladu vadu gadani
* * chandamounulu ada.'

It is for the protection of the Satya of his father that he went to the forest. "Such a one is the God who has earned undying fame for all time, for never failing the word spoken."

Adina matala tappadananchunu
Achandrarkamu keerti kaligina
Vadera Daivamu manasa.

Rama's authority had Satya for its basis; how can anybody transgress it?

Satyamaina y ajna meera
samarthyamu galada, Nityarupa

(Kapi).

Ekatpattivrata was another chief Dharma that Rama came to establish. When Bharata, not finding Rama, asked his

† It must also be borne in mind that, according to the information of pupils of the Umayalpuram parampara, the Valmiki Ramayana was expounded to Tyagaraja by Umayalpuram Vengu Bhagavata, who later placed his two younger brothers U. Krishna and Sundara Bhagavata under Tyagaraja. It is therefore necessary for us also to go to the Ramayana frequently, even as to the Bhagavata, when expounding Tyagaraja.

mother Kaikeyi why Rama had been banished to the forest, and whether he had violated the person of any lady, Kaikeyi tells Bharata, "Others' wives, Rama does not even see with his eyes."

रामस्तु परदारान्वै चक्षुर्भ्यामपि नेक्षते ।

Ramayana II. 72. 49.

In 'Natha brovave' Tyagaraja says that he cannot forget Rama for this reason: "When women charmed by your radiant face approached you, you treated them as your daughters, O Matchless One!"

Kalakala manu muka
Kalakani pura bhamalu
Valachagadana sutralavale
Joochu Raghunatha brovave

The matchless prowess, chastity and truth of word—One arrow, one woman and one word,—these three, the essence of Rama's personality, are given to us in the song,

'Oka mata'

Oka mata, oka banamu, oka patnivratu-
tude manasa—

Oka chittamu kalavade, oka nadunu
maravakave.

(Hari Kambhoji)

It is for these that not only Tyagaraja but we too can never forget Sri Rama. Not for Tyagaraja alone, but for this whole country is Rama the prop of its life, 'Na Jivadhara.'

A FRENCH SAVANT'S ADVOCACY OF THE VEDANTA

By DR. T. M. P. MAHADEVAN, M.A., PH. D.

With the zeal of a convert, M. Rene Guenon presents the case for the Vedanta in some of its aspects in his book entitled *Man and His Becoming according to the Vedanta*.¹ The theme which the author has chosen for treatment in this book is the nature and constitution of the individual soul, its apparent evolution and destiny. We say 'apparent evolution' because from the standpoint of absolute reality, according to Advaita-Vedanta, the view which M. Guenon adopts, there is no *real* evolution or transformation of the one in to the many. The French scholar believes that Sankara's Advaita goes deeper and further than the Visishtadvaita of Ramanuja; and so, he says, he prefers to follow

Sankara's commentary on the *Brahmasutras* in his exposition of the Vedanta.

Rightly does M. Guenon point out that Advaita is essentially the 'doctrine of non-duality.' It is wrong to characterise the doctrine either as monism or as pantheism. According to this doctrine, Reality is not a unity as opposed to multiplicity: nor is it to be identified with Nature, as in pantheism. The Upanishads refer to it by a set of apparently negative terms, because it is beyond all limitation and determination. Other than Brahman there is nothing real; and so, it is best spoken of as the nondual reality. It is 'unqualified' (*nirguna*), 'beyond all distinctions' (*nirvisesha*) absolutely unconditioned, universal manifestation in its

entirety being strictly nil beside Its Infinity. To the Advaitin the teaching about creation or manifestation has no intrinsic purport. As our learned author observes, 'Nothing more should be looked for in everything appertaining thereto than a kind of "illustration" ordained to facilitate the understanding of the unmanifested, the essential object of metaphysic.'

M. Guenon begins his study of the human being, as it is but proper in a work on Vedanta, by defining the fundamental distinction between the 'Self' and the individual 'ego.' The Self is Brahman, the transcendent and permanent principle; and of this the manifested being, including the human being, is only a transient and contingent modification. In reality, the Self is never individualized and is not susceptible to any particularization. The ego, on the contrary, belongs to the sphere of the not-self. It is due to *avidya* or *maya* that the ego appears and is falsely identified with the self. Birth and death, bondage and release, affect the entity which is the result of this wrong identification and which is called the human being, and not the true self. Borrowing an expression from Moslem esotericism, M. Guenon calls Brahman or the self the 'Supreme Identity': and he says that the realization of this true identity is brought about through *Yoga*, which is the name for the intimate and essential union of the being with the Divine Principle or the Universal.

After explaining the significance of the statement that Brahman dwells in the vital centre of the human being, viz., the heart—the significance being that the jiva is identical with Brahman—M. Guenon turns to a consideration of the self or Purusha no longer in itself, but in relation

to manifestation. When we begin to contemplate the self in relation to the world, we are already in the realm of relativity. In explaining the order of creation, the Sankhya scheme of evolution is usually followed in Vedanta, of course, with this difference, that while for the Sankhya the evolution in real, it is illusory according to the Vedanta. Adopting this mode of explanation, our author discusses first the nature of Purusha and Prakriti, and then sketches the successive stages in the evolution, with particular reference to the manifestation of the individual. The various *tattvas* enumerated by the Sankhya are explained in succession. The evolution proceeds from the subtle to the gross. The first evolute of Prakriti is *Buddhi* or *Mahat*, the higher intellect which is not yet individualized. From the intellectual principle proceeds the individual consciousness (*Ahamkara*), which, in its turn, produces all the other principles or elements specially attaching to the human individuality. These principles are the eleven distinct and specifically individual faculties, viz., *Manas* or the inward sense, the five instruments of knowledge (*jnanendriyas*) and the five of action (*karmendriyas*). Endowed with these and the vital breath and the physical body, the individual soul acts in and experiences the world.

The Vedanta describes the *jivatman* as being clothed in a series of 'envelopes' (*kosas*). In these the aforementioned faculties are included. The first envelope is *Anandamaya-kosa* which, according to M. Guenon, is the primordial state of the Self in which the Self enjoys the plenitude of its non-being. And when this envelope is viewed in relation to formal manifestation, it is called *karana-sarira* or casual form, viz., that by which the form will be

manifested and actualized in the succeeding stages. The next three envelopes are *Vijnanamaya*, *Manomaya* and *Pranamaya*. The first of these is the directly reflected light of integral and universal knowledge ; the second centres round the inward sense or *Manas* ; and the third comprises the faculties which proceed from the vital breath. These three together constitute the subtle form or *sukshma-sarira*. The last *kosa* is *annamaya* which our author calls the alimentary envelope composed of the five sensible elements (*bhutas*). This is the corporeal or gross form (*sthula-sarira*) which, for the human being, is the most external mode of manifestations.

Having described the process by which the human being comes to be constituted, M. Guenon rightly draws our attention to the unique way in which the course of evolution is envisaged in Advaita-Vedanta. There is no real becoming, according to this doctrine. The so-called evolutes are properly speaking so many manifested modalities of the 'Universal Spirit', the manifestation being illusory. It is in this sense that all beings are declared to be Brahman or Atman. Following the lead of the *Mandukya-Upanishad*, our author shows how the self remains the same in spite of the changing states of waking, dream and sleep. The gross and subtle manifestations are but superimpositions. In sleep the distinctions are transcended ; but yet the seed of manifestation is there. The unconditioned state of the Self is called *turiya* or the Fourth ; and its nature is indicated in the Upanishad by a set of negative expressions. These negations, however, are not bare negations ; for they are, in their real sense, pre-eminently affirmative. The Self which they indicate is the complete reality, the non-dual Spirit.

The author next considers the nature of the posthumous evolution of the human being, the alternative paths that the soul may pursue, the nature of liberation and the state of the released soul. In discussing what happens on the dissolution of the compound which constitutes individuality, M. Guenon draws upon Sankara's commentary on the *Brahma-Sutras* (Adhyaya IV, padas 2, 3 and 4). Those who are ignorant and who, after the reabsorption of the human individuality, will be required to pass into other states of individual manifestation, follow the 'path of the ancestors' (*pitri-yana*). They are those who have not yet found the way out of the cycle of births and deaths. The wise, who have followed the way of *upasana* go by the 'path of the gods' (*deva-yana*) leading to the higher states of being, and, at the end of the *kalpa*, attain release along with the creator *Brahma*. This process is known as *krama-mukti* or 'deliverance by degrees.' In the language of certain western esoteric schools, says our author, it may be called 'a reintegration in passive mode.' As contrasted with this there is 'a reintegration in active mode' which is the genuine metaphysical realization. This need not wait even till the destruction of the body, and may come to one during life itself. This liberation is called *jivan-mukti*. And when the *jivan-mukta* shuffles off the mortal coil, we call him a *videha-mukta*. As M. Guenon is careful enough to point out, these two, *jivan-mukti* and *videha-mukti*, are not different kinds of liberation. From the standpoint of the liberated soul there is no distinction at all ; it is all the same whether the body continues or not. 'Strictly speaking it is only for others that the appearances persist thus without external change, and not for him, since they are now

incapable of limiting or conditioning him ; these appearances affect and concern him no more than does all the rest of universal manifestation.' The spiritual state of such a yogi, viz., the supreme Identity is described in the final chapter ; and in this, the author summarises Sankara's *Atma-bodha*.

Though M. Guenon's presentation of Advaita-Vedanta deserves high praise, it is not without flaws. In fact, no exposition of a truth which is beyond the reach of thought and language could be flawless. But what is strange is that M. Guenon should condemn outright the studies in Vedanta of other Orientalists. Not only does he rail against 'the self-styled theosophists', 'almost completely ignorant of the Hindu doctrines', but also against the others in the West who have tried to understand Advaita. He speaks disparagingly of 'the pseudo-metaphysicians of the West, who 'have no conception at all of the universal.' He finds fault with them for confusing philosophy with metaphysics. But we are unable to see how the two could be distinguished in the way in which M. Guenon contrasts them as if they were almost diametrically opposed to each other. Making a pointed reference to M. Thibaut's suggestion that Ramanuja is more faithful to the *Brahma-sutras* while Sankara is closer to the spirit of the Upanishads, our author observes that Sankara's authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition, and whose opinion is consequently valueless. Here obviously M. Guenon himself has failed to understand fully the Hindu tradition in this matter. It may be that M. Thibaut is wrong in distinguishing between the teaching of the

Brahma-sutras and that of the Upanishads. The orthodox Hindu traditions may differ among themselves as to what the character of the teaching of the *Prasthanas* is ; but they are all agreed that there is no difference in teaching between any two of them. So far M. Guenon is on safe ground. But when he goes on to say that all those who do not recognise Sankara's authority are 'ignorant of the true spirit of the orthodox Hindu tradition,' he is assuming too much. For instance, those who follow the Visishtadvaita or the Dvaita tradition do not recognise Sankara's authority ; but for that reason they cannot be placed outside the orthodox Hindu tradition. That M. Guenon should have overlooked this point must be due to his contempt for the Orientalists. Even in such a small detail as the mode of transliteration, he chooses to plough his own furrow, rejecting what has now come to be accepted as the most satisfactory system. The reason he gives for not following the method devised by the Orientalists is that it is complicated and more or less arbitrary. But M. Guenon's own orthography is neither scientific nor helpful in many cases. A former² translator of the work under review feels obliged to offer the following apologia : 'M. Guenon's undisguised contempt for "theosophism", occultism and modern (if not *all*) Western philosophy may offend some few readers, but only, I hope and believe, those who fail to perceive that it is an impersonal contempt, born of zeal to preserve the "Sacred Science" from falsification, contamination or belittlement.' But we still believe that M. Guenon's work will rise in value if his innuendoes and harsh judgments

of his fellow workers are removed. There can be no room in a work on Advaita for contempt, either personal or impersonal; though, of course, there must always be a place for constructive criticism. There can be no truer model for us to adopt than that set by Gaudapada who declared that non-dispute, *avivada* is the truth.

There are a few points raised in the course of the book we are reviewing which, in our view, would bear a reconsideration. Regarding some of them M. Guenon's observations are not correct; and regarding others his views are partial. (1) On pp. 20 and 21, our author makes the following remark: 'It is nevertheless quite certain that Shankaracharya's point of view goes deeper and further than that of Ramanuja; one can, moreover, infer this from the fact that the first is of Shivaite tendency while the second is clearly Vishnuite.' With regard to this remark, we should like to state that though Sankara was born a Saiva, Advaita is not a form of Saivism, and that a doctrine cannot be inferred to be more satisfactory because it is 'Shivaite' rather than Vishnuite.' (2) On p. 23 M. Guenon refers to the interpretation of the word *Upanishad* as meaning knowledge acquired 'by sitting at the feet of a teacher,' offered by Max Muller and other Orientalists, and says that 'it is an interpretation which has never been suggested or admitted by any competent Hindu.' 'In reality,' he adds, 'the name of the *Upanishads* denotes that they are ordained

to destroy ignorance by providing the means of approach to supreme knowledge.' That old Indian commentators read such meanings into the word is true. That the contents of the Upanishads warrant them is also true. But as a great Indian philosopher and Sanskritist says, these explanations cannot be regarded as historically or philologically accurate; and he goes on to point out that etymologically the word is equivalent to 'sitting (*sad*) near by (*upa*) devotedly³ (*ni*)' (3) In a note on p. 82 M. Guenon writes: 'It is as *nirguna* that *Brahma* is *karana*, and as *saguna*, that It is *karya*; the former is the "Supreme" or *Para-Brahma* and the latter is the "Non-Supreme" or *Apara-Brahma* (who is *Ishwara*)' This is evidently a mistake, for the *nirguna* cannot properly be described as the cause of the world; it is neither cause nor effect.⁴ And the term *Karya-Brahman* is applied to Hiranyagarbha and to Isvara.⁵ (4) Speaking of *Anandamaya-kosa* on p. 103, M. Guenon says that 'although it is spoken of analogically as a vehicle or an envelope, it is not really something distinct from *Atma* itself, since here we are beyond the sphere of distinction.' This is also incorrect, for the *Anandamaya* is not the pure *Atman*. The correct position is stated by the author himself in a subsequent place when he says that the state of *karana* (i. e., *Anandamaya*) is to be identified with *Purusha*, as well as *Prakriti*, containing both in its own undifferentiation. (5) One last observation we should like to make is about the title of the book. The title 'Man and His Becoming',

³ M. Hiriyanna, *Outlines of Indian Philosophy*, pp. 49-50.

⁴ Whenever it is referred to as *karana*, what is meant is that it is the substrate (*adhisthana*) of the illusion, i. e., *vivarta-karana*.

⁵ M. Guenon adopts the correct view on p. 101.

would appear to be rather inappropriate because, according to Advaita-Vedanta, there is no real becoming, but only illusory manifestation.

Notwithstanding these limitations—no book, in fact, can be without them—

M. Guenon's work is, without doubt, one of the safest guides in a foreign language to an understanding of the doctrine of Advaita. Besides being a sympathetic approach, it reveals on every page the author's close acquaintance with the originals.

MAHATMA GANDHI AND RAMARAJYA

By K. S. RAMASWAMI SASTRI

Mahatma Gandhi was not only a Rama bhakta who had Ram-nam always on his lips and always delighted in Ram-dhun but was always descanting on the glory of Ramarajya and desired to establish Ramarajya on the earth. What did he mean by Ramarajya? He said: 'Ramarajya can be religiously translated as kingdom of God on earth—politically translated it is a perfect democracy in which inequalities based on possession and non-possession, colour, race or creed or sex vanish. In it land and State belong to the people, justice is prompt, perfect and cheap and therefore there is freedom of worship, speech and the press—all this because of the reign of the self-imposed law of moral restraint'. He said further: 'My conception of swaraj is not one of political independence. I want to see Dharma Rajya (the kingdom of heaven on earth)—the reign of Truth and non-violence in every walk of life...to remain as slave is beneath the dignity of man'.

Thus according to him Ramarajya consisted of a perfect democracy guided by Truth and non-violence and based on liberty and equality and fraternity and abounding in communal amity and prosperity and spirituality. He said, 'I too claim to be a socialist'. Thus in his con-

ception the Indian society was to be organised on an equalitarian basis; the economic ideal was to be industrial and agricultural self-sufficiency on the basis of controlled capital and controlled labour, capital acting in the spirit of trusteeship and labour acting in the spirit of service and both contributing to national unity and efficiency and welfare; and the political ideal was to be a socialistic democracy on the basis of parliamentary state socialism steering clear of plutocratic capitalism and fascism and communism. Over and above all these aspects, but controlling, vitalising, sweetening, humanising and divinising them was the human touch which was the essence of Ramarajya as described by the immortal Valmiki and later by poets like Kambar and Tulsidas and others who trod in his foot-steps and kept the flame of the concept of Ramarajya bright and undimmed through the centuries. Mahatmajī desired this spiritual element of Ramarajya to pervade modern politics.

In the description of Ramarajya, we find the same conventional aspects which we find in the description of Dasaratha's sovereignty or other sovereignties. We are told that the trees brought forth flowers and fruits at all seasons (*nitya pushpa nitya phalah*); there were seasonal rains; the

subjects were industrious and righteous ; there were no epidemics ; there were no thieves or robbers ; there were no untimely deaths ; and all were learned and virtuous, long-lived, prosperous, pious noble and wise. Wherein then, was the uniqueness of Ramarajya ? Of all the divine incarnations Rama was the only one who condescended to be a human sovereign. He was not supplicated by the gods to reign on earth. They wanted him only to kill Ravana in war. Of his own account he promised to exercise sovereignty on the earth. Why did he do so ? He did so to establish Dharma (Dharma samsthapana). In the Yuddha kanda he says that his dearest vow (*vrata*) was to give protection and salvation (*abhaya*) to all who sought refuge in him. Here was the uniqueness of Ramarajya as compared with all ordinary earthly sovereignties. Valmiki says that during Rama's reign the subjects learnt the ways of righteousness by his precept and example and had no individual or group conflicts and clashes, nay, each one became like unto Rama himself.

रामसेवानुपश्यन्तो नाभ्यर्हिसन्परस्परं ।

रामभूतं जगद्भूद्गामे राज्यं प्रशासति ॥

What is meant by saying that every man lived in the light of Rama's life and every woman lived in the light of Sita's life ? Rama touched and transformed by personal and individual contact, the impersonal aspects of social and economic and political life. He embraced Guha, Sugriva, Hanuman and Vibhishana with the same pure and intense personal affection with which he embraced Bharata and Lakshmana and

Satrugna. Valmiki says that he rejoiced in the joys of all and grieved in the sorrows of all.

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।

उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥

It is this warm personal touch bringing the life-giving light of the soul into the cold, impersonal and lifeless life of social and economic and political institutions that was the Rama-touch and the Rama-effect in life. That was the Gandhi-touch and the Gandhi-effect as well. Without the warmth of spirituality of life the body politic will be overtaken by putrefaction. In a very famous and illuminating verse Valmiki says that the Rama Avatar had a combination of six virtues (*shadguna*) different from the *shadgunya* of God and more charming and attractive to frail humanity than the latter.

आनुशंस्यमनुक्रोशः क्षमाशीलं दमः शमः ।

राघवं शोभयन्त्येते पञ्चगुणाः पुरुषोत्तमम् ॥

An equally vital aspect was that individual and social and economic and political life was subordinated to the spiritual life and was irradiated by the light celestial. Another vital aspect that the higher was fired by a passion to uplift the lower to its own level. The law of protection and salvation is the highest law. But for these aspects mere social and economic and political life, sordid in itself at its best and shadowed by inevitable death would be a vanity and a mockery. Let us therefore chant Ram-dhun as Mahatmaji did :

Raghupati Raghava Raja Ram

Patita Favana Sita Ram.

REVIEWS AND NOTICES

THE TALES AND TEACHINGS OF
HINDUISM: by D. S. SARMA, M.A.,
HIND KITABS LTD. PUBLISHERS, BOMBAY.
PAGES 176 PRICE RS. 3.

For the profound wisdom and insights of the Upanishads and the Gita, for the colourful legends and stories of the Puranas and the Epics and more than all, for personalities like Rama and Krishna, Hinduism can have no parallel. If the Upanishads and the Gita have given to the world the last word in philosophy, the Puranas and Epics have bequeathed to us in their Sitas, Savitris and Damayantis the beauties of moral perfection, the glories of a life lived in the white radiance of purity and truth. Civilizations may come and go, the face of history may change, but the impress Rama and Krishna, Sita and Savitri have left on Indian culture will continue to make Gandhis and to shape and inspire the Hindu mind and character. It is such inspiration and excellences that Professor Sarma has captured and condensed in these pages with the skill and ripeness of a hand that has written many stimulating books on Hinduism.

The book falls into two sections, the teachings and the tales. In the opening chapter the author places Hinduism, the oldest of all, side by side with the other ten religions of the world, and brings out the universal and tolerant character which marks Hinduism apart from others. To its weak points also he draws attention, to the want of unity among Hindus, to its customs of untouchability which have sapped it not only of its spiritual strength but of its numerical strength also, through conversions into other faiths. It is the sacred duty says the author, 'of every Hindu to resist every attack made on his religion by those who would not hesitate to use any means, fair or unfair, to spread their own faith (page 14). The following two chapters of the first part are devoted to Hindu Scriptures and Teachings of Hinduism.

In the second part, after giving the story of the two great Epics, *Ramayana* and *Mahabharata*, the author quite rightly devotes two chapters to the Leelas of Krishna. The last two chapters dwell on the four great legends from the Puranas, the legend of Dhruva, of Prahlada, of Harischandra

and of Satyavan and Savitri. To the Hindu mind these are not legendary figures, but men and women in flesh and blood, archetypes to which every Hindu should strive to approximate oneself.

The book is written in simple and elegant style. There are very few good books that dwell on the popular aspects of Hinduism. This book is indeed a success in that line and a valuable addition. The average Hindu youth knows precious little either about the philosophical or the popular teachings of Hinduism. To him as well as to the man who glibly says that India is in the throes of a Hindu Renaissance, Professor Sarma has done a signal service by making available a book that brings in such small compass much that is inspiring and profound in Hinduism. The Hind Kitabs have kept up their usual elegant traditions of printing and got up.

THE SPIRIT OF INDIAN PHILOSOPHY
BY S. K. MAITRA (PUBLISHED BY THE
AUTHOR, QUARTERS D/8, BENARES HINDU
UNIVERSITY, PRICE RS 6/-)

Professor S. K. Maitra of the Benares Hindu University is a well-known writer on philosophical subjects. He is a great devotee of Sri Aurobindo, whom he regards as the greatest philosopher of the day and whose *Life Divine* as the greatest philosophical work of the century (p. 33). Naturally, he is thoroughly influenced by Sri Aurobindo's ideas; and the influence can be seen everywhere in the book.

Though the book is a collection of articles previously published, all have the common aim of presenting the essential spiritual motif of Indian Philosophy. The author ably meets many of the western criticisms of Indian thought, that it is morbidly pessimistic, that it preaches asceticism, and so on. He contends that the characteristic note of Indian Philosophy is that it is a quest for values (p. 2), and that for it Reality is Value and not Existence; though here some Indian scholars would express a different opinion and point to the characterisation of the Brahman as *sat* (existence), *chit* (consciousness), and *ananda* (bliss). The word *sat* may be differently translated either by the word Truth or by the word Reality, but we

should not forget that Indian Philosophy has no separate word for Existence. However, there are bound to be different opinions in interpreting Indian Philosophy, as there were in understanding the Brahman among the ancient *acharyas*. But no responsible thinker construes a possible difference of opinion as a defect in philosophy.

Of the eight chapters, four are devoted openly to the interpretation of the *Bhagavadgita*, though all except the sixth and the seventh may be treated as such. The sixth deals with the philosophy of the *Katha* and the seventh with the Buddhist Absolute. The author rightly and strikingly points out that, if Sankara is to be called a Buddhist in disguise, Asvaghosha and Nagarjuna should be called disguised Vedantins (p 255). For the same philosophical and spiritual motif as we find in the Vedanta, runs through all the great Indian systems. If Indian Philosophy is to be presented usefully and with success, it should be presented as one tradition to which all systems, whether Upanishadic or non-Upanishadic, belong. Systems like the Nyaya and the Vaisheshika, which might have started independently of the Upanishads, later entered their tradition; and the Buddhist and Jaina philosophies, which were avowedly heterodox, kept closely to the spiritual tradition of the Upanishads, though they rejected them as a literal authority.

The book is extremely interesting, readable and useful. The printing also is well done.

P. T. RAJU.

THE ATTITUDE OF VEDANTA TOWARDS RELIGION: BY SWAMI ABHEDANANDA (RAMAKRISHNA VEDANTA MATH, 19-B, RAJA RAJAKRISHNA STREET, CALCUTTA. PRICE Rs. 6/8

The present volume will be very helpful to those who wish to understand the spirit of the Vedanta as a religion. It is a collection of nineteen lectures, the last of which is added as an appendix. Swami Abhedananda is one of the direct disciples of Sri Ramakrishna, having intimate knowledge of western Philosophy also. These lectures are an evidence of the great ability of the Swami to impressively present the Vedanta doctrines to western audiences, which must naturally have been highly critical of Indian thought. For the same reason they would be very useful to the educated

Indians also. In these lectures, the Swami removes many misconceptions about the Vedanta, shows its bearings to our practical life, and very clearly and intelligibly points out the various stages leading to the realisation of the Vedantic Truth. Throughout, he rightly maintains the universality of Vedanta as a religion, because it is not a religion that grew up round a particular human being's revelation, on which the limitations of the cultural background of the time and place are inevitably imposed, but a religion of all times and all countries. The most praiseworthy characteristic and test of a truly spiritual religion is that it does not have to destroy wherever it spreads, but completes whatever it comes across.

There are just a few points on which modern scholars may express a difference of opinion, one of which is the reading of the doctrine of evolution into the Vedanta, which however, should not lessen the value of these lectures. The printing and the get up of the book are very good.

P. T. RAJU.

SANNYAS SILVER JUBILEE SOUVENIR OF SWAMI RAMDAS: (ILLUSTRATED) ANANDASRAM, ANANDASRAM. P. O., VIA KANHANGAD, S. I. RY. PAGES 164. PRICE Rs. 10.

This souvenir is an offering of love and devotion from devotees to Swami Ramdas on the occasion of his Sannyas Silver Jubilee. The contributions that make up the volume are marked by a spontaneity of feeling and depth of love which blissful Ramdas Swami has been building up these years in the hearts of the devotees. In verse and prose over seventy men of light and leading in this country and outside have painted the various aspects of the Swami's personality. In addition to the many plates of Swami Ramdas and Mataji Krishna Bai, there are numerous pictures of devotee groups, of the Industrial home and school run by the Anandasram. Printed in art paper the Souvenir is a dainty volume worthy to be treasured.

THE DIAMOND JUBILEE COMMEMORATION VOLUME OF SWAMI SHIVANANDA: ANANDA KUTIR, RISHIKESH (HIMALAYAS) PUBLISHED BY THE SIVANANDA PUBLICATION LEAGUE, ANANDA KUTIR, RISHIKESH PAGES 262. PRICE Rs. 12

This commemoration volume profusely illustrated and containing nearly eighty articles on

Swami Shivananda will be welcomed with joy by all his devotees and admirers. India has been the Mother of all renouncing Sannyasins and saints, who from the caves in the mountain fastnesses blessed the world by their meditation and prayers. Today with the advance of civilization few yogis in the caves are exempt from the click of the camera and from the noise of propaganda drums. All that we can hope is that India's spirituality will stand this crucial test.

The volume under review has many interesting and attractive features and the publishers are to be congratulated for making this available for such a price.

CREST-JEWEL OF DISCRIMINATION:
BY SRI SANKARA WITH INTRODUCTION AND
TRANSLATION INTO ENGLISH BY SWAMI
PRABHAVANANDA AND CHRISTOPHER
ISHERWOOD. VEDANTA PRESS, HOLLY-
WOOD, CALIFORNIA. PRICE \$ 2.50.

There are many translations of Sri Sankara's *Vivekachudamani*, a great *prakarana* which elucidates the manner in which knowledge of the Reality may be gained through meditation, self discipline and discrimination between the real and the unreal. It can be said without hesitation that the book under review is the one best suited for western readers who have no knowledge of Sanskrit. The translators who are profound students of Vedanta and who know the requirements of western students have enriched the Vedanta literature in the west by many translations of Vedanta classics. This edition contains a useful introduction by the translators, which gives a compendious and lucid account of Sri Sankara's Philosophy and its implications for the modern man. We warmly commend this beautiful volume to all students of Vedantic thought.

S. A.

PERIODICALS

REPUBLIC: THE INAUGURAL NUMBER.
EDITED AND PUBLISHED BY V.
KALIDAS, B.A., B.L., AT 12, THAMBU CHETTI
ST., MADRAS.

We heartily welcome this promising newcomer which makes its bow at a psychological moment in the country's history. In Free India journalism must devote itself to the noble task of training the people in the habit of bold and intelligent thinking. Under the able editorship and guidance of Sri V. Kalidas we have every reason to believe that the Republic will discharge this sacred function.

The present Number brings together a bumper harvest of brilliant articles from leaders, eminent writers and authors in India. Our leaders appear in their characteristic poses and Premier Nehru on the cover-page trying to break open the bars thrills us with expectations. We wish the Republic a bright future and many years of useful service to the Nation.

**THE BUSINESS WEEK: EDITED AND
PUBLISHED BY K. V. PANCHANADAM, 173,
LLOYDS ROAD, MADRAS 14. PRICE RS. 8.**

The Business Week fulfills a long-felt need of this province for a journal that devotes itself entirely to the discussion of the economic problems of the country with special emphasis on those of our province. Sri Panchanadam has to be congratulated for discovering this need and for answering it in such a laudable fashion. Of the many articles, The Indo-Pakistan Financial Settlement and the Comments are outstanding for their topicality. The journal has got interesting and instructive features and we are sure that under the able editorship of Sri Panchanadam it has a promising future.

**INDIA DIGEST: VOLUME 1 NUMBER 1
MARCH 1948. SINGLE COPY RE. 1 EDITOR-
IN-CHIEF: T. P. VASWANI, 9, CANTONMENT,
AHMEDABAD 3.**

We have received copies of the India Digest, which hails nowly from Ahmedabad. The numbers condense articles of interest from numerous journals from India and outside. We wish it success.

BOOKS RECEIVED

- MODERN INDIAN CULTURE: By Dhurjati Prasad Mukherjee Hind Kitabs, Bombay.
- INDIA IN KALIDASA: By B. S. Upadhyaya, Kitabistan, Allahabad.
- ORIGIN AND SPREAD OF TAMILS: By V. R. Ramachandra Dikshitar, Adyar Library.
- RITU-SAMHARA: By R. S. Pandit, Kitabistan.
- LIGHT ON THE VEDAS: By T. V. Kapali Sastri Sri Auobindo Library, Madras.
- INDIA OF MY DREAMS: By M. K. Gandhi Hind Kitabs, Bombay.
- FELLOWSHIP OF FAITHS AND UNITY OF RELIGIONS: By M. K. Gandhi G. A. Natesan, Publishers, Madras.
- EDGEWAYS AND THE SAINT: By Harindranath Chatopadhyaya, Nalanda Publications, Bombay.
- MIN KAN: By the Rev. H. Herras, S. J. Hind Kitabs Bombay.
- LIFE AND MYSELF: By Harindranath Chatopadhyaya Nalanda Publications, Bombay.
- DICTIONARY OF WISTOM: By B. N. Motivala, Hind Kitabs, Bombay.
- THE MODERN MAN IN SEARCH OF RELIGION: By Swami Pavitrananda, Advaita Asram, Calcutta.
- INDIA: By Swami Vivekananda, Advaita Asram, Calcutta.

NEWS AND REPORTS

THE NEW BRANCH OF THE CULTURE INSTITUTE

The Ramakrishna Mission Institute of Culture opened a Branch centre at its new premises (Debendra Nath Bhaduri Building) at 111, Russa Road, donated by Col. and Mrs. Bhaduri in memory of their late son, Debendra Nath Bhaduri on the 18th February 1948. The function was largely attended by the *elite* of Calcutta and the Hon'ble Justice Biswas was the guest of honour.

Brahamachari Nirviti chaitanya of the Ramakrishna Mission welcomed the guests and expressed gratitude to Col. and Mrs. Bhaduri for their munificent donation, which enabled the Mission Institute of culture to carry on its activities in a house of its own. Dr. Romesh Chandra Majumdar dealt in detail on the past and present activities of the

Institute and outlined its future comprehensive scheme in the sphere of philosophy, literature, science, art, music, etc., along lines of research, extension lectures, discourses, publications and the like. It was a grand privilege on the part of the citizens of South Calcutta in particular, the speaker observed, to associate themselves with an institute of this Order in its noble task.

Mr. J. K. Biswas, Prof. Benoy Kumar Sarkar and Justice C. C. Biswas also spoke. The function terminated with thanksgiving and the serving of light refreshments to the guests.

AN APPEAL

Nearly 150 miles away from Calcutta, on the border of the Bankura and Hoogly districts lies the village of Jayarambati, the birth-place of Sri Sarada Devi, the Holy Mother, the Divine consort

of Sri Ramakrishna. In the year 1923 a beautiful temple was built on the birthplace of the Holy Mother and dedicated to her hallowed memory. Later the local branch of the Mission opened a charitable dispensary and an M. E. School in the locality.

Pilgrims from various parts of the world visit this place. The place is malarial and the sanitary arrangements are far from satisfactory. A good and spacy guest house as also satisfactory sanitary arrangements have been long-felt wants by the pilgrims. It has been estimated that a sum of Rs. 45,000 would be required to achieve the above two objectives.

We appeal to the generous public to come forward with substantial donations and help us in fulfilling the above two long-standing needs of the pilgrims. All contributions however small will be thankfully received and acknowledged.

Contributions may be sent to :

Swami Parameswarananda,
President

Ramakrishna Math Matri Mandir
Jayarambati, P. O. Desra,
BANKURA

DR. SARVAPALLEE RADHAKRISHNAN
AT THE RAMAKRISHNA MISSION
SARADAPITH, BELUR.

Dr. Radhakrishnan, paid a visit to the Ramakrishna Mission Saradapith on Monday, the 12th instant and was received by the Secretary, Swami Vimuktananda who showed him round the different departments.

Addressing the students of the Vidyamandira (college) the Doctor delivered a very illuminating address in the course of which he observed that he had visited many branches of the Mission in India, Europe and America and knew many of the members of the Order personally. The great ideal of spiritual culture as preached by the Mission

was bound to appeal to the awakened conscience of free India.

The life of mere contemplation away from the society could not help the suffering humanity. It was a kind of narrowness, he said, which has prejudiced a considerable section of the educated class everywhere against religion itself rather in a wrong way. The energy of mystic contemplation was to be converted into efficiency of service.

He reminded the students that there was a great demand in free India for a very large number of selfless servants of the nation who should try to raise the status of our Motherland and not seek to further their self interest through the public services.

The great truth embodied in the lives and teachings of Sri Ramakrishna and Swami Vivekananda represented the ideal of renunciation and service which should guide the life of the students of the Vidyamandira to a noble destiny.

The meeting then concluded with a vote of thanks to the distinguished visitor by the Secretary.

SWAMI VIJAYANANDA IN INDIA

Swami Vijayananda, Head of the Vedanta Centre, Buenos Aires, Argentine (South America) who went to Buenos Aires in 1932 is now in India.

In beautiful Bella Vista the Swami has established a Vedanta Centre where he gives his weekly discourses in Spanish, the language of the people. His exposition of Indian wisdom and spirituality is being appreciated by a widening circle of people.

The Swami has published in Spanish four Yoga books and the *Inspired Talks of Swami Vivekananda*. He has also written six original books in Spanish. In the course of the current year he hopes to publish *The Gospel of Sri Ramakrishna* and the *Panchadasi*.

Swami Vijayananda's work for bringing together India and Latin America is full of promise for the future and we do hope that the Swami's efforts will be crowned with success at every step.

The Vedanta Kesari

VOLUME XXXV



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ON EARNESTNESS

Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

Having understood this clearly, those who are advanced in earnestness delight and rejoice in the knowledge of the elect.

These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law—then his glory will increase.

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

Fools follow after vanity. The wise man keeps earnestness as his best jewel.

Follow not after vanity, nor after the enjoyment of love and lust !

He who is earnest and meditative, obtains ample joy.

When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools: free from sorrow he looks upon the sorrowing crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness ; thoughtlessness is always blamed.

A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away from his perfect state—he is close upon Nirvana.

—DHAMMAPADA.

THE MASTER-KEY TO HINDU CIVILIZATION

By PROF. D. S. SARMA, M.A.

The master-key to Hindu civilization is given to us in that well-known story in the *Taittiriya Upanishad*, where Bhṛigu goes to his father Varuna and learns that the ultimate reality in the universe is neither *annam* (matter), nor *prana* (life), nor *manas* (mind), nor *vijnana* (reason), but *ananda* (spiritual bliss). We cannot too often repeat to ourselves the lesson that Bhṛigu learnt at the feet of his father. According to the teaching imparted to him, the successive stages in the evolution of the universe are matter, life, consciousness, intelligence and spiritual perfection. At one end of the scale we have pure matter in which spirit lies dormant, and at the other end we have pure spirit in which matter lies dormant. Between these extremes we have various orders of dual beings composed partly of matter and partly of spirit. As we go up the scale, spirit becomes richer and matter becomes poorer. The spirit appears as life in vegetables, as consciousness in animals, as reason in men, as virtue in good men and so on up to God, who is the perfection of spirit. The Upanishad thus reveals to us the law of spiritual progression underlying creation. But, of course, we see only the intermediate stages of this cosmic process. As the *Bhagavadgita* says :—

“Mysterious is the origin of beings, manifest is their midmost state and mysterious again is their end.”

We do not know how the Primal Spirit came to divide itself into subject and object and started the process of evolution, nor how the sundered spirit will finally be restored to its original wholeness in the Absolute. For the beginning and the end

of the process are beyond the cosmic time which is a narrow bridge between two eternities. All that we humans, located in time and space, can know is that there is a process of spiritual progression on a vast scale going on in our universe, and that it should be our guiding principle in all our plans and schemes. Any scheme or plan designed by us for enhancing the spiritual values in the world would therefore be in accordance with the cosmic purpose. Any scheme which reverses the order and places the lower biological or material values above the higher spiritual value goes contrary to the divine plan. Thus the law of spiritual progression is an unerring standard for us. It lays down the spiritual values like truth, beauty, love and righteousness are of the highest importance, and next come intellectual values like clarity, cogency, subtlety and skill, next biological values like health, strength and vitality and last come material values like mass, weight and solidity.

It is necessary for us to keep this formula of spiritual progression ever before our minds. It is the master-key which will open every room in the mansion of Hindu civilization.

First let us take our religious philosophy and see how our formula makes us understand its four important problems of (1) God, (2) His creation and (3) man and (4) his salvation. God, according to this view, is the consummation of all spiritual values we come across in the world. He is not a person sitting far away in the clouds threatening to judge all mankind on a final judgment day when the world comes

to an end. He is the goal as well as the starting point of this evolving universe. He is the supreme Reality, compared with which this world and its creatures are only shadows. We see gleams of Him around and within us in the shape of spiritual values. Therefore, the more we appreciate and acquire these values and make them prevail in the world, the more do we know Him and the more do we become like Him. His creation is an act of sacrifice on His part. The eternal spirit sundered itself into *atman* and *anatman*, into subject and object, and started the cosmic process. This process has brought into existence various orders of dual beings composed of spirit and matter at various levels. Consciously or unconsciously, these created beings are struggling their way back to their original home. Man is one of such beings, having God as his father and Nature as his mother. He is the highest creature in the visible world. Unlike animals and plants, who are his younger brothers and sisters, he has a will of his own, by which he can make or mar himself. His salvation consists in his exercising his will in the right direction and subordinating in himself the lower values of matter, life and intellect to the higher values of the spirit and thus steadily growing into the Divine Being.

Secondly, let us take the Hindu view of human history. The Hindu achievement in the field of historical writing is admittedly poor. We have produced no great historians. But our sages had a correct view of history. They had a correct standard for judging civilizations. In their view the golden age in the history of man is the period in which all moral and spiritual values were well established and universally recognised and acted upon.

They called such an age *Krita-yuga*. They picturesquely described it as a time when the Cow of Dharma walked on four legs. And the ages which fell away from the standard of *Krita-yuga*—ages in which the Cow of Dharma limped on three legs or two legs or stood precariously on one leg—were ages of inferior civilization, whatever their achievements might be in other directions. Thus they judged the greatness of nations, not by the empires they possessed, nor by the wealth they accumulated, nor by the scientific progress they achieved, but by the degree of righteousness they cultivated. This view is best exemplified by our great epics—the *Ramayana* and the *Mahabharata*. There is no doubt that the civilization of Lanka was richer in the lower values of wealth, power, scientific knowledge and technical skill than the civilization of Ayodhya. Ravana had aeroplanes which Rama had not. And that is symbolic of the difference between the two civilizations. Similarly, Duryodhana and his brothers were far richer, more powerful and more ingenious than poor Yudhishtira and his brothers. And yet we know where the sympathies of Valmiki and Vyasa lay. Their aim was to draw the attention of our people to the contrast and as it were, say to them, "Look at this picture and that! Compare these two opposing civilizations. You see wealth, power, skill and scientific knowledge on one side, and virtue, humility, patience and anxiety to know and do what is right on the other. Which would you choose? To which side would you give victory?" Valmiki and Vyasa are our great nation-builders. They laid the foundations of our civilization in accordance with the law of spiritual progression revealed to us in the Vedas. The ideals

that they set before us are still the dominant influences in our lives, and they have been recently underlined and emphasized by Mahatma Gandhi. The teaching of all these great Rishis is that man's true progress is to be judged by moral and spiritual standards and not by material and scientific standards. What we call Dharma is the supreme standard of life. It is the test we have to apply to all civilizations.

Thirdly, let us consider the Hindu view of an ideal society. In accordance with the principle of spiritual progression the Hindu law-givers tried to construct an ideal society in which men should be ranked not according to their numerical strength or wealth or power but according to their spiritual progress. In their view, numbers, wealth and power should be subordinated to virtue and character. This is what they called Varna-dharma. We should not forget that it was only an ideal. At no time in our history did it ever correspond to actual facts. At no time have we had the four simple homogeneous castes postulated by Varna-dharma ideal. We have always had a bewildering complexity of castes and sub-castes with numerous overlappings and cross-divisions due to various causes such as conquests, migrations, inter-marriages, illegal unions, ex-communications and hereditary professions. So, if we want to represent the facts correctly, we have to employ, not a simple diagram of four horizontal straight lines, but a complex diagram of innumerable intersecting circles. The fact is that the four varnas were only an ideal like the four yugas embodying the principle of spiritual progression. Between the ideal Varna-dharma and the actual caste system in our country there has been

an ever widening gulf, as in later times birth and not character became the criterion of social status. Our duty now is not to defend the indefensible caste system but to salvage from it the principle of Varna-dharma and recognise that in an ideal society numbers, wealth and power should be subordinate to character and culture. This is all the more necessary at the present day, because our principle runs counter to the practice of Western nations. With these nations numerical strength, wealth and the power of vested interests count for social privilege more than learning and culture. If we have gone wrong in one way, they have gone wrong in another. But an ideal society built upon the Upanishadic principle of spiritual progression should have its most responsible positions occupied by the most spiritually advanced men, irrespective of their birth.

Fourthly, the Hindu ideal of individual life is based on the same principle. What applies to Varna-dharma also applies to Asrama-dharma. The four asramas of Brahmacharya, Garhastya, Vanaprastha and Sannyasa are only terms in a series of spiritual progression like the four yugas and the four varnas. They indicate the path of progress for the ideally ordered life of an individual. Here, again, the scheme is only an ideal. In practice not even one in a million traverses the entire path and goes regularly through all the four stages. It must, at the same time, be admitted that it is because we have recognised in theory at least the principle of spiritual progression as the law of good life, whether individual or social, that we have survived as a nation and not gone the way of the Greeks and the Romans. Fifthly, the Hindu formula of the four Purusharthas indicating the fourfold end

of individual life is based again on the same principle as the four asramas. Acquisition of wealth, gratification of desires, obedience to moral law and the realisation of the freedom of the spirit are terms in a progressive series. We all know how endlessly this formula of Dharma-artha-kama-moksha is repeated and emphasized in all our rites and ceremonies. The Hindu sages emphasized the importance of this life and taught our people that Dharma, which is the transcript of Moksha on earth, should always be the guiding principle in one's acquisition of wealth and the gratification of one's legitimate desires. Thus a complete chart of life was given which did justice to both body and soul and to both the individual and society. Sixthly, the formula regarding the four states of consciousness, which figures so largely in our Vedantic literature, is also based on the principle of spiritual progression. Waking consciousness (*jagrat*), dream consciousness (*svapna*), sleep consciousness (*sushupti*) and transcendental consciousness (*turiya*) are again terms in a progressive series, as we proceed from the outer to the inner recesses of man's being. We have first the waking consciousness which is filled with impressions directly derived from objects presented to the senses. Here the subject is entirely dependent on the object. Then we have the dream consciousness in which the impressions are not derived directly from any objects, but from the images of objects stored in the memory. Here the subject is not directly dependent on the object. In the next stage of sleep consciousness we have the pure subject, for in deep sleep there are no impressions either from objects or from images of objects, and yet on rising we have the experience of having

slept soundly. But still the principle of objectivity is there in a dormant condition, for at any moment we may either wake up or have a dream. Moreover, as sleep consciousness is for all practical purposes a state of unconsciousness, we have here only the negative aspect of the pure subject. Therefore a fourth (*turiya*) state of transcendental consciousness has to be postulated in which the subject is permanently free from the principle of objectivity and in which we have the positive experience of the liberated spirit. The individual soul in these four progressive states of consciousness is technically called Vaisvanara, Taijasa, Prajna and Atman respectively.

Again, corresponding to these four stages of individual consciousness, we have, in the Vedanta philosophy, four progressive conceptions of the Divine Being—viz., Virat, Hiranyagarbha, Isvara and Brahman, which are said to be the gross, subtle, causal and supreme forms respectively of the Spirit on the objective side. The final term in the subjective series viz., Atman is identical with the final term in the objective series viz., Brahman. The subject and the object are ultimately the same. They are only two aspects of the same Reality—the One without a second. That is the conclusion of Advaita, the highest pinnacle of Hindu philosophy.

It may be mentioned that these progressive states of consciousness are symbolically represented by a-kara, u-kara, ma-kara and Aum-kara, which constitute the sacred syllable 'Aum', called also the Pranava, which stands for the Absolute.

Lastly, on all fours with the states of consciousness referred to above are the *gunas* postulated in Vedanta to be the primal qualities of Nature. Primal Nature

is supposed to have three fundamental qualities, viz., Tamas, Rajas and Sattva. These, again, are terms in a progressive series. For objectively they stand for inertia, motion and harmony respectively, and subjectively in human nature they stand for the physical, mental and moral levels. And just as, in the states of consciousness, a fourth (*turiya*) state of transcendental consciousness is assumed, so in this series of *gunas* a fourth state of *nis-
traigunya* or *trigunatita*—a purely spiritual state beyond the three *gunas*—is assumed. That is the state of *moksha* or freedom.

Thus we have examined a number of formulas well known to all students of Hindu philosophy and religion. They are the formulas regarding (1) the four classes of living beings, (2) the four ages of civilization, (3) the four classes in an ideal society, (4) the four stages in the ideal life of an individual (5) the four ends of human life, (6) the four states of consciousness—both subjective and objective and (7) the four levels of *gunas*. All these formulas embody one and the same Law—the Law of Spiritual Progression. This law is therefore the master-key to Hindu Civilization.

MYTH-MAKING IN THE UPANISHADS

By PROF. V. A. TYAGARAJAN, M. A.

The Bergsonian distinction between the static and the dynamic sources of religion and morality helps us to distinguish between the mystical and the mythical. According to him the mythical is only a crystallisation and a cooling down of the lava flow of the spirit which he calls the mystical. A myth is a stratified mystic experience, and an indication of the age at which it was formed. If the spirit of religion is not to degenerate into mere mythology it is necessary to break through the crust from time to time, and to re-establish the relationship between the spirit and the form in which it expresses itself.

“Whatever there is changeful in this ephemeral world,—all that must be enveloped by the Lord.” This is a self-evident axiom. It is not a *petitio principii*, because it is the outcome of direct experience. It is the lava flow of the spirit coming at that level of insight when a man is in harmony with all sentient creation. When the singer

addresses the all-permeating Eternal and says, “Thou art the dark blue butterfly the green parrot with red eyes”, he is descending from the general to the particular, and creating a myth out of his experience. In the absence of a key to solve the myth, the myth remains a closed experience. The right attitude to a myth is to regard it as a poetical attempt at reconstruction, an expanded figure of speech, arresting the unapprehended relation between things and expressing it in the striking language of the senses. It should be regarded as a concession made to the mind of man, as it looks outward to the physical reality around it. It should be made use of by the pilgrim soul as a traffic signal or a sign post along the line of spiritual progress.

We may distinguish in the main four different kinds of legends:—myths of creation, nature myths, supernatural legends and human stories which give a setting to

framework for the exposition of truth. The general purpose of these stories is to express the transcendent in terms of the immanent. That is why there is a family likeness between the myths of the nations. The creation myths of the Upanishads remind us of Plato. We read in the *Symposium* that the original form was both male and female, and that this composite form which combined the beauty of both the sexes split into two so that it may have something to love and it was out of this love that the rest of creation sprang. Indian thought similarly tells us that the one wished to be many because loneliness is a symbol of fear, and fear of death. Although the concept of the one and the many has been a fruitful source of disputation in philosophy, because of the fallacy of accent, the legend merely states that the One has become the many. Kant said that concepts without perception are blind, percepts without conception are meaningless. Following a similar line of thought we may say that the One becomes manifest in and through the many, that the many become significant in and through the One. Sometimes the evolution of the One is traced from the lower forms of creation right up to man, who is regarded as well-made, because he is a fit abode of the spirit. That is why the Cosmic being is also referred to as a person, with trees and plants growing like hair or nail on a human being. But at no stage is the legend an end in itself. That is why pure consciousness is described negatively as not any of the things that we see on earth. As long as there is an ego consciousness there is also the consciousness of the outer world, and it is in this plane of awareness that a myth arises. A myth becomes a fact of philosophy by a process of sublimation, while

philosophy becomes a myth by a process of precipitation.

To borrow a term from economics, we should distinguish between the face value and the intrinsic worth of a legend, for it saves one from the self-limitation of literalism. Nature myths are like the fiduciary currency of the mind. That is why whatever is warm, bright and fructifying becomes the symbol of the luminous consciousness. The Sun, the lonely courser of the heavens becomes a symbol of knowledge, and the prayer is addressed to the Sun to contract his rays, so that one may comprehend by direct apperception the nature of the illuminating consciousness. The epithet applied to the Sun, "shining beyond all darkness" becomes a symbol of the effulgent internal light that controls everything. Fire myths have the same significance as solar myths. Fire, leaping out of the inert fire-stick becomes a symbol of the emergent consciousness. Although fire is referred to as a conveyer of prayer to the Gods, the ultimate reality is referred to as transcending the visible symbol. "The Sun does not shine there, neither the Moon, nor the stars, how then this fire?" We are taken beyond Plato's simile of the cave dwellers, where even the ray of light becomes a shadow of the Eternal. The ultimate reality is posited as the power behind the phenomena. Nature myths are like the flowers of the earth which translate the light from the distant stars into the many coloured symmetry of petals. Supernatural myths on the other hand are like the vanishing odour of those flowers intangible yet enriching the gross reality of life. We should regard them as the earth's tribute to the stars.

In the conflict between the gods and the demons, with its many variations, we com-

prehend the essence of the supernatural. While the natural draws our attention to the limited range of the spectrum of the senses, the supernatural shows to us how wide is the range of reality. Far from being in opposition to the natural, the supernatural throws fresh light upon the natural. Whatever is ennobling is divine, whatever is degrading is demoniac. The demoniac is merely destructive in an external sense by the command which it exercises over matter, but the divine is destructive in a subtler sense, for it destroys ignorance and other self-limitations and makes for self-conquest. The demons are exasperated at defeat, but the Gods rejoice at being defeated by the Eternal, for the victory of the Eternal over them is their own victory.

The purpose of a story is to indicate the ascending and the descending line of consciousness. At its lower reaches it becomes merely as in the Udgitha of the dogs, 'we are hungry, give us food', an

animal story and a satiric portrait of the lower impulses. But such stories are rare. The general aim is to study the ultimate reality from the human end. The story of Satyakama being instructed by fire, of Svetaketu learning from his parent, the dialogue of Narada and Sanatkumara, as well as the story of Bhrighu and Varuna should be regarded as supplying the necessary framework for the discovery of the Self. The purpose of these stories is to go beyond speech, mind, will, intelligence and contemplation, and to comprehend the self-subsistent essence of all this. It is difficult to say if there is a golden person in the sun with golden hair and golden beard with eyes like bright red lotuses, but if one should comprehend that golden person as a symbol of the Eternal, and associate the powers of growth with the Eternal, one may well say in the fulness of one's faith, "If one were to tell this to a dry stick branches would shoot forth."

SAINT TYAGARAJA—VI-A : FORMS OF BHAKTI

By DR. V. RAGHAVAN

The sentiment of devotion takes manifold forms, and the main emotion of Bhakti is also made up of a variety of accessory feelings, which appear as billows on the sea and go to strengthen the main emotion. We shall deal on another occasion with the various Bhavas through which Tyagaraja's Bhakti Rasa expresses itself, according to the Alankarikas of the Bhakti School. We shall presently speak of the major forms or Prakāras of Bhakti according to the Acharyas of the Bhakti school. The well-known classification of Bhakti in these major forms occurs in the *Bhagavata*;

Hiranyakasipu comes to Prahlada at school and asks him to tell him the best thing that he had learnt during those days. Prahlada says: 'That I consider the best lesson, worthy to be learnt, if man could practice devotion to the Lord, marked by nine characteristics, or of nine forms, listening to the Lord's song and glory, singing of the Lord, contemplation of the Lord, worshipping His feet specially, saluting Him, serving Him like a servant, moving with him as a friend, and offering oneself to Him.'

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

इति पुंसापिता विष्णौ भक्तिश्चेव लक्षणा ।

क्रियते भगवत्पदा तन्मन्येऽधीतमुत्तमम् ॥

Narada, in his *Bhakti Sutras*, says that though Bhakti is a single emotion, it takes eleven forms. They are of the form of attachment to the several aspects of the Lord, as well as attachment to Him in different capacities or roles ; (a) Attachment to the Lord's qualities or Gunas and to His Form or Rupa (two); (b) Attachment to three acts of devotion towards the Lord, worship or puja, constant memory or contemplation, i.e., smarana and surrendering oneself to Him, atmanivedana, (three); (c) Attachment in four roles, as servant, dasya, as friend, sakhya, as child, vatsalya and as beloved, kantasakti, (four); (d) lastly, two stages of Divine Love in its climax, viz, seeing everything as the Lord or being completely absorbed in and one with Him, Tanmayasakti; and inability to bear His separation, Aviraha (two, making a total of eleven).

गुणमाहात्म्यासक्ति - रूपासक्ति - पूजासक्ति - स्मरणासक्ति -
दास्यासक्ति - सख्यासक्ति - वात्सल्यासक्ति - कान्तासक्ति -
भारमनिवेदनासक्ति - तन्मयासक्ति - परम् अविरहासक्तिरूपा
एकधापि एकादशा भवति ।

Of these eleven forms of Narada, his pupil Prahlada mentions in the *Bhagavata*, as we saw above, Puja or Archana, Sakhya, Smarana, Dasya and Atmanivedana; Prahlada's Sravana and Kirtana—the listening to and singing of the Lord's exploits and personality comprehend Narada's first two forms, of loving Lord's Guna and Rupa. The Lord's infinite excellences and the incomparable attraction of His Form, we have already dealt with. Taking the *Narada Bhakti Sutras* and the *Bhagavata* together, we have thus on the whole, Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya, Sakhya, Atma-

nivedana, Vatsalya and Kantasakti. Of Narada's Tanmayatva and Aviraha, we shall speak later.

The roots of some of these forms of devotion can be seen in the several devotional attitudes and similes employed by the earlier poets, beginning from the Vedic Rishis. We may remind ourselves here of one of the closing verses of Arjuna's hymn to the Lord on his seeing the Lord's Visvarupa, in the *Bhagavadgita*, when Arjuna asks the Lord to excuse his own shortcomings, even 'as a father would those of his son, a friend of another friend's and a lover of his beloved.

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ।

Here we have Vatsalya, Sakhya and Kanta forms of Bhakti and of these, Arjuna himself is the exemplar of Sakhya or love in the role of a friend.

While different persons may specialise in any one of these different forms, it is also possible that the same devotee experiences or passes through all the states characterised by these terms. In his long and rich enjoyment of Rama-Bhakti, Tyagaraja exemplified all these forms. *Sravana*, the listening to the glory of [the Lord, comes first; it is the starting point. Of the Acharyas of Bhakti, Garga accords it such foremost place as to define Bhakti itself as love for the Lord's story. कथादिष्विति गर्गः । It is by hearing about the Lord again and again, that we can slowly convert ourselves and take ourselves away from all mundane preoccupations. If one develops a taste for it, gradually his ears educate themselves against tuning themselves to anything else. 'The drinking of the ambrosial Rasa of Rama's story would confer on one a veritable kingdom. It would give

one Dharma and all other fruits; it would give one firmness of mind, spiritual bliss, material happiness, and destroy all the shackles of Karma and the many ills of Kali,' sings Tyagaraja.

Rama katha sudha rasa panamu oka
Rajyamu jesune

* * *

Dharmadyakhila phaladame, manasa
Dhairyananda saukhya niketaname
Karmabandhajvalanabdhi namame
Kaliharame Tyagarajavinutudaku.

In Sudhamadhuryabhashana in Sindhu-ramakriya, Tyagaraja says that his long hunger had been appeased by the ambrosial story of Rama, to listen to which he had avoided the wicked and resorted to the devotees of the Lord.

Kathamritamuche bahukalamu yakali
teeri yunnanu brovumu etc.

The entire life and output of Tyagaraja exemplifies the second form,—*Kirtana*. We have spoken of this form of devotion, under Nama and Namakirtana.

The third is *Smarana*, a constant memory of the Lord and meditating upon Him, Dhyana. The constant thought of the Lord has been emphasised by Tyagaraja in any number of songs. For instance, while dealing with his conception of Nama Japa, we saw how according to him, Nama Japa was futile if not lighted up all through by the glow of the thought of Rama. In his Nagasvaravali piece, he specially mentions Chintana or Smarana as his very life.

Sripati nee pada chintana jeevanamu.

'Smarane sukhamu' in Janaranjani says that happiness is in the constant memory of the Lord and his Name. In 'Marachu vadana', Tyagaraja speaks of it as an impossibility to forget Rama.

Marachu vadana Rama ninu Madana-
janaka
Marakatanga nee yokka madinencha-
valadu.

According to Narada, a poignant pang even in a momentary gap in the Lord's constant thought, is the true criterion of Bhakti.

नारदस्तु तदर्पिताखिलाचारता, तद्विस्मरणे परम-
व्याकुलतेति ।

Padasevana or the worship of the Lord's feet in particular, is a devotional mode exemplified by Bharata and the adoration of Rama's Paduka. The adoration of the Lord's feet is a common form of worship in both Hinduism and Buddhism. Literary, historical and monumental evidences bear out the prevalence in ancient India of the wide-spread practice of worshipping the divine foot-prints at particular holy spots, Vishnu pada, Buddha pada, Sivapada and Rama pada. Rama's feet had two great exploits to their credit: the re-creation of Ahalya from her accursed stone-state and, through their sandals, ruling over the kingdom of Ayodhya. Poets have spent their fancies over both these episodes and Tyagaraja has two songs to adore both these exploits of Rama's feet. Both are cast in Ragas of appropriate names, Amritavahini, the feet that bring immortality and ambrosial bliss and, Ramapriya, Rama's beloved sandals:

'O Rama's blessed feet! Suffices it if I could secure your grace. Come and take your home in my mind. Taking compassion on Ahalya, you redeemed her and restored her human form. Can I not crave to be blessed similarly?'

Sri Rama padama nee Kripa jalune
chittaniki rave

Dharini silayai tapamu talaka
 Varamu kanneerunu ralchaka
 soora Ahalyanu joochi brochitivi
 ya reeti dhanyuseyave Tyagaraja
 geyama.

‘O Rama, pray clear my doubt. Are your holy feet, worshipped by Nanda, great, or your elegant sandals great? The great sages that worshipped your feet secured a status equal to yours, but Bharata who worshipped your sandals, got yourself.’

Sandehamunu teerpumayya
 Saketanilaya Ramayya
 Nandarchita padayugamulu melo
 Nagareekamaku padukayugambu melo
 Vara maunulella charanambulanu
 Smariyimpa needu padamosangane
 Bharataarchanache padukalu
 dara ninnosange Tyagaraja bhagyama.

Note how Tyagaraja qualifies the sandals, as the elegant or refined sandals; *nagarika-magn paduka*. Nagarika is the exact Sanskrit word for civilisation, the refinement of the city or nagara; Rama’s sandals, Tyagaraja deftly suggests, were not destined to tread the jungle, they belonged to the city and to the city they naturally hastened back, as soon as possible. Also, the address here to Rama as Saketa nilaya, ‘stationed in Ayodhya’, is significant, for, though absent in body, at the forest, Rama was personally residing and ruling in Ayodhya, through his sandals.

In a third song, in Begada, Tyagaraja cites again the case of Ahalya, as also the third exploit of Rama’s foot, the easy kicking off of the huge carcass of Dundubhi to relieve poor Sugriva’s anxiety about Rama’s capacity to give fight to Vali and on the strength of these, he says, he has reposed implicit faith in the lotus of Rama’s feet.

Nee padapankajamula nera
 namminanu

* * *

Kopamuto munu tapasi yicchina
 Sapamuna Ahalya anudinamu
 chaparati tanu tapa morvani
 yapenu kani paritapamu teerchina

* * *

Sankrandana
 tanayuni badha sahimpini virochana
 sutu mati galigina bhaya megayaga
 Ghanatama Dundubhi penutala
 dannina etc.

In his ‘Raghunayaka’ in Hamsadhvani, Tyagaraja says that he could never give up Rama’s lotus feet.

“Raghunayaka nee padayuga
 rajeevamula ne vidajala’

In ‘Sri Manini Manohara’ in Purnashadja, Tyagaraja affirms that his only long cherished desire, which needs no reiteration, is to do Rama’s padaseva, even as it was of His brother.

Sri manini manohara
 chirakala maina mata yokatira
 Vemaru balka jalara
 Srimandulau nee sodarulu
 cheya reeti padaseva koritini

“Will my passionate longing be fulfilled until I everyday stroke your lotus feet?”

Anudinamu needu padabjamula
 noduchunu Teeruna nalon (Saveri)

The fifth form of devotional propitiation of the Lord is to do His worship daily and incessantly, *Arcana*. Parasarya, an authority on Bhakti, defines Bhakti itself as the constant delight in the worship of the Lord. पूजादिष्वनुराग इति पाराशर्यः । This form is exemplified by two important factors of Tyagaraja’s life and work,—one is Tyaga-

raja's daily pooja of the Rama idol, and the other, the collection of the songs, called Utsava sampradaya kirtanas, composed for the several items of the celebration of a Rama festival, including the songs that he sang for the several stages of his own puja and its sixteen kinds of Upacharas offered to the Lord. Of these songs, 'Heccharigaga rara He Ramachandra' in Yedukula kambhoji expresses welcome, svagata, to the Lord. 'Rara Sitaramani manohara' in Hindola vasanta, and 'Chetulara Sringara' in Kharaharapriya, deal with the Alamkara or the dressing and decorating of the Lord. See what a delight Tyagaraja had in decorating the Lord!

Chetulara Sringaramu jesi jootunu Sri
Rama

'I shall decorate you with my own hands so beautifully as to elicit the admiration of even Brahma and other devotees and enjoy the sight myself. You shall have golden anklets for your feet, laced cloths, sweet Parijata for your tuft, a golden girdle, a charming tilaka on your forehead, pendants for the forelocks and sweet sandal paste for your body. Having finished your make-up to my heart's content, I shall kiss you and hug you to my bosom. Sarasvati will come and fan you. In that exultation, I shall exclaim, 'Well done, well done' and so doing, cut asunder all my bonds.'

With a Kedaragaula song, Tyagaraja performs the Arcana of the Image, offering Tulasi, Bilva, Malli and other flowers to the several parts of the Lord's body, Anga-puja.

Tulasi bilva mallikadi jalaja
Sumapoojala kaikonave

* * *

Uramuna, mukhamuna, siramuna,
bhujamuna

Karamuna, netramuna, charanayu-
gambuna

Karunato nenaruto-paramanandamuto
Niratamunu Sri Tyagaraja-nirupadhi
kudaiyarchinchu

'Aragimpa' in Todi offers the Lord Nai-vedya, butter, milk, chitranna, cakes etc. and 'Vidamau sayave' in Kharaharapriya requests the Lord to accept pansupari. Of the other upacharas of the puja, 'Upacharamulamu' in Bhairavi, offers the following; chatra, (umbrella), chamara (chowries) and Vyajana (fan made of flower). 'Lali lali', in Harikambhoji, offers the upachara of Andolika or swing and rocks the lord. 'Vuyyalu' in Nilambari, 'Lali ugave' in the same raga, and 'Rama Sri Rama' in Sankarabharana, offer the same swing and express Tyagaraja's great delight in waiting upon Rama as He rests on the swing. Note the appropriate Raga here Samkarabharna, which means the ornament of Siva i.e., serpent; it is the serpent that the Lord rests on. Next, Tyagaraja performs Harati to the Lord in the auspicious raga of Surati, Patiki harati re. In 'Poola pampu meeda' in Ahiri, he offers a bed of jasmine flowers, milk, pan and sandal paste, and in the appropriate Nilambari again, Sri Rama Rama Rama' sings Rama to sleep. Bowli then heralds the break of dawn and Tyagaraja prays to Rama to wake up and protect the world.

Melukovayya mammeluko Rama.

Another piece in Saurashtra, is also sung asking the Lord to wake up, Meluko daya-nidhi, and teach the Lords of the quarters how to rule.

Rajarajadhi digrajulella
vacchinaru Raja neeti teliya Meluko

SAINT TYAGARAJA—VII-A FORMS OF BHAKTI

‘Koluvmare’ in Todi and ‘Lali lalayya’ in Kedaragaula are two more songs offering Puja with all the upacharas.

The sixth form, *Vandana* or paying obeisance to the Lord, is illustrated by ‘Vandanamu’ in Sahana, and ‘Dandamu pettedanura’ in Balahamsa.

Lakshmana, in whose form also the Lord incarnated, exemplified the ideal of service as servant, *Kainkūrya* or *Dasya*. The word Lakshmana etymologically means ‘one endowed with Lakshmi’ and the Lakshmi with which Lakshmana was endowed is Kainkarya-Lakshmi, the wealth or beauty of service. Tyagaraja, while describing Rama, mentions Lakshmana also often as attending upon him as the most accomplished servant of Rama, who knows Rama’s inner intention, Ingita, as it were, and who, at the mere glance of Rama, would carry out his idea. This is specially referred to in the kriti ‘Lekhana’.

Saumitriki kanula jadala sukhamu

For the sheer delight of enjoying the sign of the eye of Rama, Lakshmana would serve him. The mention of this capacity of Lakshmana to understand Rama’s Ingita is based upon Valmiki. As soon as the brothers and Sita reached the forest, Lakshmana, of himself, built a hermitage, carefully planning all its details according to the needs and desires of Rama, on seeing which Rama was so pleased, embraced him and called him Bhavajna, i.e. one who knows the Ingita.

In other songs, depicting Rama resting privately, for instance, ‘Vidamusayave’, Lakshmana is said to hold the jewelled spittoon for Rama. Hanuman is another Bhakta, exemplifying Dasya Bhakti and in both his songs wholly devoted to Hanuman, Tyagaraja portrays him as sitting at

Rama’s feet and doing Padaseva: ‘Pahi Rama’ in Vasantavarali and ‘Kaluguna pada niraja’ in Poorna lalita. Besides these, there are numerous references in many other songs to Hanuman as the servant of Sri Rama.

Tyagaraja now and then yearns to join this company of Rama’s servants, singing—
‘Tava daso’ ham’.

Tava daso’ ham.....dhara neevanti
daivamu ledanti charanukonti —

‘I am your servant. Finding that there is no God like you, I have taken refuge in you, Tyagaraja approaches you for service.

In his Bhairavi piece ‘Upacharamu,’ he requests Rama not to reject his application for an attendant’s place in his presence on the plea of ‘no vacancy,’ as already he has too many around him, Sita, the servant of Ekanta, privacy, brothers to carry out general orders, and the gatekeeper, Sri Anjaneya.

Upacharamu jesevaru
unnaraniki maruvakura

* * *

Vakitane padilamuga
Vatamjudu unnadani
Srikarulaku nee tammulu
jeri yunnarani
Ekantamunanu Janaki
yorpadi yunnadani
Sri Kanta parulelani
Sri Tyagarajavinuta.

Tyagaraja then imagines that he should state his qualification and state also whether he knew the insignia of Rama’s service; and replies, “Yes, I know. Pray, vouchsafe that I may serve you as a true servant; I am free from lust, arrogance or other defects. I shall put on the following insignia of your service: horripilated hair is

my coat of mail; my metal badge has the words 'Rama Bhakta' and in my hands is the sword 'Rama Nama.'

Bantu riti kolu viyya vayya Rama
Jumtavitivani modalaina mada
dula gotti nela koola jeyu nija-
Romancha manu ghana kanchukamu
Ramabhaktudanu mudrabillay
Rama nama manu varakhadga mivi
Rajillunayya Tyagarajunike

(Hamsanada)

At the end of his piece 'Kolvai unnade' in Deva gandhari, Tyagaraja says that for Rama sitting in court, he could, as his servant, spread the carpet for Rama to tread. He asks in another piece, ('Chentane sada' in Kuntala varali), just keep me by your side, as you do Hanuman and Bharata. You need not tell me much or often. I shall carry out cheerfully whatever work you think of.

Chentane sada yunchukera vayya
Mandukekku srinantudau Hanu-
mantu ritiga Srikanta
Dalachina panulanu ne delisi
dalato nadachi santasillidura
Palumaru balka paniledu Rama
Bharatunivale Tyagarajanuta.

We may pass over *Sakhyā*, for which beyond references in many songs to friends of Rama like Sugriva and Vibhishana and their devotion and just a mention in 'Chelimini jalajaksha and 'Sami ki sari' to Rama as Tyagaraja's friend, 'Tyagaraja sakudu' we do not see any special illustrative kriti in Tyagaraja.

We now come to the important form called *Atmanivedana*, or surrender of one's self to the Lord as the Lord's own, 'Tavasmī' 'तवस्मि' as has been said in the Saranagati text in the Ramayana. This

complete surrender to the Lord is the final teaching of the Gita too.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

The Srivaishnava teachers of the South have developed this school of Prapatti to a great extent. That he had taken refuge in Rama, Tyagaraja says numberless times in his songs. A few pieces may be cited here, which specially bring out the significance of Saranagati. When the devotee declares himself as a complete Saranagata, he is to have no more anxiety for anything; all his burdens have been laid on the Lord and it is for the Lord to come and help and save his refugee. "Why should I feel any concern?" Asks Tyagaraja of Rama 'Makelara vicharamu'.

The anxiety is His, for has He not promised?

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"O Lord", says Tyagaraja, "I am yours and your will is my fortune. Why should I be meaninglessly brooding, when I have, once for all, taken refuge in you?"

Ni chittamu na bhagamayya

* * *

Yojinchi karyamuledanuchu
noka pari sarananu kontinayya.

With this Saranagati is intimately connected the doctrine of the Lord's grace, on which the Srivaishnavas developed two schools of thought: the Markata-nyaya, expounding the view that God helps those who help themselves; and the Marjara-nyaya, holding the view 'Who is man to help himself? It is for the Lord to come of His own accord and, seeing the devotee completely surrendered to Himself, and

meek and helpless, save him.' According as his mood varied, Tyagaraja gave expression to both these views. Sometimes, he set forth his qualifications and demanded his due from the Lord; sometimes, he declared himself small, sinful, meek, helpless and appealed to the Lord for protection, as we shall see later, under the head *Naichyanusandhanam*.

In his *Kiravani* piece, 'Kaligi unte gada', he mentions the *Markata* view. 'Your grace will come only if I have earned it through meritorious actions in the past and if I worship you as earnestly and devotedly as *Narada*, *Prahlada*, *Parasara* and *Ramadasa*'.

The 'Kapi' song 'Meevalla guna dosha' inclines to this *Kapi*-view, where Tyagaraja fixes responsibility on himself for his pathetic state and says that he has done nothing to deserve the Lord's grace. 'Merits and blemishes are of my own making and not of yours, O Rama! If the gold is not of the required standard, why blame the goldsmith? If one's daughter cannot stand labour pain, why blame the son-in-law? If one failed to do charity to deserving persons and to worship God in previous births, why should one blame the Gods for one's lot? My trouble is my own making.'

Mi valla guna dosha memi Rama
Na valla ne gani nalinadalanayana
Bangaru baguga padi vanne gagunte
Angalarchu batsunadu konela
Tana tanaya prasava vedana korvaleyunte
Anaya yallunipai yahankara badanela
E janmuna patra merigi danambeeka
Poojinch marachi velpula nadu konela
Na manasu na prema nannalaya jesina
Rajillu Sri Tyagaraja nuta charana.

But he sings at other times in a different manner. 'O Rama, Your grace must come of its own accord, Man's capacity to earn it by his own exertions is poor and ineffective', in 'Nee daya ravale' in *Todi*. 'Tanayuni brova' in *Bhairavi*, poses the two views in a series of similes, but inclines to the *Marjara* view. "Which is it? Does the mother go to the child or the child to the mother? Does the cow go after the calf? Do the paddy fields go up to the clouds for water? Does the lover go after the beloved? O Lord! come, solve my doubt and show me your beautiful face".

Tanayuni brova janani vacchuno
Tallivadda baludu pono
Inakulottama i rahasyamunu
nerigimpanu momunu kanupimpumu
Vatsamu venta dhenuvu chanuno
varidamunu gani pairulu chanuno
Matsyakanthiki vitudu vedaluno
mahini Tyagaraja vinuta
rammu delpumu

In fact, in one piece, 'Aparadhamula' in *Vanavali*, Tyagaraja inclines to this view so much that he apologises for even having made an attempt to appeal to the Lord with his songs. "Does not the Lord know? Why should I be impatient?"

Aparadhamula norva samayamu
Kripa joodumu ghanamainana-
chapala chittudai manaserugakane
jali pettukoni moralanidu
sakalalokula phalamula neriki
samrakshimechuchu nuntaka
nan okani brova teliya
kirtana sataka
monarcchu Tyagarajanuta
na aparadhamula norva

Vatsalya or love towards God conceived as a child or a little boy, is primarily a form of *Bhakti* as pertaining to the

Krishnavatara. In Tyagaraja's songs, there are a few in which the love of Rama's parents, especially Dasaratha, figures. Besides these instances, in one song, Tyagaraja himself conceives of his favourite deity as a little boy and enjoys a father's affection for him, ('Rama Rama Rama' in Sahana). Tyagaraja elaborately describes Rama as a boy playing with His mates. From the play, he calls him forth to come to the cradle; asks Him if He is hungry, if His discomfiture is due to His playmates finding Him unsuitable for the game and sending Him back." Did they try to cover your eyes for the hide-and-seek game and find your eyes too big to cover? Why are your eyes red? Why this perspiration?"

The reverse form of this Vatsalya, i.e. God as Father and devotee as child, is found in Tyagaraja to a greater extent. Besides frequently addressing Rama as Father, he devotes a special song making himself the son and a member of Rama's family.

Sitamma mayamma
Sri Ramudu ma tandri
Vatatmaja Saumitri
Vainateya ripumardana
data Bharatadulu sodaralu maku O
manasa! (Lalita)

The remaining three forms of Bhakti mentioned by Narada, love as from a beloved, *tanmayata*, and poignant suffering on separation from the Lord, represent higher stages of the emotion of Bhakti and as such, we shall deal with them on the last day.

Whether in one of these forms or in all these forms, one's devotion has to stabilise itself into a steadfast, uninterrupted emotion for the Lord, the Sthayi-Bhava of Sthira-Bhakti. Then the Lord possesses the devotee completely; it becomes impossible to shake Him off, whatever the counter-forces; and whatever the devotee does, sees or enjoys, becomes part of his love of the Lord.

"O Rama! It is not possible for my mind to let go its hold on your holy feet... Whatever tasks I might undertake, whatever rare sights I might see, all that I deem as You and I feel delighted.

Vidajaladura na manasu vinara

* * *

Tanuve panulaku chaninamari
Kanananidi kanukonina
ninuga bhavinchi santa sillidi
Sri Tyagaraja nuta

Again, "Weal or woe, I have not given way to grief. Well-treated or ill-treated, I have held fast to your blessed feet."

Chala saukhyamo kashtamo nenu
jali jendina sarivarilo
pala munchina needa munichina
Padamule gati Tyagaraja nuta (Sri-
ranjani).

He becomes the prop of one's life, the strength of one's body, one's wealth, one's mind's joy and one's satisfaction. Even one's enjoyments, one considers as God: 'My youth, my love, my beauty and its display, my dressing—everything is the Lord.'

Na jeevadharamu
Na subhakaramu
Na menu balamu
Na chittanandamu
Na santoshamu
Na muddu veshamu
Na monoharamu
Nadu sringaramu
Nadu yauvanamu

Pahi kalyanarama

Pavana guna Rama

(Kapi)

'The light of our eyes, the fragrance of our nose' is all Himself. Means and End, Sadhana and Sadhya, it is all Himself.

Na jeevadhara.....

Na joopu prakasama

Na nasika parimalama

Na japa varna roopama

Na pooja sumama

Tyagaraja nuta, Na jeevadhara

THE HOLLYWOOD SWAMI AND THE LITERATI

By ROBERT JOSEPH AND JAMES FELTON

First came Gerald Heard and then Aldous Huxley and Isherwood. For nearly twenty years now Swami Prabhavananda has not only been steadily building up his centre at the Vedanta Society of Southern California, but raising the foundations and structure of Vedanta in the hearts of some of the world's best writers as Heard, Huxley and Isherwood. These and many more have become the initiated disciples of the Swami. In their life of discipline and devotion the East and West meet and mingle and evolve the poise and peace that American life so badly needs today. In the following article, reproduced by kind courtesy of the 'Script' is given a charming pen-picture of the Swami and an account of his activities at the Hollywood Asram.—Ed.

Hidden on a quiet street just a few blocks from the notorious Hollywood and Vine intersection, there lives a shy, nut-brown little Hindu, described by Henry Miller as "the only interesting person in Hollywood." Although this is an obvious exaggeration, no matter how you define the word "interesting," Swami Prabhavananda is certainly one of Southern California's most provocative figures. As head man of the Vedanta Society of Southern California, he numbers among his disciples some of the world's best writers, including Aldous Huxley, Christopher Isherwood, and Gerald Heard. He also is the teacher and spiritual guide for several score educators, businessmen, doctors, artists, and even an Episcopal priest and a Congregational minister. Yet, aside from this noteworthy following the Swami is virtually unknown in his home town, and few of Hollywood's curious tourists have ever seen his alabaster temple, within shouting distance of Ken Murray's El Capitan Theater.

There are two reasons for this. The Swami is so legitimate and so cerebral, he would not be recognized among Hollywood's

phonies. A geographical quirk encourages further sanctuary for the Swami. Ivar Street, on which his temple is located, takes a sharp jog three blocks from Hollywood Boulevard, and most people believe the street ends at Franklin. This seclusion is to the Swami's liking. Ever since he came to America in 1923, Prabhavananda has diligently avoided any pretention that might associate him with America's horrendous accumulation of quacks and cults. He came to teach the Orient's most profound philosophy to those who genuinely wanted to learn. He stayed to develop a noteworthy influence on men of letters, and to establish a thriving Vedanta Society, which now includes a beautiful convent in Santa Barbara, a retreat in the San Bernardino mountains, and a Hollywood seminary.

The Swami's remarkable progress is largely due to his own personality and untiring effort, since Vedanta is not new but is based instead on the oldest religious writings known to man. Vedanta is frequently, but less correctly, referred to as Hinduism. Actually the philosophy is based on the ancient

Indian scriptures called the Vedas, prepared by residents of the upper Indus valley more than 1,000 years before Christ. As Christianity has many denominations, so India has many religions, but Vedanta is the underlying philosophy of all Hindu faiths. Through the centuries it has won the respect and devotion of many great men, including Ralph Waldo Emerson and Walt Whitman. More recently it was popularized by Somerset Maugham in "The Razor's Edge." Three basic tenets form the core of Vedanta: Man's inner nature is divine; man's purpose on earth is to manifest this inner divinity; truth is universal.

This fundamental belief in the universality of truth enables Vedantists to believe in all ancient and modern theologies. In the Hollywood Vedanta temple there is a picture of Christ and a figure of Budha, besides pictures and icons of the early prophets and "illuminated souls" of India.

In one of his lectures, Prabhavananda, answering a question from a novice (Is Vedanta for the West?), said:

"Vedanta has one great peculiarity. It declares that there must be no attempt to force mankind to travel one path, but that we must allow infinite variation in religious thought, knowing that the goal is the same. Let each individual recognize the goal and let him move towards it in his own peculiar way, without doing any violence whatsoever to the 'personality' which belongs to him.

"Rigid rules and disciplines imposed from without do not work in practice and can never help spiritual growth. Why should we follow certain rules of conduct? Because of authority? Because so and so tells us to? Any rule imposed from without on the basis of authority which takes away our freedom of thinking and acting, even though it may be the *right* rule, does not

inspire man to carry it into practice. Rigid rules and disciplines of conduct can be followed only if they are self-imposed."

In the middle nineteenth century, the great Hindu saint, Ramakrishna, became known as the prophet of the new India through his teaching of Vedanta. One of his students, Vivekananda, attended the Chicago World's Fair in 1893 and lectured on Vedanta. The impression he created was so pronounced that he was asked to lecture throughout the United States. A young Los Angeles woman, Mrs. C. M. Wyckoff, was greatly impressed and immediately began studying Vedanta. When Vivekananda returned to India, he formed the Ramakrishna Order to spread the teachings of his "Master" and Vedanta.

Exactly thirty years later, Swami Prabhavananda was sent by the Ramakrishna Order to be an assistant to the Vedanta Swami in San Francisco. Later, he opened a Vedanta center in Portland, and then at the invitation of Mrs. Wyckoff, who donated her home on Ivar Street to Vedanta, Prabhavananda moved to Hollywood and opened one of America's thirteen Vedanta centers.

Swami Prabhavananda, is now in his early fifties. In this area, where the cultist is expected, and honesty is the exception, the Swami is notable for his lack of ostentation. He goes about in sport shirts, flannel slacks, and usually a gray pull-over sweater. He smokes cigarettes constantly, enjoys good conversation, and amazes his listeners with a dry, brittle humor. He leaves the Oriental slippers with the turned up toes, the jeweled turbans, and the fancy robes to lesser minds with more material ambitions.

Reaching his present high position in the philosophical world has not been easy. As

a boy in India, he was a confirmed agnostic and political radical. He was openly critical of Vedanta and believed that the quiet, mystical philosophy, with its lack of action, could not benefit mankind.

At eighteen, he visited some friends who had become novitiates at the Ramakrishna mission.

"I was urged to become a monk, but I argued that monastic life was lazy. I wanted to develop myself to political action, believing that India must be freed from the domination of the British. One morning, as usual, I went to prostrate before Maharaj (Swami Brahmananda, one of the great mystics of the order, and a disciple of Sri Ramakrishna). An old gentleman who was also in the room suddenly asked Maharaj: 'When is this boy going to become a monk?' Maharaj looked me up and down. His eyes had unforgettable sweetness. Then he answered kindly: 'When the Lord wills it.' That was the end of my political plans and ambitions. I remained at the monastery." Many long years of study and meditation followed before he reached the status of Swami and subsequently opened the Hollywood center in 1929.

At first there were no more than three or four students. Swami patiently taught them in the living room of the Wyckoff home on Ivar. By 1934, the Society had grown sufficiently to be incorporated and two years later the present temple with its Oriental minarets was planned and built. It was during these years that several expatriate English writers began studying with the Swami. Erudite philosopher-writer, Gerald Heard ("Pain, Sex, and Time"; "The Ascent of Humanity") met Swami at a social affair one evening and drove home with him. En route, they discussed Vedanta,

and a short time later Heard became one of Swami's disciples.

Through Heard, Aldous Huxley, the cynical sophisticate of the Twenties ("Brave New World," etc.) became interested, and also joined the ranks of Swami's disciples. The effect of Vedanta on both these men is very noticeable in their recent writings, particularly in Huxley's "Time Must Have a Stop."

Isherwood, often referred to as one of England's most promising modern writers ("Prater Violet," etc.), met Swami through Huxley. He found Vedanta to be the closest answer to his long-suffering questions and for quite awhile he lived a monastic life at the Vedanta center, vowing poverty and chastity, studying to become a monk. At the present time he is on leave from the center, touring South America.

But Swami's followers are not limited to the literati. A wealthy Italian nobleman left the Society a valuable citrus ranch, which still produces a tidy income to the Society's support. Another person impressed by Swami's teachings was the late Spencer Kellogg, the linseed oil king. When he died a few years ago, he bequeathed to the Vedanta Society an estate above the hills of Montecito, near Santa Barbara. He also left "a goodly sum" of money to be used in developing this property into a convent for woman disciples. This has been done, and at the present time more than a dozen young women continue to study Vedanta at the Santa Barbara convent.

Before the Kellogg property was converted, both men and women novitiates lived and studied at the Ivar Street center. Now only the male followers of Swami are there.

They live a communal sort of existence, each member assigned certain duties on

behalf of the Society, each member deriving a small allowance for incidental needs and contributing whatever he can to the Society. Most of the time is spent in study and meditation. They attend three daily services, an hour-long morning meditation, a two-hour noon devotion, and an hour evening vesper service. There is a minimum of ritual, a maximum of quiet meditation. At the noon service, the actual ritual, which Vedantists claim provided the pattern for the Catholic communion, requires only about thirty minutes.

The only public services are Thursday evening and Sunday. There is no ritual, but a solemn, intellectual dignity comparable to a Christian Science Service. Swami generally begins with about ten minutes of meditation. He chants a short invocation in Sanskrit, following it with an English translation, and ending with the words, "Peace, peace, peace." Then he lectures on some Hindu scripture, such as the Bhagavad-Gita or the teaching of Shankara, later inviting questions from the audience. During these services, Swami wears the ochre yellow robe of renunciation. He sits squat fashion on the floor, giving the appearance of a man sitting in a laundry bag with his head coming out of the top.

Swami expects and usually gets questions running from the sublime to the ridiculous. He answers them all patiently, although often sharply and with rapier humor. One evening, someone asked: "Can a person who is ill and who cannot sit erect, still find God?"

Swami explained that the important consideration was quiet meditation, not position.

"How about lying down?" another asked. "Can one think of God while lying down?"

"That," said the Swami, "is the lazy man's way of doing things. Is it too much to ask of one while thinking of God to sit up straight?"

Another listener persisted: "How is it that I can think of God all the time, whether I sit erect or whether I am lying down?"

The Swami answered sharply: "If you can think of God all the time, you are either an illumined soul or a fool. And I know you are not an illumined soul."

One evening, after asking for questions, there was a long period of silence. Finally, the Swami, with typical Western sarcasm, said: "Surely you cannot all be illumined souls already!"

This highly intellectual approach to God is one element of Vedanta attractive to the literati. Its extraordinary belief in the universality of religion makes Vedanta, as Aldous Huxley says, "the common denominator for all religions." There is no dogma in Vedanta. Believing that all religions are merely different paths to God, Vedantists accept all the great prophets, or 'sons of God.' The only concern is truth—the universal acceptance of God. Thus, Vedantists believe there have been many manifestations of God, or divine incarnations, as contrasted to the Catholic or Christian view that Christ was the only one. Accepting all the prophets—Buddha, Christ, Krishna, and Ramakrishna—Vedanta does not seek converts, nor does Prabhavananda ever advertise services or herald his lectures.

Followers learn of the temple by word of mouth, as Isherwood followed Huxley and Huxley followed Heard. Now, such other intellectuals as Somerset Maugham and John Van Druten ("The Voice of the Turtle"), visit the Swami often, although

they are not disciples. Tennessee Williams, author of "The Glass Menagerie," has attended many lectures. Of course, a few fadists find their way to the temple, and Swami laughingly tells of the requests he has had for "sittings" or "seances." For the most part, though, his audiences are highly intelligent, literate adults honestly pursuing a logical spiritual approach to God.

Because of this, Swami's followers and friends, few as they are, already have developed a literature of considerable note. The Center's bi-monthly magazine, "Vedanta and the West," often contains articles by Huxley, Van Druten, Isherwood, Heard. Isherwood has collaborated with Swami in a new poetic translation of the Bhagavad-Gita, "The Song of God," one of the great Indian allegorical philosophies. Huxley has written forewords to other books by Swami. Now, the center has developed its own publishing house, The Vedanta Press. It already has published two books, including Swami and Isherwood's translation of Shankara's "Great Jewel of Discrimination," and more are now being edited by one of the disciples, Ben Tomkins, a former writer and actor.

All this activity the Swami directs with

a passionate conviction that the West can learn from the East, and the East can, in turn, learn from the West. "Kipling was talking nonsense when he wrote the line, 'East is East and West is West and never the twain shall meet,'" he said. "I am an Oriental and I have lived in the West for the past twenty-five years. I have found no difference between man and man. Beneath the surface differences which we find in dress and food and outward expressions of manners and customs, man is man all the world over.

"It is, however, true that India developed her culture along a certain line which we call spiritual; and the West evolved nationalistic and humanistic culture. There is no question of superiority or inferiority or even comparison between them. Both are great and both have made mistakes. Now, I believe, the time has come when both must meet together on the basis of give and take. We of the Orient must learn from you and you of the West must learn from us. When there is the exchange of ideas between the two and we each learn from the other, without, of course, losing our peculiarities, there will be, I believe, a perfect civilization—so far as perfection in a relative world can be expected."



THE CRISIS IN RELIGION

By P. CHENCHIAH M.L.

II

(Continued from last issue)

Science and Religion

However much we may regret it the fact itself is undeniable that both in the West and in the East religion has been loosing ground before science and state. At one time both of them were subordinated to religion and gained their status and respect by association with religion. The tables are now turned, so much so religion has to save its face by waiting on science, rejoicing when it condescends to recognise. Religion, conscious of its ancient greatness and relying too much on an untenable doctrine of revelation, has ill-advisedly sought to give battle to science and state and has come out much damaged in consequence. One fact stands too clearly to be ignored that the world which religion regarded as its enemy has become the tremendous attraction of the people. Any attempt to react to the situation involves an unbiassed heart-searching and introspection. The appeal of science as well as its undisputable success arises from its descending from the high pedestal of revelation and taking the role—a humbler role—of observation and experimentation. Eschewing the purely logical deductive reasoning of philosophy, science has pursued the inductive methods of observation and experimentation. Nature which refused to yield to prayers and incantations, to sacrifices and propitiations has disclosed itself when attacked with test tubes and laboratories. Science has also sought the welfare of man. Science though starting from scholarship of a few has always tended to give its benefits for the welfare of the ordinary,

It has not entrenched itself in mysteries and secrets. The river of science may originate in the high peaks of knowledge but it tends to flow into the plains where the dwellings of men are situated. All these features are wanting in religion. The illumination of religion was for rishis; and for the common man we invented a commonplace religion. Religious belief in the eternal and absoluteness of religious truth places it above the necessity of progress with the result it has ceased to move. Sciences natural and mental have changed, Governments have changed, the environment of life has changed, the urges, impulses of life have changed, but religion has stood alone immovable speaking to the twentieth century the language of the sixteenth, totally unable to make itself intelligible to the common run of mankind.

Religion, whatever its origin is experience of men and as experience it comes within the purview of science and scientific method. Religious truths have not changed their clothing for centuries and tradition carries them mummified and petrified in creeds and institutions. The primary necessity for religion seems to be to face life as science faces it, interrogate it and wrestle with it till life yields high spiritual powers. No truth which does not shuffle away its vesture, as a serpent puts off its sheath can live long. Religion should strive to share its gains with the ordinary men. After all it does not matter much for humanity if a few thousands of the human race attain nirvana or moksha while the rest of the race grovels in selfishness and

greed. Education has value only when it uplifts a community as a whole. Religion should give its high gains to men and women in all ranks of life. There is not one religion for the high, evolved, educated, another for the low, ignorant and unlearned. Such a distinction has kept religion from the common man. As state and science offers to ordinary men the best of human attainments, the primary task of religion is not only to discover great values and truths but labour assiduously and unremittingly for making them the property of humanity. The labour we spend in defending the church and tradition may well be spent in discovering the technique by which the illumination of religion may light the humblest heart even as the illumination of electricity lights the darkest of hovels.

This capacity to give high truth to common men without changing it to suit their so-called incapacity forms the experimental function of religion. It is not enough that a few sanctified souls effect union with Brahman—the rank and file of men and women should be taught the way of doing so without dissimulation and deceit. Mountain peaks do not come down to be accessible to men of the plains. They are for a few daring adventurers—the giants of mountaineering. We should not tell people that small ant hills are the only heights they can scale. We should labour to lay roads to the mountain tops so that even the common man may reach them. This function of religion has not yet been discharged. Religion has given to common man a religion adequate to his capacity and has not sought to enlarge his capacity for high spirituality. We bring waters of mountain tops to the houses in the plains for the householder, but we do not bring high religion to the

householder but are satisfied with asking him to climb to the mountain tops or grovel in the valley. The result of this constant aloofness from life and gradual adaptation of revelation to the low capacity of man has been the reduction of religion into a few meaningless and inspirationless customs and practices that do not challenge men to great deeds but confirm them in their own petty elevations filling them with a smug satisfaction that stands next door to petrification.

I do not mean that religion should follow the natural and physical sciences. The progress of science has been attended by three limitations which religion has to avoid. Science has sought to interpret the higher in terms of the lower—the man in terms of animal, life in terms of matter (ii) to approach from outside rather than from within, turn everything even mind and self into objects in order to control them (iii) it has been reluctant to recognise the 'new' in the process of evolution. Religions instead of copying the method of science have copied the sins of science assiduously. Christians interpret the New Testament in terms of the old, do not give due importance to the new in Christ, and are satisfied with external approaches to God and truth, instead of inward mental and spiritual approach, and treat life from outside as doctrine. Hinduism also is replete with these tendencies.

The religious man can no longer withdraw from life holding it as tainting and sinful. He must face the problem of life, disease, penury, decay and death as science does and thus discover the path of salvation. Religions and states and sciences do not deal with departments of life but with the totality of human problems. The state and science attack them from outside. Religion must

deal with them in the soul region and show that men can solve the problems of life with their light of free inspiration and illumination. To renounce this function is to forfeit its claim on the citizen. Is it corruption, greed, competition, disease, drink, penury that is affecting men? Religion should show in co-operation with state and science the better way for which it stands. A remarkable feature of science has been its unveiling of new powers, every succeeding one greater than the preceding and everyone surcharged with potentialities to change the social order. The horse power, steam power, electric and atomic powers progressively replaced each other and each advent was marked by a social and economic revolution. Religion, basing itself on the fallacy of eternal truths lost all powers of discovery. Raja Yoga, uncovering mental power, Kundalini Yoga, uncovering physical power are where they were when they were originally propounded. Unless religions discover a corresponding spiritual power for every new physical power discovered, they cannot run the race with sciences.

The State

The state as a competitor and rival of religion has been a recent turn in the world's affair; yet association of kings and priests, and state and church has been a refrain in history. This has passed through three stages at every epoch of history (i) of the dominance of religion over state (ii) of co-partnership of church and state. (iii) of the domination of state over church. In the primitive tribes the chieftain and miracle-man represent the state and church but they keep to the main process probably in the reverse or different order than in modern times. In the beginning the King dominated the priest, next the priest dominated the king and the antagonisms

were allayed in the union of secular and religious power in one man. The unity of life, so dominant a feature of primitive life in the absence of differentiation of functions takes the form of making the chieftain, now mostly secular, now mostly sacred and ultimately a hyphenated king-priest. In mediæval times the Kilaphat doctrine of priest-king, rather prophet as king, came into succession to king-priest. The difference is marked. In the one case the secular king takes priestly functions and became priestly king and in the other the priest takes the function of a king and becomes a kingly-priest. But since differentiation of functions became the normal mode of society—the relation of king and priest gave place to that of state and church. In mediæval Europe the church dominated the state and then began the supremacy of secular state leading to the modern revolution—the whole ultimately entering in an *entente*, State-church which is virtually an accommodation of the church to the claims of the state. In Asia though the tempo of life was mild, the same changes took place without marks of struggle being perceivable. 'Na Vishnu prithvi patati' indicates the stage of king's supremacy in the state and priest as *purohita* marks a liaison stage.

But in the last few decades a show down, as Americans call it, is taking place between state and religion in Europe in secular religions—in the form of Communism and Facism and in the claims of the state for the complete control of man in all aspects of his life. We have instances of a similar situation in the worship of kings as Gods in ancient Rome, Egypt and Babylonia. We are not concerned with the feud so much as with the fact, why state has increased while church and religion decreased. Since our study relates not merely to

history, but the search of remedy, religion has to find out why men are transferring their loyalty from church to state.

The foremost cause for the decline of the church was its contempt for the world and its preoccupation with life after death. The world was regarded as evil from which religion has to devise an escape. Religions based on a dogma of the incompatibility of the soul and body, salvation and earthly life, transferred their jurisdiction from life to *post mortem* life and prepared men, not so much to face life but death and regions beyond. Since men in spite of priests conceived salvation in terms of here and life and not hereafter and death, they are left to themselves in the affairs of life. The encroachment of the state over the church was not so much a ouster or trespass as the occupation of an abandoned field of life. The unvarifiable tales of heaven and recompense for sorrows in life after death began to fall on men. There can be no rehabilitation of religion among men till it turns its face towards life and makes the problems of life its main concern. Religion cannot impress with the love of God in a society observing the ethics of the jungle, nor can it preach peace in a warring world. This world has become the theatre of Gods in incarnation even while religions are thrilling us with the beauty of heaven. God began his journey earthwards what time religions urged us to start the voyage to heaven. Religions should transform man and not transport him elsewhere. There can be no Rama worship without Rama Rajya, no Christianity without a Kingdom of God on earth. Recently a comparison was made between Tyagaraja and Gandhiji, but the main difference was overlooked. To Gandhiji unlike Tyagaraja, no Rama without Rama Rajya.

The second way in which the state scores over the church related to the capacity of the state to produce results, to use again an Americanism, to deliver the goods. Problems arise both in the politics and in Religion. While state solves them, religion impels us to resignation. The heroic mood of Digvijaya or conquest, of power which in its origin was the birth mark of religion has passed away from religion. It seeks like the Stoics to bow to fate and not to conquer it. Man is beset with a thousand ills—poverty, disease, death, oppression, pride, mental disorders, insanity, vanity and greed. All these are tackled by state and science in their own way—by education, by health propaganda and hospitals, by increase of wages, by insurance, by municipal hygiene, by science, giving man new knowledge and power in natural and psychological sciences. Science discovers new powers and seeks to harness them to man's good though he may persist in using it for his own ruin. Religion promising great things for soul and body and having the same end as science postpones solution to stages of little use to man in this life or else preaches resignation. Actual salvation within the range of experience comes to very few in religion. Jivanmuktas are few, very few indeed. The danger of faith unattended by works and achievement lies in that it gives to solutions of problems of man on a lower level by state and science a higher value by reason of its inability to demonstrate its solution on a higher level. Without religion, states and science may hasten us to self immolation. We already see such a possibility in atomic and biological warfare. Religion can only save the situation by bringing to bear on all aspects of earthly existence the higher dynamics of spiri-

tuality and demonstrate to men that perfection is not possible without religion or with religion alone without the help of science. Man armed with immense physical and political power needs to have a spiritual power to employ and use these instruments to a higher divine purpose. Man has a destiny above being a well fed, well-housed, healthy animal. That aspect of human aspiration can only be achieved through religion.

Thirdly, state expresses itself in a social, political, economic order. Religion also must express itself in actualising a concrete spiritual order. State has democratic, monarchal, oligarchal, capitalist and communist economic orders. Religion ought to seek as state does, a social economic order. An earthly paradise has been the dream of people, sick with the platitudes of religion. Jesus proclaimed a kingdom of God on earth; Mahatma Gandhi Rama Rajya. These are intended to be calls for religion to take part in, and contribute to, new social orders and structures, to new economic systems and orders. This task can only be neglected by religions at the cost of their own existence.

Science, State and religion

In India we had a demonstration of the different approaches of state, science and religion in their treatment of social evils and problems. In the West religion seems to have abdicated this function and does not appear in this company save as henchman to science and state. Science and state have taken for granted that religion has fallen out of the line in the rehabilitation of man and his world. The only pregnant world-affecting experimental social order comes from Russia and its ministrations to man was fundamentally

political and economic. Either religion remained in its isolation guarding out-worn creeds, offering men consolations of future life when they panted for an improvement of this life or else declaring the prospects of working out a kingdom of God by human effort gloomy, and that the new order, if it comes at all, should come as a gift of the gods, descending from heavens ready made. Man wants not only redemption from sin but also aspires after perfection. Religion should meet both these needs, and its failure was largely due to the fact that in the East and West religions restricted their functions to redemption exclusively and nominally only to perfection. Science outstripped religion in practically all social affairs. Mahatma Gandhi redeemed religion from obscurantism and other-worldliness or supine submission to events by showing how to apply it to practical issues of life on a higher level and by discovering for that purpose new techniques. We owe it to him that democratic religion was set on its feet. The essence of democracy lies in the belief of the ultimate equality of man and that ordinary men confronting primary human situations are capable of successful reaction as much and as well as the cultured and educated groups and that the higher should be taught and made available to the lowest.

Religion under the leadership of Gandhiji intervened in social affairs at two critical junctures: (1) In the battle of freedom (2) in communal conflict. The division of India brought in its train large transports of men from one place to another under circumstances which revive a spirit of revenge and retaliation and accentuated communal animosities to frenzies of fanaticism. How are the problems to be met? Science helped by railways and communications, by eliminating disease

incident to uncontrolled communal warfare and by supplying food in a concentrated form as it conveyed to the armies, and by giving medical help to the victims of aggression. State met the situation by arranging transportation and by settling refugees within India, voting monies to feed them and discouraging all forms of private retribution and retaliation. But neither of these methods removed the inner causes. The state only remedied the evil or mitigated it from outside. Science only bound the broken. The root of the evil continued—and as neither state nor science can arrest the moral cause, the fire that smouldered beneath burst out constantly. Religion either played the ignoble role of feeding the animosities and encouraged mutual slaughter, or else did not enter into the situation.

Mahatma Gandhi then began the religious remedy by going into the very seat of evil and bringing together Muslims and Hindus in mutual love. He started reading the Koran along with the Gita at his prayer meetings and he pleaded the cause of Muslims with the Hindus and of the Hindus with the Muslims. He appealed not to the educated Hindu and Muslim but to the uneducated Hindu and Mohammedan and appealed to their higher nature believing in faith that they are capable of meeting higher demands. The personal example, the clear vision, great faith and the practical method seemed to create a break in the situation. By giving his life as a sacrifice to communal harmony, he rallied all that was noble in Hindus and Muslims. Mahatma Gandhi brought religion to politics and showed how it could be applied, to the unwinding of complicate knots of social life. Throughout his strength lay in his capacity to find a religi-

ous method. In him we have become accustomed to the re-generation of man in terms of the trio, Religion, State and Science where before we visualised the situation in terms of science and state only. No permanent solution of our social and political evils is possible without a moral regeneration and this should be undertaken by religion not in temples and churches only, but in every circumstance of life, society, politics and economy. The Kingdom of God is not Utopian. It comes as the result of operating on the forces of life in all its fields. Because Mahatma Gandhi showed the way to accomplish the Kingdom of God, he has been claimed as the prophet of this age. Religious men will do well to study his method. Under his leadership India won liberty by means of Ahimsa and Satyagraha, an unparalleled triumph for religion in history.

Conclusion

Crisis in all world religions is being reached under three influences. The gradual entropy of power, appeal, challenge—to which law all historic religions are subject, reaches a stage when a religion has to discover a new source of energy or die. The gradual decline occurs when the original sources of illumination were not renewed but are contained in smaller containers of tradition. The crisis which marks a turning point in the history of religions will spell their death if they are not able to free the spirit from the historical and traditional embodiments and bring ordinary men and women into contact with primary spiritual sources. Living streams that are contained in cisterns do not flow but stagnate and men who drink of cisterns and not from the living springs, do not get the reviving waters of life.

Those who worship the images and reflections, formations and reformations of reality, lose reality. The call of the day for the leaders of religion is to devise means for the eternal spirit to operate on the spirit of man. Yoga was a science intended to serve this purpose. Yoga became a secret cult for a few. We have to devise a new Yoga in the light of modern psychology which will be democratic in its scope and sweep and which will operate on the bases of life.

The competition of science and state is another cause for the crisis. Religion struggling with these doughty champions has been exhausting its own energies by the adoption of a wrong obsolete technique. Science and state are increasing while religion has been diminishing. Religion, if it does not learn from its competitors, will soon be thrown on its back and declared defeated by impartial umpires. From science we have to learn the method of patient investigation and observation. We have to experiment with life to release its secret. All religions deal or should deal with what Prof. Alexander called 'nisus', with the nodal point where life endeavours to transcend itself. This effort to mount up occurs in the life-line of religion and the primary concern of religions should be with the crucial points in the river of life. Abandoning this task it has been building on the banks of life further and further away from the stream of life, carrying life by channel and pools to men. Science has successively developed water, wind, animal, electric and atomic powers. Religion has made no such advance. Old margas, Bhakti, Karma, Jnana, old Yogas, Raja and Bhakti are still propounded. No new discoveries as in Upanishad, no new uncovering of powers as in the case of

Kundalini has occurred for centuries. The crisis in religion demands the injection of new blood, new energy. To save the world from atomic destruction a Maha-sakti, spiritual and healing has to be discovered. On such a discovery lies the future of religion.

State also by its practical and constructive aims has been seducing men from their loyalty to religions. The seduction was legitimate. Man confronted with disastrous passions of evil, competition, pride of power, glory of wealth, disease, injustice turn in vain to church and religion. Though the solutions of the state, are based on expediency and fear of punishment and rarely attempts to reform man from within, yet it faces these problems and endeavours to create an external environment favourable for growth. Religion expounding its old and often decrepit creed, mystic formulae and mantras passes by the wounded traveller like the Pharisee, while state takes him to the choultry and pays for his food and science binds his wounds with oil and wine. Unless religion joins science and state in establishing a kingdom of God on earth, a Ramarajya, it will forfeit its leadership on earth. In modern wars a new dread has descended on life. Scientists, politicians and philosophers are prophesying the doom of life. The state driving a chariot of ungovernable tigers of national passions is riding to a fall. United Nations Assembly holds no hope for stable future and has proved itself weaker than the League of Nations. Science subordinated, subdued, has been yielding its immensities and power to men who have used, and are likely to use it for the destruction of man. The earlier confidence in the power of science to lead us to the promised land, has faded of late.

What the world needs is an inner renovation—a new man—not a super-man using power like a giant, not a jnani using intellect like a pundit but a New Man with instincts of altruism and co-operation, a new creative personality, not with an I-centre as now, but with a We-centre. Have religions the energy and vision to take on the new task?

Religions have to cast away old suspicion, isolation. Unless the Hindu, Christian, and Muslim become a brotherhood, make researches together and find a great moral power available to common men, the world will die in its own failures and achievements. May God bring this brotherhood in India to save the world.

SAINT WEI LANG AND CHINESE MYSTICISM

By SWAMI JAGADISWARANANDA

The great Chinese saint, Wei Lang (638-713) is the most famous Dhyana master of the Tang Dynasty. He is known as Hui Neng in China and as Yeno or Eno in Japan. He is the sixth Patriarch on the high seat of Dharmaratha; that is, of the Dhyana (or Zen) School of Buddhism, founded by the Indian Yogi, Bodhidharma. The Chinese treatise containing the sermons and sayings of Wei Lang is the standard work of the Dhyana School and has been canonized in the Tripitaka. His book bears the title of Sutra, a designation reserved for the sermons of Bhagavan Buddha and the great Bodhisattvas. It is therefore justly said that Lang's is the only Sutra spoken by a native of China. D. Goddard's version of this Sutra appeared in 1932 from U.S.A. under the title of 'A Buddhist Bible'. The Buddhist Society of London has brought out a beautiful English rendering of the same made by Wong Moulam.

Wei Lang's father was a native of Fan Yang. He was dismissed from his official post and banished to be a commoner in Swen Chow in Kwangtung (Canton). Wei Lang lost his father in early youth. This rendered him and his mother very poor and miserable. In bad circumstances they

removed to the city of Canton. Wei Lang as a boy had to sell firewood and earn his living. One day in the market he heard a Sutra recited by an inmate of Tung Isan monastery in the Wong Mui district of Kee Chow. The abbot of this monastery was Hwang Yan, the fifth Patriarch having one thousand disciples under him. Wei Lang, inspired by the Sutra, made up his mind to interview the fifth Patriarch and join his order. After making due arrangements for his mother, he left for Wong Mui and reached in about a month's time. He met the Patriarch and paid his respects to him. The latter knowing that he was a southerner said that a barbarian like him could not expect to be a Buddha, to which the new-comer replied that so far as the Buddha-nature was concerned there cannot be any difference between a barbarian and a civilian. He was admitted into the order and was given the work of splitting firewood and pounding rice. More than eight months after, the Patriarch saw him privately one day and said, 'I know, your knowledge of Buddhism is very sound; but I have to refrain from speaking to you, lest evil-doers should do you harm'. To avoid people taking notice of him, Wei

Lang dared not go near the hall of the abbot. Though he worked in the monastery for eight months he never visited the said hall.

One day the Patriarch assembled all the disciples and exhorted them to realise Prajna and thereby stop the wheel of transmigration. He then asked them to write a stanza about it and declared that whoever would express Prajna in a stanza will be made the sixth Patriarch. He further added that delay in writing a stanza was unnecessary and useless, since he who has realised Prajna can speak of it at once on interrogation, and cannot lose sight of it, even when engaged in battle. But the disciples did not write any stanza believing that the insignia of the Patriarchate was to be won by Shin Shan, their instructor. Shin Shan composed the following stanza but for fear of disapproval, could not make himself bold to hand it over in person to the abbot.

At midnight he wrote secretly the following on a corridor of the hall with the help of a lamp :

“Our body is the Bodhi-Tree
And our mind a mirror bright,
Carefully we wipe them hour by hour
And let no dust alight.

The abbot saw the stanza and told Shin Shan that he had reached the door of enlightenment but not entered it. Wei Lang heard the announcement of the abbot and composed the following stanza and got it written on the wall by somebody as he himself did not know how to write :

“There is no Bodhi-Tree,
Nor stand of a mirror bright,
Since all is void, where can the dust
alight.”

The disciples read it and was filled with admiration for Wei Lang. The Patriarch

on reading the stanza rubbed it off with his shoe, lest jealous ones should do the writer injury. Next day the abbot went secretly to his room and hinted to him to visit him at the dead of night. Wei Lang met him as directed. The esoteric Truth was expounded to him and when the Patriarch taught him to hold his mind in such a way as to keep it free from any attachment, he attained full enlightenment. The Dharma was transmitted to the disciple by the guru along with the robe and the begging bowl—the insignia of the Patriarchate. As the robe may give cause for dispute among the disciples, Wei Lang was asked to leave the place and seclude himself in a mountain. The teacher accompanied the enlightened disciple to the mouth of the river and put him in a boat and did the rowing himself. The fifth Patriarch said good-bye to his successor and left him. Wei Lang in about two month's time reached Tai Yu mountain, where he was pursued by a few hundred people for the robe and the bowl. So he threw them away and went to Tso Kai where also evil-doers persecuted him. He took refuge in Sze Wei and stayed with a party of hunters for fifteen years. The Hunters used him to keep watch on their nets and when the living creatures were caught in the net he set them free. At meal time he prepared vegetables in a pan in which meat was cooked by the hunters.

Wei Lang gave up his secluded life and came to Fat Shing Temple in Canton, and lived there. One day two Bhikkhus happened to see a pennant blown about by the wind and disputed as to what was moving, the pennant or the wind. Wei Lang startled them and others by saying that neither was in motion, and that what actually moved was their own mind! All made

obesance to him when he revealed that he was the sixth Patriarch. In this temple in the city of Canton Wei Lang, now the sixth Patriarch gave sermons on Dhyana School of Buddhism some of which are recorded in the Chinese book mentioned above.

The sixth Patriarch delivered a sermon on Prajna (or wisdom) of enlightenment. He said that Prajna is inherent in everyone of us but as our mind is beclouded thickly by delusion we fail to realise it ourselves. He added: 'Enlightenment is possible with the guidance of the enlightened ones. The difference between an enlightened man and an ignorant one is that the former has realised the Prajna inherent in himself which the latter has not. Each one can attain wisdom, as wisdom or Buddhahood is our very nature. As talking on food will not appease hunger, so talking on Prajna for lives will not make one enlightened. Unremitting practice is essential for enlightenment. Sunyata or void spoken of in Buddhism does not mean vacuity. It is heresy to equate Sunyata to emptiness, as this void holds all things, all worlds etc., When the mind is established in indifference to particular things, embraces all objects and pervades the whole universe, it is in a state of enlightenment, and attains Prajna. He who practises Dharma is sure to have Prajna. One in possession of Prajna is the equal of Buddha. It is enlightenment that makes one a Buddha. What frees one finally from all attachment is Bodhi. Prajna breaks up forever the five Skandhas of which our body is composed. When the mind is free from all defilements, Prajna reveals itself in him. A man of wisdom takes an attitude of neither indifference nor attachment towards all things.'

"Prajna does not vary with persons. It is exactly the same in a Buddha as in a

worldling. A gleam of enlightenment is enough to make any living being the equal of a Buddha. Those who can enlighten themselves need no extraneous help. It is wrong to insist that liberation is impossible without the guidance of the enlightenment. To know our inmost nature is to obtain liberation. When the mind is free from attachment, it pervades everywhere and sticks nowhere. To illumine our gloomy tabernacle, which is stained by defilements, we should constantly set up the light of wisdom. If we are treading the path of enlightenment, we need not be worried by stumbling blocks provided we keep a constant eye on our own faults. He who treads the Path in earnest, sees not the mistakes of the world. If we find fault with others, it means we are also in the wrong. When neither hate nor love disturbs our mind, serenely we sleep. The Kingdom of Buddha is in this world within which liberation is to be sought. To seek enlightenment in another world is as absurd as to search for a rabbit's horn. Enlightenment for only a moment dispels the delusion of lives and bestows Buddha-hood."

In reply to a question asked by Prefect Wai, saint Wei Lang said from the pulpit of Tai Fan Temple the following among other things: "He who works for enlightenment, does not slight others and on all occasions treats everybody with respect. To the enlightened every place is the same. No matter where they happen to be, they are always happy and comfortable. A frank advice often sounds unpleasant to the ear." On another occasion the sixth Patriarch taught: "Samadhi and Prajna are two only in name but in substance they are one. Whenever there is Samadhi, there is Prajna. They are analogous to a lamp and its light. As with the lamp, there

is light, so with samadhi, there is Prajna. When our outer appearance and inner feelings harmonise with each other, we are treaders of the path. Make it a rule to be straightforward on all occasions and treat our intimates and enemies alike even in time of disputes, and quarrels. Do not be carried away by circumstances but always stand aloof from them. Our nature is intrinsically pure, and in Samadhi, the purity of our nature is realised. Dhyana means to be free from attachment to other objects and Samadhi means to attain inner peace. He who is able to keep his mind unperturbed, irrespective of circumstances has attained Samadhi. Be respectful to your superiors, considerate to your inferiors and sympathetic to the destitute. When Samadhi is attained, mind clings neither to good nor to evil and is not perturbed by circumstances favourable or unfavourable. Repentance consists in not only feeling sorry for the past sins, but also in refraining from sinning in the future. This is called Chen fu in Chinese. Purity is the noblest quality of mankind ; so take it as the guide of life. When Dharma is rightly followed, evil flies away, desire decreases, discontent leaves, and lust leaves. When Prajna constantly arises in the mind, we may consider ourselves as having attained Buddhahood. To practise Dharma is to take refuge in oneself. To take refuge in oneself means to take refuge in the Buddha within us. Practice of Dharma in a word is with us to control the mind within and without and to be polite to all. As the azure of the sky and the radiance of the sun and moon is temporarily obscured by passing clouds, so our Prajna is veiled by delusion for some time. To follow the Dharma is to be constantly aware of ourselves and to abstain from

criticism of others' merits or faults. Even as the light of a lamp can break up darkness which has been there for a thousand years, so a spark of Prajna can do away with ignorance which has lasted for ages."

Master Wei Lang the sixth Patriarch of the Dhyana School of Mahayana Buddhism was illiterate. But after hearing a sacred text he could grasp its meaning quickly and interpret it to the assembly very clearly. The words of wisdom he has uttered are born of profound illumination. When asked how he could understand the intricate texts, he replied : 'The profundity of the teachings of the Buddhas has nothing to do with the written language.' Spiritual wisdom, unlike material knowledge, can be transmitted without words. When Wei Lang came to Canton he was an unknown figure, but his teachings attracted crowds to him before long. A Confucian scholar first recognised his greatness and spread his name. The historical Po Lam monastery, devastated by war at the end of the Chu dynasty, and reduced to a heap of ruins, was rebuilt on the old site and the Saint was accommodated there. His holy presence and inspired preaching soon drew crowds to him and made the forgotten monastery famous. A Bhikku named Chi Sheung, who was enlightened by his teaching acted among others as his attendant till the death of the Patriarch. When the enemies began to persecute him he took refuge in a nearby hill. The villains set fire to the woods where he was hiding but he escaped and took refuge in a rock. That rock is now called the Rock of Refuge. The rock retains the knee prints of the Saint in the squatting position of the Indian fashion, and also the impressions of the texture of his gown ; in obedience to the instructions of his guru the fifth

Patriarch, he made Wei Chap and Sze Wei his places of retreat as well as circuit.

On one occasion Wei Lang taught: 'open your eyes to Buddhahood that resides within the mind. To have mundane life is to be within a burning house; however careful you may be you are sure to be scorched by sorrows and sufferings. If you wish to reach Prajna directly, shut your eyes and ears to keep away from the external world. Prajna, like mirror, is pure and reflects one's real form. Phenomena is a passing phase of becoming and its concepts dim the light of Prajna shining eternally within. When Nirvan arises perfect rest is attained, all becoming ceases for ever, all reincarnations stop for good. Earthly life is a dream; realise its hollowness and cease from drifting about in the whirlpool of birth and death. Nirvan is a state of everlasting joy, though there is no enjoyer or no object of enjoyment. Nirvan is above affirmation and negation and its perfect calm is not disturbed if the Himalayas topple down. Forget the discrimination between a sage and a sinner. Ignore the distinction of subject and object. Attachment to the world is possible of eradication only by meditation on the transiency of life.'

Wei Lang attained Prajna suddenly without the aid of a teacher. He was enlightened neither due to any instruction of a teacher nor to any effort of his own. As without any effort on his part his Buddhahood manifested itself, so the School of meditation founded by him is called Sudden School of the South, as opposed to the Gradual School of the North. One day he said: 'What I do to my disciples is to liberate them with such device as the case may be.' The fact that some realise the Dharma more quickly and deeply than others by their sharp

intellect and superior mental disposition accounts for the name of his sect which is otherwise called the Supreme School. Enlightenment comes suddenly and not gradually after a course of study or meditation. Wei Lang developed many psychic powers. One day a Bhikkhu of the Gradual School went to the temple of the sixth Patriarch and stealthily joined the crowd there to call on the master. The Saint understood this intuitively and told the assembly that some one has hidden himself there to plagiarise his lecture. Thereupon the hidden monk came out of the crowd and revealed his identity. The master in his sermons used to speak what he realised intuitively. He never taught from book-knowledge which he considered second-hand whereas the intuitive knowledge was to him first-hand. His teachings were therefore meant for aspirants of superior type.

Chang Hang Chang, a young native of Kiangsi was fond of chivalrous exploits. Being a follower of the Gradual School of the North, he became very jealous of Wei Lang's wide popularity all over the country and decided to murder the Patriarch. The master with his mind-reading power came to know of the plot before-hand. Chang arrived and one evening entered the master's room to carry out the murder. With calmness, the master held out his outstretched neck for the fatal blow. Chang struck thrice but to his surprise no wound was inflicted. The villain became confounded, remorseful and penitent; prayed for mercy and wanted to join the order. Wei Lang asked him to go away from there and come later in disguise, as otherwise his disciples may do injury to him. Chang became a monk, returned to the master some year later and received his teachings and blessings.

From the edicts of Emperor Chung Chang and Empress Dowager Chek Tin it is known that Wei Lang who inherited esoterically Dharma and the robe of the Fifth Patriarch was invited by the imperial couple to visit the capital. But on grounds of old age and ill health the Saint declined their invitation and asked to be allowed to spend the remaining years in the forest. To Sit Kan who was sent to invite him, he said "Dharma has no analogy, since it is no relative term. It is above existence and non-existence, non-dual, does not increase in enlightenment, does not decrease in ignorance. Strictly speaking, there is no such thing as the attainment (of Dharma), in the absolute sense. When the mind is liberated from all thoughts, good and bad, from all pairs of opposites, Dharma is realised."

Saint Wei Lang inherited the robe at the age of 24, was ordained at 39 and passed away at 76, after preaching for 37 years. Towards the end of his life he gave final instructions to his forty-three senior disciples how to preach Dharma. To them he pointedly exhorted, 'To preach or hear the law without practising it is to blaspheme against our Dharma'. Before entering into Parinirvana, the master gathered his disciples and asked them if they had any doubts about his teachings. The sad news of his leaving the world soon moved the disciples to tears except Shin Wui who was highly commended for this by the Patriarch.

The master rebuked his disciples for crying at the news of his coming end and emphasised that he had neither going nor coming. He told them to collect his sermons in a volume to which he gave the name now used, and to make copies of the book for circulation. He discontinued the

practice of transmitting the robe to a successor, according to an injunction of Bodhidharma, the first Patriarch. One of his parting pieces of advice to his disciples, lay and monastic, was to adopt an attitude of indifference and neutrality under all circumstances and states. His message of hope to them was that they would certainly attain Bodhi if they carry out his teachings. One day he suddenly ordered to bring a boat for his going back to his native place, Seen Chow. When the disciples entreated him earnestly he said, 'It is only natural that I should go; for death is the inevitable end of birth. All Buddhas have to undergo an earthly death before entering into Parinirvan.' When he was requested to return, he said, 'Fallen leaves go back to where the root is'. Another day he said to them: 'Each one of you is a potential Buddha. When the mind is purged of all impurities for a moment, you are at once Buddha. A Buddha sees no difference between himself and others'. Then he added, 'Take good care of yourselves. After my passing away, do not follow the worldly tradition and cry or lament. Neither should messages of condolence be accepted, nor mourning be observed. He who does them is not my disciple. What you should do is to realise Buddhahood; my being away will not make any difference if you carry out my instructions and practise them accordingly?'

Then he uttered this stanza:

"Imperturbable and serene the ideal man practises no virtue.

Self-possessed and dispossessed, he commits no sin.

Calm and silent, he gives up seeing and hearing.

Even and upright, his mind abides nowhere."

This is no doubt the description of his own state. Then he sat long in meditation reverently. At the end of the meditation he abruptly said to his disciples 'I am going now' and in a trice passed away. After his death, a sacred fragrance pervaded the room. A lunar rainbow appeared which seemed to join earth and sky. The trees in the wood turned white and birds and beasts cried mournfully.

About the resting place of the Patriarch's remains a dispute arose among several parties. Unable to settle the matter among themselves, the disciples burnt incense and prayed to the departed master to indicate by the direction of the drift of the smoke the place of his choice. As the smoke turned directly to Tso Kai, his remains were taken and laid there. Next year before his body was placed in the Stupa, the disciples recollecting the Master's prediction that his head will be taken away, plastered it with incense clay by way of precaution.

Ling To who was a senior disciple of the Saint, and keeper of the Stupa in which the remains of the Patriarch were enshrined, heard one midnight noises within the stupa. Awakened by the alarm the Bhikshus got up and saw a man in mour-

ning dress running out from the pagoda. The culprit, who took away the head of the saint, was arrested by the police and tried. He stated in the court that he was bribed by a state in Korea to steal the Master's head for veneration there. The officials wanted to sentence him to death in accordance with the state law but Ling To intervened saying 'As mercy is the keynote of Buddhism which teaches to treat friend and foe alike, coupled with the fact that religious veneration is the motive for the crime, the offender may be pardoned.' So the prisoner was set free.

Emperor Shin Chung, with a view to do veneration to the Patriarch's remains, sent an ambassador to escort them with due respect to the royal palace. They were kept there till the Emperor was asked by the discarnate Patriarch in a dream to return the relics. The sacred relics, which were thereafter restituted to the former place were regarded by the imperial decree as state valuables. Afterwards the relics were stolen several times but on each occasion, they were recovered after proper search. Emperor Hin Chung conferred on the Patriarch the posthumous title of 'Tai Kan' which means the great seer.

REVIEWS AND NOTICES

SO MANY HUNGERS!: BY BHABANI BHATTACHARYA. PUBLISHERS: HIND KITAS, BOMBAY. PAGES 283, PRICE RS. 7-8-0.

Sri Bhabani Bhattacharya has written a moving story packing it with all the pathos human heart is capable of, with all the great and small hungers of man, the hunger for the ultimate as also the hunger that eats away man's morality and woman's chastity! And he has placed the story in a time when these hungers assume elemental proportions: in the beginning of World War II, during the black Bengal famine.

The story is of two Bengali families, one a typical Kisan family of the Village of Baruni and the other a typical aristocratic (Bludralok?) family of the Basus of Calcutta. The link between these two widely-separated worlds is the silver-haired Devesh (Devata to the simple village folk) saintly and compassionate, a Gandhian out and out. What is it that brings these two families together? the love of the country. The author has succeeded in making the novel truly modern by making the voice of the proletariat loudly heard, the voice that demands not only the things of life, but reclaims its divinity.

In point of emotional grip the book compares itself with Beecher Stowe's *Uncle Tom's Cabin*. But while the latter is a propaganda novel, the book under review is marked by disinterestedness and authenticity. The book should be made available in foreign lands as it will give an idea of the criminal indifference of the British during the Bengal Famine.

MIN KAN: BY THE REV. H. HERAS S. J. PUBLISHERS: THE HIND KITAS BOMBAY. PAGES 120, PRICE 4-8-0.

When one climbs to the summit of spiritual experience one sees through all time, the past, present and future. The yogi's eyes are never closed; when the whole world sleeps he is awake and alert. Even as God, the Yogi is fully conscious and alert through all time. This is the central idea not only of Hindu mysticism but of all mysticism. And Dr. Heras has very beautifully developed this idea in the book under review.

The author builds his thesis on an inscription of Mohenjo Daro which means, 'Let the one having fish-eyes, on reaching the sky, be happy'. 'According to the ideas of that period', writes Dr. Heras in his Introduction 'God has fish-eyes. He is *minkan*, *par excellence*, a name which is equivalent to *Vidukan*, the one whose eyes are always open. Fishes have no eye-lids and even when they sleep their eyes are open. For a man to have 'fish-eyes' (*minkan*) is to possess the eyes of God, i.e. to see the things of the world as God sees them, and to appreciate them. So then to have fish-eyes is to achieve spiritual wisdom, to take to Jnana-marga. Dr. Heras has brought an enormous wealth of quotations to support his thesis from Hindu, Christian and other scriptures.

The author has arranged the thesis under six heads: Knowledge of God, Knowledge of the World, Fish-eyes and salvation, Fish-eyes and Asceticism, Fish-eyes and the virtue of Indifference, Fish-eyes and the Story of God. Dr. Heras is a scholar of depth and precision and knows how to make his study profound and scholarly. While we congratulate the Hind Kitabs on bringing out this valuable and interesting book, we look forward to the other publications in the Jnana-Mala series of which this is the second.

LIFE AND MYSELF: BY HARINDRANATH CHATOPADHYAYA. PUBLISHERS: NALANDA PUBLICATIONS, POST BOX NO. 1353, BOMBAY. PAGES 222, PRICE RS. 6-12-0.

Sri Harin Chattopadhyaya is the brother of Sri Sarojini Devi, the nightingale of India and presently the Governor of the United Provinces. The artist, playwright and actor combine in Harindranath to make of him a person of rare artistic sensibilities. In this book he tells his own story, an otherwise uneventful story made eventful and thrilling by the way in which he looks at life and things and the manner of his writing. As he beautifully puts it in the Preface: 'Between birth and death man is a traveller constantly coming face to face with cross-roads, halting-points where he has to choose between one road and another for the continuance of his travel'.

His boyhood days, his 'adventures' of youth, his leaving for England for studies and returning home: this is the compass of the book. Harindranath often makes us feel that it is not simply with his own life that he is so much concerned but with life. It is here that Harindranath slowly glides from the role of a biographer into the mood of a mystic.

The Nalanda Publications really deserve praise for the dainty garb in which they have brought out this delightful biography.

THE KALYAN-THE NARI-ANKA (HINDI):
(THE WOMAN-NUMBER) THE GITA PRESS,
GORAKHPUR, UP.

When the Gita Press brings out any Special Number it is a glorious event in literary history. The present bumper issue of 800 pages with numerous illustrations and beautiful coloured plates is a symposium on woman through the ages, in her divine and human aspects. Starting from the philosophical aspect such as the Truth of the Feminine Principle, the articles deal with the greatness of India's womanhood, our woman-saints and woman warriors, our heroines and eternal-virgins. One gets a vivid glimpse of our history when one goes through the pages that depict the story of Padmīni of Chittor and others who entered fire to protect their honour. There is also shown side by side the modern college-girl, and the modern Juliet who plays to the modern Romēos. As usual the Kalyan Number beats all records both in quality and quantity and is indeed a volume to be treasured.

FELLOWSHIP OF FAITH'S AND UNITY
OF RELIGIONS: BY MAHATMA GANDHI
PUBLISHERS: G. A. NATESAN & Co.
MADRAS. RUPEE ONE.

Religion is one, though religions may be many. No religion as Hinduism has recognised this great truth and exemplified it in the life of its saints and mystics. To suit the different temperaments of people there may be many faiths, but in essence they are one and so they are brother-faiths. It is this great truth that Mahatma Gandhi was witness and G. A. Natesan & Co. must be heartily congratulated for bringing together the utterances of this Greatest Hindu of modern times on such

an important topic. The Introduction from J. B. Kripalani and the Foreword from St. Nihal Singh add to the value of the book. At no time perhaps was the realization of the unity of religions such a crying need as it is today and the book carries with it a poignant topicality.

EDUCATION IN U. S. S. R. PUBLISHERS:
MESSRS. VORA & Co., BOMBAY 2. PAGES:
50. PRICE: RS. 1/4/-

This book is not a mere tourist's description and appraisal of the state of education in the U. S. S. R. We are here convinced by facts and figures about the perfection of the educational machinery in the Soviet Union, of the general policy of education and incidentally we are also given the relation that subsists in the Soviet Union between the state and education. The peculiarity of the Soviet system is that it has not only taken upon itself the task of setting each man on his feet to earn his livelihood, but it has also taken the role of training human beings into useful appendages of the vast and powerful Soviet machine. This kills individuality. The Indian educationist who goes through this booklet will be mainly interested in the technique of education in the U. S. S. R., but, we believe, he will insist on following his own *policy of education*, that is, what he is going to make of those whom he educates whether as mere repetitive social machines, or as ideal human beings. As such the book does not give us any constructive suggestion for our Indian conditions. But, as we have said, we have much to learn from this book as regards the vast organisation which has achieved such phenomenal progress in mass literacy within so short a period as twenty-five years.

LIGHT UNTO A CELL BY SRI JAGAT
NARAIN LAL M. A., L. L. B., PUBLISHERS:
M/S. HIND KITABS, BOMBAY. PAGES: 110.
PRICE: RS. 2/8/

This is the record of the strange spiritual transformation that the author underwent during the several years of incarceration in jail during his stormy political career. Written in a free, direct and easy style, the book will interest those who seek religion in activity, in the stress and strain of every day life and not in the seclusion of a specially 'religious' life.

THE RITUSAMHARA BY R. S. PANDIT
PUBLISHERS: NATIONAL INFORMATION AND
PUBLICATION LTD., TULLOCK ROAD, APPOLO
BUNDER, BOMBAY. PRICE: RS. 13/8/-

In the late Ranjit Pandit, we had not only an ardent patriot but also a Sanskrit scholar of fine aesthetic sensibilities. During his internment, he engaged himself in the production of English renderings of some important Sanskrit works. His *magnum opus* was the *River of kings*, Kalhana's *Rajatarangini*; he then gave us the *Signet Ring*, Visakhadatta's drama, *Mudrarakshasa*; the third was the *Pageant of the Seasons*, a verse rendering of the *Ritusamhara* of Kalidasa, the book under review. At the time of his incarceration, it was reported in the papers that Pandit was producing also a translation of the *Kalambari* of Bana; it is not known if this work was done. There is no doubt that the works of Ranjit Pandit have exerted a great deal of influence on the cultural outlook of leading fellow-congressmen like his own brother-in-law, Pandit Jawaharlal Nehru, an influence which is evident in several sections of the '*Discovery of India*' and particularly in the high praise that Pandit Nehru bestows on Sanskrit. 'Our barrack became a school for the study of ancient and modern languages...A former minister of Justice was assiduously plodding through Sanskrit grammar' says Ranjit Pandit in his Preface. No thinking man can deny the value of Sanskrit especially today when India has come into her own and is to re-build her great culture. Elsewhere in his Preface Ranjit Pandit quotes from *Flowering of New England* by Van Wyck Brookes which refers to the great interest that was created for the study of Sanskrit in America, 'how many a farmer's son walked to Boston hoping to catch a ship to India where he could study Sanskrit, and how Elihu Burritt of Worcester, a learned self-taught blacksmith was making a Sanskrit version of Longfellow.'

It is interesting to note the genesis of the English version of the *Ritusamhara*. The author's Himalayan orchard home is called 'Ritusamhara' and it was during a holiday there that Poet Rabindranath Tagore asked Ranjit to translate the *Ritusamhara* with accurate notes on the flora and fauna. No wonder: It is nature, landscape, the seasons, flora and fauna that often open up the poetic heart.

More scholars now accept the *Ritusamhara* as an early work of Kalidasa. Minds of such diverse natures like those of Keith and Aurobindo accept it as an authentic though an early production of Kalidasa. The poem has phrases and fancies in their Kalidasian manner. Ranjit Pandit has offered here an attractive English version, rendered all the more attractive by the get-up, which together with the Preface, Introduction and notes is bound to make the poem more widely known, read and appreciated.

V. RAGHAVAN

THREE STORIES BY HUMAYUN KABIR:
HIND KITABS, LIMITED, BOMBAY. RE. 1/4.

Prof. Humayun Kabir of the Calcutta University is a writer of considerable fame. He is a *progressive* thinker and his chief concern is a revolution in society. He has realised that a revolution is possible in the near future as a result of a campaign for light and culture. All cry for renaissance should not demand mere revival of the past. Such a demand will not give us progress. It will cut us from the rest of the world and as such there will be little scope for happiness and comfort. There is nothing wrong or exaggerated in this philosophy. Some such philosophy is the basis of three fine stories presented in this collection. One might say that the stories do not give evidence of any design or art. This should not detract from the merit of the stories. They have the air of verisimilitude; there is beauty of language united with clarity. If there is little suspense there is enough satisfaction along with successful purpose. The stories might be regarded as good propaganda, an instrument of culture and illumination.

The first story "*Prestige*" is all purpose. The evil of *Purdah* is indicated with little art or suspense. There is a *man of books* in the story. There is ample discussion and the language is all that is desired. The want of suspense enables the reader to construct the full story as the author has constructed. But there is justification for this theme of evils of *Purdah*. There is a commendable effort to eradicate the evil, and there is no harm in repeating a common theme if the evil persists. The aim is betterment. We must have it even at a high cost.

Marzeema is a philosopher's story. There is love with its disappointments occasioned by fate and

characters themselves. An attempt is made to strike a synthesis. Fate might be against man but to a large extent he himself is to blame for his fate.

The third story "*Sardar*" is the best and I like it immensely. In this story Prof. Humayun Kabir is himself, a *progressive*. He seems to take his cue from tyranny over labourers in industrialised towns. He represents a *Sardar*, suffering from a conflict in the event of a strike. Ultimately the *Sardar* decides to pull through. A fine hit, indeed!

B. S. MATHUR.

LEAVES IN THE AUGUST WIND BY
N. S. PHADKE: HIND KITABS LTD.,
BOMBAY. RS. 3/12.

Prof. Phadke has taken pains to write a long introduction—All About This Book...to his English rendering of the Marathi original, *Shakuntala*. His purpose is to indicate that in the present novel he has tried to synthesise topical events with some real art to transmute the entire thing to make it a possession for all time, a piece of real literature for all time. But he has not succeeded in his effort. The novel is fine reading but there is no escape from the August Revolution, written with letters of gold in our memory even though we have now freedom from foreign domination. The title, therefore, along with the long Introduction, written ambitiously, is a great source of trouble to the reader who cannot decide one way or the other. The novel is not bad if one forgets the design or aim indicated in the introduction. The introduction, with an air of advertisement, is

undesirable. Left to itself, I maintain, the novel is sufficiently interesting. There is love as the main current in the background of political work and enthusiasm. With love there is duty and loyalty to ideals. And so it is all life. Prof. Phadke is happy in English, and also in thoughts that declare him a modernist with enough fire and refinement

A word about the story. There is Shakuntala married to Balarao, who wants money and luxury. Shakuntala is patriotic and works for the freedom of her country. Balarao goes out to fight for the Allies against the will of his wife. Then there is Padmakar, duty-bound to his country. Shakuntala falls in love with him. But at the close of the story Balarao returns, ruined in health and spirits. Shakuntala, in spite of his past, goes to him and comforts him. What happens to Padmakar we don't know. That gap gives suspense to the story though little satisfaction to the reader. And then all through we have an atmosphere almost like a presiding destiny. The atmosphere is of revolution, suppression and blood as a consequence of fight for freedom. That might make the story gripping.

Prof. Phadke is of the soil. "Our women might be advanced; let them fight in the open for freedom and let them be caught in the net of love but they should not give up their ideal of devotion and duty to their husbands." This *seems* to be his idea.

B. S. MATHUR

NEWS AND REPORTS

It was the earnest desire of Swami Vivekananda, the patriot monk of India, that there should be in the silent but sublime retreats of the hoary Himalayas some monasteries where Sanyasins and Brahmacharins of the Ramakrishna Order could stay during their periods of leave from active work in order to carry on intense spiritual practices. This noble desire of the Swami was partially fulfilled when, in the year 1916, through the efforts of his brother disciples Swami Turiyananda and Swami Shivananda, a small monastery came into existence in the bosom of the Himalayas, in a

secluded but charming spot, not far from the little town of Almora in the United Provinces. This Ashrama, popularly known as 'Ramakrishna Kutir, Almora,' commands a fascinating view of the snowy ranges of the Himalayas and is free from the din and bustle of town life. This Branch Centre of the Ramakrishna Math has, for many years now, been the welcome resort of many monks of the Ramakrishna Order who have come and stayed here for long or short periods. It has proved an ideal place from the point of view both of rest and Tapasya, especially for those members of the Order

who have completed a strenuous period of useful active service elsewhere.

The Ashrama is situated on the road leading to the famous and sacred places of pilgrimage in the interior of the Himalayas such as Kedarnath, Badrinarayan, Kailas, and Manas-sarovar. As such it serves as a convenient halting place for monks, even of other Orders, on their way to and from these places of pilgrimage. And, in addition to offering accommodation, it often becomes necessary to provide those pilgrim-monks who are needy with some sort of help-pecuniary, medical, or otherwise. Thus the usefulness of this Ashrama need hardly be overemphasized.

The Ashrama is urgently in need of financial help in order to be able to fulfil the objectives with which it was started. But as it is situated in a distant corner of India, it is little known to the public. As such we find it considerably difficult to raise funds for the Ashrama. The local inhabitants are generally too poor to help us with

funds. We, therefore, depend mainly on contributions from outside.

Besides the Ashrama has for a long time been experiencing great hardship owing to scarcity of drinking water, which has to be fetched from a long distance. An estimated cost of Rs. 2,500/- is needed for laying out water-pipe connections in order to remove this long-felt want.

The Ashrama Library which is made use of by the inmates and the public requires to be enriched with a fresh collection of standard books on religion and philosophy. For this also we need funds.

We appeal to the generous public to come forward and help this Ashrama in every possible way. Any contribution, however small, will be thankfully accepted and acknowledged by the undersigned.

SWAMI VAGGANANDA
(Monk-in-charge)

SRI RAMAKRISHNA KUTIR,
ALMORA, HIMALAYAS.

The Vedanta Kesari

VOLUME XXXV



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SELF - EFFORT AND DIVINE GRACE

त्वं चेत्प्रसीदसि तवास्मि समीपतश्च-
त्वय्यस्ति भक्तिरनघा करिशैलनाथ ।
संसृज्यते यदि च दासजनस्त्वदीयः
संसार एष भगवन्नपवर्ग एव ॥

O Lord, if you become gracious, if I am (always) by your side, if there is in me pure devotion to you, if I am in the company of those who are your servants—then this *samsara* is surely salvation itself.

—VEDANTADESIKA

All our goodness is a loan; God is the owner. God works and his work is God.

ST. JOAN OF THE CROSS

Perpetual inspiration is as necessary to the life of goodness, holiness and happiness as perpetual respiration is necessary to animal life.

—WILLIAM LAW

It is within my power either to serve God, or not to serve Him. Serving Him I add to my own good and the good of the whole world. Not serving Him, I forfeit my own good and deprive the world of that good, which was in my power to create.

—LEO TOLSTOY

Our free will can hinder the course of inspiration, and when the favourable gale of God's grace swells the sails of our soul, it is in our power to refuse consent and thereby hinder the effect of the wind's favour; but when our spirit sails along and makes its voyage prosperously, it is not we who make the gale of inspiration blow for us, nor we who make our sails swell with it, nor we who give motion to the ship of our heart; but we simply receive the gale, consent to its motion and let our ship sail under it, not hindering it by our resistance.

—ST. FRANCOIS DE SALES

Grace is necessary to salvation, free will equally so—but grace in order to give salvation, free will in order to receive it. Therefore we should not attribute part of the good work to grace and part to free will ; it is performed in its entirety by the common and inseparable action of both ; entirely by grace, entirely by free will, but springing from the first in the second.

—ST. BERNARD

O man, consider thyself ! Here thou standest in the earnest perpetual strife of good and evil ; all nature is continually at work to bring forth the greater redemption ; the whole creation is travailing in pain and laborious working to be delivered from the vanity of time ; and wilt thou be asleep ? Everything thou hearest or seest says nothing, shows nothing to thee but what either eternal light or eternal darkness has brought forth ; for as day and night divide the whole of our time, so heaven and hell divide all our thoughts, words and actions. Stir which way thou wilt, do or design what thou wilt, thou must be an agent with the one or the other. Thou canst not stand still, because thou livest in the perpetual workings of temporal and eternal nature ; if thou workest not with the good, the evil that is in nature carries thee along with it. Thou hast the height and depth of eternity in thee and therefore, be doing what thou wilt, either in the closet, the field, the shop or the church, thou art sowing that which grows and must be reaped in eternity.

—WILLIAM LAW

God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being and let God be God in you.

—ECKHART

The wind of divine grace is always blowing. All that you have to do is to unfurl your own sails.

—SRI RAMAKRISHNA

THE PRINCIPAL SYMBOLS IN THE UPANISHADS

By PROF. V. A. TYAGARAJAN

A symbol is a figure of thought, and not a mere figure of speech. In a sense all language is symbolic. The term 'language' literally means the play of the tongue, but it has come to mean an attempt on the part of man to grasp by his mind the reality around him. A symbol is a message expressed in code. It gives to us more than what meets the ear. The reason for this is very simple. The mind of man is part of the matter side of things. It is an object of contemplation, as much as the sun and the stars. Whoever desires to express the awakening of the spirit in the language of the senses must naturally express himself in a symbol. On the material plane it may be compared to an image in which the artist gives expression to his conception of the beautiful, which in turn recreates in the mind of the beholder the artist's ideal. Words are the subtle images of the spirit speaking unto the generations. The Upanishads say, 'Whatever body he assumes, he becomes identified with that'. A symbol is an attempt to express the infinite in terms of the finite. That is why it is said, 'This divinity who created the Universe and who pervades everything always dwells in the hearts being finitised by the emotions, intellect, will and imagination'. To take an instance the infinite is said to be of the size of a thumb, because of the finiteness of the heart. We are similarly told that it is on account of the limitations of the intellect that the Infinite is said to take upon Himself egoism and *sankalpa*. Rightly understood, a symbol converts a hindrance into a help. It makes for a clear under-

standing of the nature of the comprehending self by externalising the object of comprehension. Symbolism makes use of the perishable to indicate the nature of the imperishable. It speaks to the spirit in the language of the senses.

The material world around us supplies the many-sided imagery of the patterns of the mind. A few of them stand out so prominently and are so frequently repeated such as the fire symbol, the chariot wheel symbol, the bow and arrows, the boat symbol and the bird symbol that it is worth while to consider their significance, and use our knowledge of these symbols as a key to solve a mystery.

Man has been defined as a fire-using animal, and fire, whether it be the sacrificial fire, or the ordinary domestic fire, is the familiar symbol of an emergent value. It is also made use of to explain the origin and the dissolution of things. The immanent reality is expressed in the following symbol: 'As oil in sesame seeds, butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self'. Its emergence is expressed thus: 'Fire is not perceived in its cause till ignited by percussion'. And this concept leads to a more elaborate symbol: 'Where fire is churned out, where air is controlled, where Soma juice overflows—there the mind attains perfection'. The following symbol carries the concept a step further. 'This is the truth: as from a blazing fire thousands of sparks similar to it in nature issue forth, so, O my young friend, manifold beings are produced from the imperishable, and they verily go back

to it again'. Divested of its symbol, the ultimate reality is expressed in the words of the soer: Self-resplendent, formless, unoriginated and pure, the all-pervading being is both within and without'. Fire becomes the symbol of a radiant reality. It is expressed in a symbol so that the spirit may comprehend it, like a mirror catching the sunlight. 'Just as the same metal disc which was stained by dust before, shines brilliantly when cleaned, so the embodied being seeing the truth of the Atman, realises one-ness'.

The world over, education in ancient times, seems to have meant military education. From the ancient Persian ideal of speaking truth and shooting straight down to the chivalric ideal which tried to harness brute force in the service of a moral order, the destructive discipline of the battle-field seems to have formed the background of all constructive thinking. When a man takes his Aristotle into the trenches, life itself receives a fire-baptism. In Upanishadic literature the panoply of war, the chariot wheel and the chariot itself, the well-trained horses, as well as bows and arrows become apt symbols of the conquest of truth, in what is described as a *Rajaguhyā* or a *Raja-vidyā*. The Biblical symbol of the potter's wheel supplying apt imagery whether it be for the simple hedonism of Omar Khayyam or the lofty aspiration of Robert Browning incidentally proves to us the universality of the wheel symbol. The Buddha preaching becomes in the language of symbols the turning of the wheel of the Law. Among recent writers Gilbert Cannan has made use of the wheel symbol in his book *The Release of the Soul* to indicate that as long as we keep on revolving along the circumference of the wheel our lives merely represent a meaningless round of

activities, but the moment we realise God as the hub or centre of the wheel, and go to the centre and come back to the circumference, the same round of activities become purposeful. Upanishadic thought expresses itself thus: 'Where all the arteries meet like the spokes of a chariot wheel in the hub—there within the heart He moves'. The heart of man becomes the hub of experience. Sometimes the wheel symbol gives rise to a rich and complicated imagery: 'We think of Him as the universe resembling a wheel which has one felley with a triple tyre, sixteen extremities, fifty spokes, twenty counter spokes, and six sets of eight, which is driven along three different roads, by means of a belt which is single yet manifold, and which each revolution gives rise to two'. In this imagery which seems to be a true picture of a mechanistic universe dominated by the various qualities of mind and matter, 'in this infinito wheel of Brahman in which everything lives and rests, the pilgrim soul is whirled about'.

Controlled motion makes for progress. It converts velocity into speed. 'Keeping hold on the mind as on restive horses' becomes the natural symbol of the higher impulses in man governing the lower ones and giving a direction to them. This war-field simile is equally valid in the battle of worldly life. Even though one has no kingdoms to conquer, one may yet say, 'My mind to me a kingdom is'. To him who would fain fight for the kingdom of Cosmic Truth, the advice is given, 'Taking as bow the mighty weapon furnished by the Upanishads, fix on it the arrow rendered sharp by constant meditation, and having drawn it with the mind absorbed in His thought, penetrate that mark—the imperishable Brahman.' We further read, 'Aum, the mystic syllable, is the bow; the Self

within, the arrow; and Brahman the target. One should lit the mark with an undistracted mind, and like an arrow become one with it.' This, we are told, is the way to rend asunder the knot of ignorance even in this life.

The arts of peace supply as many symbols as the arts of war. 'Having reached which one does not return' is naturally expressed by the boat simile. The expression, 'Crossing over the fearful currents by means of the raft of Brahman' emphasises the transcendent nature of a spiritual experience. But as the seers of the Upanishads emphasise that there is nothing apart from Brahman, just as the space enclosed by a jar is not really distinct from the general concept of space, the river itself becomes in turn a symbol of the stream of awareness. 'We think of Him as a river that contains the waters of five streams, with five turnings and five whirlpools', where the sets of five represent the senses and what attract them. This transvaluation of experience illumining life is expressed by a familiar symbol: 'When the bund is crossed, night becomes day'. A river naturally suggests a bridge, and the Eternal is referred to as 'the bridge of immortality'. A bridge naturally suggests a town, the walled town of antiquity, which in turn gives rise to the symbol, 'the city of Brahmapura, in the Akasa of the human heart, including in it heaven and earth, the sun and the stars'. A bridge which connects two realities is also symbolised by a long road which connects two villages, and the sun's rays are in turn imaged as reaching this world and the next.

There is an element of suggestiveness about these symbols, and this gives them
 † an element of continuity of thought, so that

each picture either supplements or carries forward the thought of the next. Falsehood is compared to a tree with roots exposed, destined to wither away, but truth is likened to a tree flourishing by the wayside. The universe is said to be attached to the Eternal just as all leaves are attached to the stalk. The coming of a banyan out of a seed aptly images the coming of the gross from the subtle essence of things. By a natural transition of ideas the tree suggests a bird, and then the bird becomes a symbol of the Eternal. Two birds of beautiful plumage sitting on the same tree, the one eating and the other looking on and feeling equally satisfied has a rich suggestiveness about it, although here, as in other fields, the calculating impulse has been a source of discord, and the birds of philosophy instead of sitting at peace have begun to peck at each other. The sense of number seems to have no special significance here, for the multiplication of the birds does not add to our enlightenment. Elsewhere each bird becomes a symbol of the Eternal, its head, wings, body and tail standing for the component parts of the letters which form the symbol of the Eternal. The tree of life in Teutonic mythology with its roots deep down in hell and branches high as heaven, the Holy Ghost descending in the form of a dove as in Christian thought, and the ancient Egyptian conception of the spirit of the dead man sitting like a bird upon the shoulder of the dead person as he walks to judgment, show to us how the world over the spirit of man is aptly symbolised by the soaring bird.

A symbol is not an end in itself. It is like a mould, or a negative which an artist prepares, in order to cast out of it a positive. It is the abode of thought. It is what the

cave was to the cave dweller. The cave symbol naturally brings before us the idea of the home coming of the spirit, of the mind withdrawing into itself in the quest of truth. One may comprehend the abiding reality around oneself either by approaching it from the big end, the world around, or by approaching it from the little end, the self of man. The only question is which is the convenient end. The frequently repeated symbol of the heart-cave as the seat of the Eternal is meant to counteract the roving tendency of the mind, wandering abroad in quest of pleasure or profit. Hence too the play upon the word 'hridi-ayam' and its significance to one who would realise what is 'Nitya' in its two fold sense of 'what is eternal' as well as 'what is one's own'.

We therefore see that there is no specific limit set as to what can serve as a symbol and what cannot. Almost everything which is pure and elevating may serve as a symbol of the Eternal. It may be a syllable, like the syllable Aum, which practically symbolises any set of three like the

three stages of consciousness, or the three aspects of time, with a fourth implied even present reality which is not apart from these. It may be a mathematical formula, like infinity coming out of infinity and yet remaining infinity. It may be a mere rule of grammar, of *sandhi*, which becomes the symbol of the marriage of heaven and earth. Whatever be the symbol, truth permeates it, like salt dissolved in water, invisible for the sight, but inseparable for the taste. A symbol is like a spirit clothing itself in flesh. To stop merely at the symbol would be to repeat the mistake of Virochana, who thought that he had found the *Akshini-purusha* by decking the body with fine clothes. A symbol takes us behind the unreal forms, behind that which those who live call life. A symbol is like sunlight gently calling the sleeping spirit of the rose to come out and burst into ripples of laughter. It is like a ray of light helping us to realise, 'that with which these are contained is Brahman'. A symbol is at once a figure of speech and a figure of thought.

THE BEHAVIOUR AND DESTINY OF 'IMPULSE'

By INDRA SEN

William James, the well-known American psychologist, describes a most interesting experiment in his *Principles* for the purpose of demonstrating the existence of mind and consciousness in an object. The question is, how do we know that a table does not possess mind while an ant, a bee or an amoeba does. He says, take a trough about half full of water. Place a bee-hive in it.

A bee-hive is a piece of apparatus, a sort of inverted cup, with an opening on the side and an opening on the top. Then invert a jar full of water over the bee-hive and introduce by means of a pipette a few bubbles of air into the jar. Now watch them ascend to the top. All the bubbles behave likewise—they ascend to the top and remain there fixed against the bottom

of the inverted jar. Next introduce a small frog into the same jar through the bee-hive. Now watch the behaviour of the frog in the jar. It does not follow a straight upward route like the air bubbles. It goes up and down any number of times and in all manner of movements apparently seeking to get out of the cramped space of the jar. Introduce a second frog and its behaviour will not retrace the movements of the first one, but both seek the same end—they want to get out.

In the experiment we find, so far as air bubbles are concerned, there is uniformity of behaviour, but so far as the frogs are concerned there is a variation of effort but fixity of goal. Uniformity of action and persistency with varied effort are thus the distinguishing marks of the two types of action or behaviour. Persistency with varied effort or spontaneity or capacity of inner drive, affirms James, is the mark of the existence of mind in an object. The whole realm of inanimate nature reveals uniformity of action under the pressure of an antecedent external impact. This is the case of mechanical action, determined by *vis a tergo*. Organic life from amoeba to man, in varying degrees, displays spontaneity of action, the play of purposiveness or the operation of *vis a fronte*.

A table will continue in a state of rest or motion unless acted upon by an external force, but even an animalcule shows spontaneity of action. That is a clear distinction which we see between living organism and dead matter. Then there is a regular advancement of organic life in the growth of complexity and organisation from the animalcule to man. The same movement of life, an *elan vital*, progressively shapes itself out, under the dual stress of an inner drive and an external impact of environ-

ment, into protozoa, earth-worm, insect, fish, amphibia, reptile, bird and mammal. But this process is veritably an adventure, an experimental attempt, since the detailed observation of various forms of life, the existent as well as those that have become obsolete, and their varied adaptations to environment, show success and failure in different degrees. Comparative anatomy bears evidence to the fact of continual growth as also to relative variations within the broad scheme of a continuous progression.

Of consciousness or mind as such we come to know most intimately and directly in the human adult individual, who through introspection, knows of the working of a conscious purpose most keenly in the case of a conflict of motives, requiring deliberation and choice. Besides the cases of volition, in which purposes are known clearly, there are habits and simpler impulsive actions, in which the purposes pursued are known in varying degrees of clearness. In instinctive actions the purpose is unconscious on their first performance, but as the actions are repeated their respective purposes come to be seen more or less clearly. Reflex actions like sneezing or withdrawing the hand on touching a hot surface are of a relatively different kind. They are rather mechanical, since they need a previous stimulus and do not display persistency with varied effort or spontaneity or other marks of purposive behaviour formulated by McDougall. In the case of sensation reflexes mentioned above, as different from physiological reflexes like heart-beat, consciousness or awareness attends the action but without making a difference to it. The actions are supposed to take place mechanically. Such actions are serviceable to the organism, but they cannot be regarded as

strivings of the organism, because of their independence or lack of amenability to conscious control and guidance. But, while ordinary experience shows reflex actions to be purely bodily stimulus-response mechanisms, in India individuals, after certain kind of *hathayogic* practices involving special discipline of attention and will, have demonstrated the capacity to stop for a short while a physiological reflex like the heart-beat. That phenomenon, even when demonstrated in one individual, has important implications for psychology. It will mean that reflex actions and other motor mechanisms cannot be qualitatively distinguished from other actions as mechanical. They must all be taken as purposive though placed at different levels of the scale of purposiveness. The fact, that heart-beat can be consciously controlled, throws interesting light on the relation of the purposive and the mechanical in organic life. McDougall, who says that "Purposive action is the most fundamental category of psychology¹", and who has worked out an admirable system of psychology on that basis, finds reflex action a limitation upon the purposiveness of human behaviour. (Vide page 53 *ibid*). But elsewhere, while describing the scale of purposiveness in human behaviour from voluntary action to the simple impulsive type of action, he adds that "there is no obvious lower limit to the scale of purposiveness". However, in the light of the *hathayogic* experience mentioned above, it becomes easily comprehensible that the apparently mechanical and physical in human behaviour may be purposive and the difference between instinct and reflex on a deeper consideration, will then become a difference of degree. The

amenability of reflex action to conscious control must show that it is already sub-consciously willed.

In modern psychology, it is pre-eminently McDougall's merit that the psychology of the normal adult is considered in continuation of the animal behaviour from its lowliest beginnings and in comparison with the facts of abnormal psychology. Only thus, he forcefully argues, can be developed a correct understanding of human nature. "The aim of psychology", he clearly states, "is to render our knowledge of human nature more exact and more systematic, in order that we may control ourselves more wisely and influence our fellow-men more effectively". Evidently and very rightly, McDougall considers that adult human nature will have the best chance of being correctly understood if it is studied in the setting of its full past evolution and present manifestation, normal and abnormal.

But is some knowledge of the future direction and growth of human experience and behaviour, as indicated by the character of the past evolution as a whole and of present experience, not of importance to psychology? Control of life and the character of experience, achieved through yoga in India and mystics generally, present a field of psychological data, without which the modern psychologist is surely handicapped in his attempts at explaining facts of human nature. This constitutes, in reference to the average man, the field of possibilities, but these are immediate possibilities presented as actualities in some individuals and are not remote possibilities of the race of which we can have no idea. For a purposive psychology, in fact, it is much more important to characterise in the

¹ McDougall: Outline of Psychology, p. 51.

first instance the evolutionary purpose in the direction of which the whole *elan vital* is immediately tending rather than exhaust the psychological account in terms of the achieved and established purposes of the past evolution.

To understand present human nature fully we need to know not only what it has been in the past, but very much more, what it is tending to become and what it can be. The *kathayogic* possibility of controlling heart-beat, related earlier, is an experience of great psychological value, showing that the reflex action is not independent of consciousness and therefore not purely mechanical and physical.

The fact is that even when western psychologists have recognised the teleological or purposive character of mind, they yet have persisted in their habit of considering cause as an antecedent. For example, the purposivist McDougall seeks structural antecedents of instincts in disposition to explain behaviour. Purpose in the sense of the evolutionary pull, which, acting on the *elan vital* or libido or the phenomena of life, has brought into concrete form and shape tropisms, reflex-mechanisms, instincts and higher thought, sentiment and volition, he does not care to seek to know and characterise. 'What exists or is' is the recognised scientific issue. To that is easily added 'what has been'. But to the two stands obviously related the question 'what may be or can be'. Even in the study of inanimate nature they have a mutually contributory value. In man, where self-direction of life is possible, the value of the third question is greater. At the stage of the primitive man, for example, it would have surely been a great advantage to know the general form and character of the civilisation, which he was unknowingly

seeking to develop. At our present stage to know the form of our life in the future must be of great value to us. The present does indicate the future, as the latter proceeds from the former and there is no break in continuity. Thus our psychological standpoint needs to be modified so that it does not limit its observations to the average phenomena but also covers the supernormal mental phenomena and makes use of the latter for the interpretation of the former. We may recall here that G. E. Muller's investigations of the memory working, which have been so important in psychology, included the study of the prodigious memory of a mathematician. This latter study threw a most valuable confirmatory light upon the normal memory function. Our view of the nature of the mind, according to the present writer, suffers from a sort of absoluteness, which can only be corrected in the light of a consciousness higher than the ordinary. In other words we regard the subject-object relatedness of our consciousness as an absolute condition of it. But there are data enough to show the existence of *consciousness as such*, a consciousness which is objectless, a consciousness calm, silent and luminous. This consciousness bears a sense of wholeness and integrality so that in it thought, will and feeling present a unique picture of their own. Now a characterisation of this thought, will and feeling is virtually of greater importance than the study of sub-human stages for the understanding of our ordinary mental processes. In the absence of that we tend to regard the distinctions of the present human consciousness as final and absolute. Our understanding of the animal mind was too long vitiated by the anthropomorphic tendency, but, when the psychologist became conscious

of the tendency and was able to control it, he surely found an accurate knowledge of the process of rational thinking of man a great help for a clearer understanding of the perceptual thinking of the higher animals as the reverse was also true.

Modern depth psychology has contributed a great deal to our fuller understanding of human nature. It has brought into clear light the inherent conflicts and polarities of our nature. But the character of these conflicts and polarities has been taken too absolutely in the absence of a knowledge of the possibilities of the resolution of those so-called inherent conflicts and polarities. Those conflicts and polarities are only relatively inherent in human nature, since they belong to a stage of evolution and without knowing the possibilities of their developments at the succeeding stage or stages of evolution we will fail to see their true transitional character.

We have thus sought to formulate a standpoint in psychology, which insists on taking the widest view of consciousness. It demands that, while the stages of evolution hitherto covered, past and present, be carefully studied, the stage immediately succeeding be sought to be characterised from the indications of future direction involved in the present and the exceptional achievements of individual men, who have in any degree, in part or as a whole, succeeded in attaining to a heightening and intensification of consciousness.

Sri Aurobindo's 'Synthesis of Yoga' is a great book of psychology primarily undertaking to describe the states and processes of consciousness, which constitute several succeeding stages of evolution. This has been possible for him to do through an intensive discipline of his own consciousness

carried out for a long time. So that as an individual he lived through those stages and his intellectual gifts enabled him to describe them. These descriptions receive corroboration from the records of the states of consciousness reached and enjoyed by several others.

We are likely to treat such states as exceptional and dismiss them as being of no account for life generally. This is really not so, as the life and conduct of people who possess these in a large measure show. The rising of consciousness at any time to its 'wholeness' or 'self-containedness' status, the *Samadhi* state, effects a general uplifting of consciousness, so that in general too it enjoys a larger measure of inner peace and harmony and the ordinary impulses do not disturb and shake it easily. However, such an effect will be more marked where the individual has worked for and aims at such a general uplifting.

Sri Aurobindo treats the psychological material of the average consciousness from the point of view of raising it or carrying it forward to its succeeding evolutionary stages. Such accelerating of the evolutionary process, according to him, becomes possible only at the human level, where yoga as a self-conscious activity is possible as against 'nature's own yoga' of the earlier stages, which achieves by a slow and tardy process progressive effectivity in the use of its energies.

'Impulse' is the force of inner drive, which we have found characteristic of the behaviour of amoeba and all subsequent animal evolution. It stands contrasted with the force of external impact. Now as the organisation of life advances through protozoa, earthworm, fish, amphibia, reptile, bird, and the higher animal it is the impulse which attains a greater complexity

and richness and progressive effectivity in managing larger environment. The ape possesses a large variety of impulses in the form of instincts, innate organisations of disposition, which regulate his complex behaviour, in the wide premises of his arboreal life. However, all along the scale of organic evolution a varying measure of intelligence too is present to enable the animal to manage relatively novel situations through the modifications of the existing organisations of impulses. There is a third factor too. That of the reflex actions and mechanisms, which are extremely fixed and physical and which admit of a control and modification only through an intensive self-conscious discipline at the human level.

As life advances the measure of intelligence too increases to meet the requirements of the more varied environment. At the human level the measure of intelligence becomes very large. This is evidently determined and facilitated by certain facts of man's organic evolution, his erect posture for example, which gives him a command over a wider environment. In consequence the consciousness in man seems to advance by one stroke, as it were, after the ape, which gives him through the capacity of abstract thought an indefinite range of view into the past as well as the future, what is here and what is distant in space. The power of memory, imagination and thought enables him to mentally construct a view of the world as also of himself, which gives him large and great goals of moral, religious, intellectual and aesthetic ideas. However these goals set up the anti-pole to the evolutionary inherited impulses of man which deal with particular types of immediately given situations, and the result is a deep conflict. This conflict is yet the

prerogative of man, since it is through this conflict that he gets the motive power of his progress. But this conflict, which is a state of unstable equilibrium, can only be transitional to a state of stable equilibrium. The latter state seems itself to be the future evolutionary purpose of man. But, whereas for the animal adjustment to the given set situations was the sufficient evolutionary purpose, for man the whole world, expressed in his self and the not-self, becomes a problem and he seeks to correlate, adjust and harmonise it. Such adjustment and harmonisation, being of the whole cannot rest upon any external principle. It has, of necessity, to be an internal principle. That comes in, virtually, in line with the principle of spontaneity of impulsive action, discussed earlier. The impulse, we said, is an inner drive in contrast to external impact of physical action. However the impulse is externally directed and object-conscious, not self-conscious. It is only at the human level that self-consciousness emerges as a distinct function of consciousness and that makes the harmonisation of the varied impulses possible. It is through the progressive growth of self—consciousness encompassing the whole extent of personality, conscious and unconscious, that an individual can hope to achieve the harmonisation of his energies, so that instead of the impulses working more or less separately by their individual energies and leading their possessor by the nose, the individual in his self-conscious control of his total energies out of a complete sense of his whole personality guides and determines each one of his actions. Such 'wholeness' of status seems to be the obvious implication and the potent trend of the present human consciousness. Spontaneity becomes a

perfect quality of this status. In the case of impulse spontaneity is limited by two factors. There is an external situation to provoke it, the key, as McDougall says, to unlock the energy of the impulse. And there are other impulses, contrary or otherwise, existing as inner facts of the organism's mental being, which, whether provoked or not, more or less modify and compromise the full, free and spontaneous action of the impulse.

Thus the principle of spontaneity of impulse, through the growth of self-consciousness, an inner more intimate watching consciousness, and the transitional stage of moral conflict of good and evil, duty and inclination points a great deal beyond itself to a status and position of an inner harmonised wholeness, which, as a whole, determines each particular thought, feeling and action.

The exact problem of human life and its solution is stated by Sri Aurobindo in his

'Synthesis of Yoga' in these words. "The average human being is in his inward existence as crude and undeveloped as the primitive man was in his outward life. But when we go within ourselves,—and yoga means a plunge into all the profundities of the soul,—we find ourselves subjectively, as man in his growth has found himself objectively surrounded by a whole complex world which we have to know in order to conquer. The most disconcerting discovery is to find that every part of us, intellect, sense-mind, nervous or desire self, the heart, the body has each, as it were, its own formation and complex individuality and neither agrees with itself nor with the others nor with the centralised ego which we call ourselves. It is a roughly constituted chaos into which we have to introduce the principle of a more divine order."*

(To be concluded)

WHITHER INTELLECTUAL CONSCRIPTION?

By S. MEENA

A suggestion has been made by Maulana Abul Kalam Azad, and it is likely to take a concrete shape very early, that young men and women after their education should be sent to villages to liquidate mass illiteracy. The Maulana has to be congratulated on his realising the urgency of the problem. Nobody can deny that the greatest single obstacle to India's progress today is mass illiteracy. This demon of ignorance is responsible for

so many superstitions which masquerade as religion. If municipalities are provided they are mismanaged, if roads are constructed they are badly preserved, and if schools are built they are avoided. This ignorance of the villagers gives ample chance for corruption to play its part. It is said that a constable made thousands of rupees by telling the villagers that their thumbs would be cut off if they did not become literate within

a month. They appealed to him for help and in return got money. This may be a story but it certainly shows how ignorance can be taken advantage of by wily persons.

However much the eradication of illiteracy is necessary and urgent the suggestion above made cannot even touch the fringe of the problem. In fact a suggestion like this was first made long back by Sir S. V. Ramamurthy and it was considered by many as fantastic.

It is a well-known saying that while one man can take twenty horses to the water, twenty men cannot make a horse drink. These young men and women brought up as they are in an entirely urban atmosphere cannot be expected to adjust themselves overnight to the rural conditions. The young men coming out of their colleges have their own ambitions and plans and they would only be concentrating upon the means of achieving their ends. They may probably try to meet as many officials as possible during this period of their enforced stay in the villages to create opportunity for them in later life. Nothing can prevent these young men taking up private jobs during the period as certainly Government cannot prevent them from joining private service. It can only refuse to give jobs in the Government. Then there are obstacles like the influence of the parents, problems of joint family life and above all marriages.

The problem of mass illiteracy has therefore to be solved in a more realistic way. Voluntary organisations can alone take up this question.

It is however unfortunate that so far voluntary and social organisations have not received the encouragement they deserve from Government. In fact some of them are even looked upon with suspicion. Who can for example deny the potentialities

of the Ramakrishna Maths for such a kind of work?

Yet what is the encouragement they have received at the hands of the public and the Government?

Swami Vivekananda said long ago 'The great difficulty in the way of educating the poor is this: Supposing one opens a free school in every village. Still it would not do good, for poverty in India is such. The poor boys would rather go to help their fathers in the fields or otherwise try to make a living, than come to school. Now if mountain does not come to Mahomed, Mahomed must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sanyasins in our own country, going from village to village, teaching religion. If a part of them can be organised as teachers of secular things also, they will go from village to village in the evening with a camera, a globe, some maps etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a life-time through books. Men enough there are in India to work out this plan, but alas they have no money.'

Certainly the Ramakrishna Mission has not received the encouragement it deserves at the hands of the public and Government. The Prime Minister of India has said in his book, *The Discovery of India* that the services rendered by the Ramakrishna Mission to the relief of the poor is unparalleled. Why not then harness these human resources by proper encouragement?

Other organisations like the Y. M. C. A., Y. W. C. A., Y. M. I. A. and 'Servants of

India Society' might; with proper encouragement be expected to take up the task successfully. Anyway, to entrust the work entirely to our young men is almost a chimerical suggestion. It is well known that our boys by the time they come out of the schools and colleges lose all their self-reliance and know only to lead a parasitic existence. What lesson in self-reliance can these people teach the villagers. But with the proper guidance of social

service organisations like the *Ramakrishna Mission* or the *Y. M. C. A.*, the energy, idealism and social zeal of these young men can be canalised into channels of rural education and benign social activity. The suggestion of the Maulana to make rural service an integral part in the completion of the education of the youth has great potentialities. But it can be implemented only with the full co-operation of social service organisations already in the field.

SAINT TYAGARAJA—VII-B: PHASES OF BHAKTI

By DR. V. RAGHAVAN

In the last article, I dwelt on the various forms of Bhakti as the teachers of Bhakti marga had described them. These I called Bhakti-prakaras, the same thing in different forms as such, like the same sweet substance being once sugar, sugarcandy at another time and so on. The subject of this study is another aspect of the varied expression of the sentiment of devotion in the songs of Tyagaraja; it will be from the point of view purely of their richness of feelings and moods, which imparts to them a lyrical brilliance and appeal, and add a third dimension to Tyagaraja's genius, that of poetry to his music and saintliness. In these songs depicting the rich variety of feelings and their subtle and varying shades, we also find Tyagaraja's musical forte of the Sangatis coming into full play, serving to underline and accentuate the variations of the moods. In the study of this aspect, which marks him off prominently from his two other fellow composers, we shall seek the legitimate guidance of the Alankarikas

or the Sanskrit rhetoricians and aesthetic critics.

Bharata, in his *Natya-sastra*, spoke only of eight Rasas, Sringara, Vira, Karuna, Hasya, Adbhuta, Raudra, Bhayanaka and Bibhatsa. The Santa or the Rasa of quietitude had to undergo a good deal of struggle between the sixth and the tenth centuries, before it could be accepted by the majority of Alankarikas and the expression Navarasas came into wide vogue. It is not as if that before its acceptance, poets did not revel in it or that literature of the highest order did not depict the Santa Rasa; in this land of spirituality, the sentiment of Santa had a dominant place from the earliest times; but what is meant is that it was only later that it was recognised by theorists as a major sentiment capable of being shown as the leading motif of a literary production like a poem or drama. Similar is the story of the emotion of Bhakti. Despite its great vogue from the earliest times in this country's life, the emotion of

Bhakti as a feeling of adoration towards God, was long considered only as a minor feeling, a Bhava, and not capable of being developed into a full-swung Rasa, as the sole theme of a poem or drama. In the tenth century, it was still struggling and Acharya Abhinavagupta, a great devotee, philosopher, Tantrika and aesthete, mentions Bhakti, in his commentary on the Natya Sastra, as an important accessory sentiment of the Santa Rasa which he strove with great effort to establish. But just as the much-denied Santa slowly attained to such state of primacy that it was considered the Rasa of Rasas, Bhakti also soon began to loom large and despite the lukewarmness of the general run of Alankarikas, had the service of some distinguished advocates. It is not necessary to go further into this history of Bhakti Rasa, but I may refer such of those as may be further interested to my book, *The Number of Rasas*, published in the Adyar Library Series.

It is the *Bhagavata* that gave the great impetus to the study of Bhakti from an increasingly aesthetic point of view. Bopadeva, patronised by Hemadri, the Yadava minister at Devagiri, was the pioneer in analysing the *Bhagavata* in a topical manner, and if Bhaktas cannot ignore the *Bhagavata*, they can as little afford to ignore Bopadeva's analysis and concordance of the *Bhagavata*, called the *Bhagavata Mukta-phala* and *Harilila*. Bopadeva and his literary associates were the pioneers to study the emotion of Bhagavad-bhakti as a Rasa. It is from them that it went forth to the Bengali circle of Sannyasin-devotees, among whom Sri Chaitanya Mahaprabhu appeared to set another part of the country aflame with God-Love. The Alankaric elaboration of Bhakti Rasa reached its maximum magnitude at

the hands of the distinguished follower of Mahaprabhu, Rupa Gosvamin, whose contribution to this subject consists of the two works *Bhaktirasamritasindhu* and *Ujjvala-nilamani*. We cannot omit to mention in this connection the work of Sri Madhusudana Sarasvati, the renowned Advaitic dialectician, who after scaling the heights of the Nirakara-vada, establishing the Formless Absolute, quietly wrote at the end of that section in his *Advaita Siddhi*

वंशीविभूषितकरात् नवनीरदाभात्
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।
पूर्णन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

This Advaitin-Bhakta has given us a book on Bhagavad Bhakti dealt with as a Rasa, called the *Bhagavad Bhakti Rasayana*. What the Chaitanya school rhetoricians did for Krishna Bhakti, the Vaghela King, Visvanatha Simha did for Rama Bhakti, but his works are known only in manuscript. We shall take the help, therefore, of these leading Bhakta-Alankarikas in analysing and evaluating the emotional richness of the outpourings of the Rama-filled heart of our poet-saint-musician.

A Rasa is the developed relishable stage of a permanent mood which is called Sthayibhava. This development towards a relishable state results by the interplay on it of attendant emotional conditions which are called Vibhavas, Anubhavas and Vyabhichari or Sanchari Bhavas. Vibhava means Karana or cause; it is of two kinds—Alambana, the personal or human object and substratum, and Uddipana, the excitants. Anu-bhava, as the name signifies, means the ensuants or effects following the rise of the emotion. Vyabhichari or Sanchari Bhavas are those crossing feelings which are ancillary to a permanent mood.

A well-known illustration will make these concepts plain. If we take the case of Sringara Rasa, say between Dushyanta and Sakuntala, the Sthayibhava, which is a permanent and steadfast mood in the heart of the individuals, which does not go under even on the rise of any number of similar or dissimilar emotions, is Rati, the love which the hero and heroine have for each other. The human factors here form the Alambana Vibhavas; Dushyanta is the Alambana of Sakuntala's Rati and *vice versa*. The Uddipana Vibhava or the exciting causes in love are the beautiful background, stimulants of nature, like the moon, breeze, the vernal season, etc., as also the personal endowments, charms and blandishments of the lovers. The ensuant conditions of the individuals in love, like their mutual side-long glances, the sighing, exchange of sweet chat etc., form the Anubhavas. As it is by these consequential conditions that one has to portray a Rasa on the stage, Anubhavas form the realm of Abhinaya; appropriate vocal expression as speech or song is Vachika-Abhinaya; appropriate physical action, Angika-Abhinaya; and lastly, Sattvika Abhinaya or representation of the Sattvika Bhavas, which I shall explain presently. What are the Vyabhichari or Sanchari bhavas? They are, as already stated, those feelings which rise as accessory feelings to heighten the permanent mood; they have been given as thirty-three in number and are despondency, fatigue, suspicion, jealousy, intoxication, exhaustion, languor, dejection, anxiety, bashfulness, exultation, pride, sadness, yearning, anger, fear, cogitation and so on.

निर्वेद ग्लानि शङ्काख्याः तथासूयामदभ्रमाः etc.

How these feelings arise, say, in a state of love, needs no elaborate elucidation.

Eight more emotion-items are to be added, called Sattvika-bhavas; these are separately mentioned, because they are prominent reactions in the condition of the body, overfilled with a particular emotion. They are stupefaction, tears, hair standing on end, perspiration, pallor, trembling, choked voice and loss of consciousness. These again need no elucidation. By the interaction of all these, the permanent mood of a Sthayi-bhava like Rati gets nourished into a delectable state of relish called the Sringara Rasa.

We may now easily apply these terms to our Bhakti Rasa. At the end of the last article, we spoke about the steadfast devotion of Rama-bhakti in Tyagaraja. The Sthayi-bhava of Bhakti is the mental state of either Rati, love, for God, as distinguished from Rati for a mortal personality or, as Madhusudana Sarasvati explains in his *Bhakti Rasayana*, it is the attainment by the mind, of the Lord's Form, भगवदाकारता. This is a permanent state not disturbed by any condition. The object of this devotional emotion is the Lord Rama. He is therefore the Alambana Vibhava. Of this Lord, the Alambana, His infinite endowments of Rupa and Guna, which excite the devotee's love and adoration, come under Uddipana-Vibhava. Of these also, we have spoken under Ishta-Devata. The other excitants are the company of Bhaktas, Sadhus and Bhagavatas, holy places like Kshetras and Tirthas, which we have dealt with under 'Life' and 'Sadhana'. Love feeds and grows on itself and what issue forth as outward manifestations or Anubhavas, themselves act as further stimulants, just as the side-long glance, the smile and an one-third profile of the beloved excite the lover's love further. Therefore, the Anubhavas

or Lakshanas of Bhakti or Bhaktas, like listening to the Lord's story, Katha-sra-vana, Kirtana or singing His glory—these also would excite devotion and thus come both under Anu-bhava and Uddipana Vibhava. Some of the forms of Bhakti dealt with yesterday, like the act of worshipping Rama, worshipping His feet, serving Him, hearing of His glory, would all come under Anu-bhava too, as these are the spontaneous manifestations of acts resulting from Bhakti. Some of the Anu-bhavas have also been dealt with under 'Sadhana.' The most manifest Anu-bhava of Tyagaraja in his state of Bhakti is in the realm of Vachika, his Kirtanas.

The eight Sattvika Bhavas referred to, such as becoming benumbed, perspiration, horripilation, tears etc., are manifestations of an advanced state of emotion and will be illustrated in the next article.

Now we shall tackle the Sanchari Bhavas, or the different moods of the devotee. When I say 'tackle' I do so purposely; for it is somewhat of a task to sift and analyse the outpourings of the Saint under this head. One mood shades off into another and in the same song, there is the play of more than one feeling. Leaving the order of these Sanchari Bhavas, as enumerated by Bharata, we shall proceed in our own sequence and illustrate some of the more important moods.

Let us take first the initial condition of longing for the Lord, *Autsukya* as this has been named by Bharata. Here, of the songs of Tyagaraja expressing his longing in specific forms—to recite Rama's name, hear and sing of His glory, to adore His feet, to worship Him and serve Him, we have already spoken under 'Namamahatmya,' 'Sravana,' 'Kirtana,' 'Padaseva,' 'Ar-chana' and 'Dasya.' Now, to some other

specific longings of Tyagaraja, as also some songs depicting longing in a general form. For anybody representing a thing to another, the first thing needed is to catch the eye of the listener. The devotees always long for and pray for the Kataksha of God. Look at this in Latangi :

"Pray, cast your benevolent look at least once on me, your faithful servant who is ever free from all evil. A look just like the one which transported Lakshmana to ecstasy as soon as it was conferred on him, with Sita's concurrence, while he was ardently doing Padaseva to you."

Kanta joodumi okapari Krekanta
joodumi.

Bantudai velayu bagugani tappu
tantailella manukonna nanu

Alanadu Saumitri padaseva

chelareki seyuvella Seetato balki joochi-
nanta pulakankitudai

baragina yadu Tyagarajuni (Krekanta)

In the Kalavati piece, his yearning is for at least a single glance of the Lord.

Okapari joodaga rada.

Longing for the sight of the Lord, Darsana in general, is expressed prominently in some other songs. In 'O Raghava' in Pantuvarali, he asks the Lord to swear that he would come to him, whenever needed. In another Kalavati song, he asks: "When shall I have the privilege of seeing your exquisitely beautiful moon face? Your intimate devotees, your brothers, Sita etc., would be calling you away.

Ennadu jootuno Inakulatilaka-nin

* * *

Punnama chanduru polu mukha munu.

A passionate longing for Rama's darsana is expressed in 'Ra ra ma intidaka' in

Asaveri. "Pray, come to my house; I cannot stand the separation any longer. Give me the darsana of your enchanting face".

Ra ra ma intidaka-Talalera-muddu
garu nee momunu joochuchu.

* * *

In a long Divyanama in Saurashtra, 'Vinayamu nanu,' Tyagaraja expresses his longing to have the darsana of the limbs of Rama, from foot to head, giving in an epitome of the epic the exploits of each of these limbs.

'Rama kodanda Rama' in Bhairavi, yearns for a single glance of His and a word from Him. 'Sarvabhauma' in Raga Panjaram yearns to listen to Rama's charming words. "O King of Kings, Can you not heartily talk a few words to me? The charming words you spoke before had not reached my ears and I have been uneasy with an unfulfilled desire. Am I to keep on living, hoping to have that privilege on some future occasion?"

Sarvabhauma Saketa Rama Manasara
balka rada, Devata-

* * *

Muddu mudduga mataladi nadi
Munduraga sada vedajentuchunu
Kaddukaddanuchu chirakalamunu
Karaku chunda valena Tyagarajanuta.

"Why is it, O Lord, you do not talk to me, though I have always danced to your tune? Why are you angry with me?"

Palukavemi na daivama, parulu
Navvunadi nyayama?
Aluka karanamemi ra Rama nee
Vadinchinatu adina nato
(Poornachandrika.)

Nirveda is a state of despondency which overtakes one when a longing is not ful-

filled or takes time to be gratified. There are quite a good number of instances of Tyagaraja crying in his despair, being not able to get his Rama. See here, Tyagaraja losing faith even in Bhajana, since whenever he tried, he failed to find Him.

Nee bhajana gana rasikulane
Nendu ganara Rama

* * *

Saguna nirgunamu nijamudabbaralanu
Shanmata mula marma ashtasiddhula
Vagalu joopa santasilla gantini
Varanana Tyagaraja vinuta
(Nayaki).

Hear his broken hearted wail—"To whom shall I unburden my agony? My constant Bhajana has not produced the desired result. The reverse has happened. Starting to shape a Ganesa idol, I have finished by making a monkey".

Evvari to ne delpudu Rama
Naloni jalini
Kavagoni sada bhajanaseya
Karyamulanni veraye
Gananatha soya koraka
Katu vanarudai deeraga
(Manavati).

In four songs: 'Toline jesina' in Suddha Bangala, 'Tolinenu jesina' in Kokiladhwani, 'Toli janmamam' in Bilahari, and 'Prarabdha mittundaga' in Svaravali, he bemoans the absence of the Lord from him and attributes his failure to his own past Karma. He has broken down so much that he who elsewhere asked "What are the planets and their strength?"—"Grahabalame",—says in the 'Tolinenu' in Kokiladhwani, towards the end, that he has failed because of starting his Bhakti at an inauspicious time.

‘ Bhaktavesamu veyu vela varja kala
memo ’

He then runs himself down, in a number of kritis, as an undeserving man; piles, one upon another, his manifold disqualifications, to explain why the Lord does not show His grace to him. These take the character of confession. Tyagaraja certainly did none of these evil acts; such confessional verses are found in the hymns of the most distinguished Saints and Acharyas. Their real purpose is to serve as confessions for us, the reciters, who revel in these sins.

Hymnists like Parasara Bhatta, and Ayyaval, in their hymns on the Lord's Grace, tell us that the Lord's grace comes mostly to such sinners. For, what is there in the spotless for the Grace of the Lord to do? The sins are said to be the feed of the gluttonous Grace of the Lord, which goes about to appease her hunger. Of songs in this class, a full Pancharatna song gives a catalogue of the sins, i.e. ‘ Dudukugala ’ in Gaula, ‘ Etulabrotuvo ’ in Chakravaka, ‘ Ennallu dirikedu ’ in Malavasri, ‘ Nenendu vedakudura ’ in Karnataka Bihag, ‘ Ninanavalasina ’ in Kalyani, ‘ Noremi ’ in Varali, and ‘ Gattiganu nannu ’ in Begada, illustrate this mood well. As an example, I shall cite only one song: “ O Ekanta Rama, I do not really know how you are going to save me. Alas! Mine is a despicable record, detestable for the ear. Like a bull astray, I have been roaming about, anxious only for my food. I have flattered born misers to earn only my sustenance, doing wicked deeds in the company of wicked men ”.

Etula brotuvo teliya Ekanta Ramayya
Katakataka charitamu
Karnakathoramayya

Pattigotti reeti bhakshinchi tirigiti
Puttu lobhulanu pottakai tirigiti
Dushtulato goodi dushkrityamu salpi
Rattu jesina Tyagarajuni dayato.

This self-depreciation would, from the point of view of Prapatti, come under Karpanya and Naichyanusandhana.

Another run-down state is that of dejection and meekness, *Dainya*, another important Sanchari Bhava. Tyagaraja's plaintive pleadings to Rama run to about seventy songs, amongst which are to be found some of our oft heard pieces. Some of these have a biographical interest, as they contain references to Tyagaraja's revilers, foes in friends guise, harassing kinsmen and critics. It is hardly possible even to read their Pallavis, not to mention their texts to any extent. Suffice it to observe that to have worked so many variations on the single mood speaks highly indeed of Tyagaraja as a poet. Just one song, I shall read, to bear this out.

A wonderful act of the Lord in His great love for His devotee, *a unique act of God*, *Devakriya*, is remembered by Tyagaraja in ‘ Nati mata marachitivo ’ in the appropriately named Raga, *Devakriya*. Tyagaraja reminds the Lord of it and asks whether He has forgotten those words of His. “ Why are you frequently worrying yourself? All this prosperity of mine (i.e. of the Lord's) is yours, so you said, and have you forgotten those words? Do you not remember when you said those words? Your coronation was over; dancing girls had come in and you were witnessing their exquisite dance. Suddenly, your eye fell on me, in that gathering. I was at some corner, standing entranced at the darsana of your blessed feet. At once, you asked Bharata, who was waving the chowrie for you, to stop

lest it should hide your view of me. And then you told Bharata that you contemplated giving me some boons. All that, have you forgotten?"

Nati mata marachitivo O Rama chinna
Mati matiki napai mannana cheyuchu
Etiki yochana i bhagyamu needanu
Tarunula bagu nartanamulu joochuvula
Charanamulanu kanine karaguchu
sevimpa

Bharatuni kara chamaramununi puchu
Kurunanu Tyagaraja varadudani
balkina.

Vitarka is the feeling of doubt and cogitation. In 'E Ramuni nammitivo' in Vakulabharana, he asks himself whether he has worshipped the correct Rama. And in 'Palintuvo palimpavo' in Kantamani, Tyagaraja says that he has, of course, followed his Guru's teachings and worshipped accordingly, but he was not sure if Rama will protect him or not. In the Kalyani song, 'Rama nivadu', he says that he does not know whether Rama would come or not or what the effect of his worship of the Lord in the past was going to be.

Amarsha or anger is another leading Sanchari Bhava. Here again, as in Dainya, there are some seventy pieces, many of which are popularly sung. Here too, is to be appreciated the play of Tyagaraja's fancy. From gentle ventilation of grievance and remonstrance, these go up to anger and abuse. Again and again Tyagaraja asks Rama, if Rama could protect and help a mere monkey (and that, one who forgot his promise), a Rakshasa, a hunter Guha who could spread only leaves for bed, and a huntress, Sabari, who could only give her Uchishtha, why could He not come to Tyagaraja's rescue. ('Mari mari ninne', 'Manamu leda', 'Yochana' and 'Paraku nikelara'.) See some of his other accusations:

"You have no love for the poor and the holy" (Nee dasanu dasuda)

"Is there none to question you?" (Enallu yuraka)

"Who has bit your ears? Your mind has changed" (Neekevari bodhana)

"You are capable of saying one thing at one time and another at another time" (Atta Balukudu)

"What pleasure do you derive by speaking untruth to me?" (Tsala Kallaladu)

"Have you no self-respect? Have you no attachment?" (Manamu leda)

"When I approach you with familiarity, you get stuck up, like the king that you are". (Rama Rama Rama)

"Should you show enmity to me?" (Ramabhirama in Saveri)

"Why do you stint in blessing with your grace, as if you have to purchase it and dole it out?" (Koniade)

In 'Tanamidane' in Bhooshavali, Tyagaraja accepts that he has to lose temper and abuse the Lord.

Okavela Kopakinchu minu dooru
chuntigani Rama Tyagarajanuta.

Finally, look at this in 'Rama Rama Rama Sita' in Huseni, where, after having said all this, Tyagaraja says: "Having affectionately sung your praises, should I in the end, have to say all these things?"

'*Mati*' is clarity of understanding born of proper learning and valuation of things and the reaching to correct solutions by deliberation. According to Abhinavaguptacharya, this is a very intimate accessory mood of Santa and, hence, of Bhakti Rasa too. The reflection of a clear cultured mind that has appreciated clearly the issues involved in this Bhakti Yoga is evident in the many songs that we considered under Sadhana sampat, showing Nitya-

nitya-vastu-viveka, Vairagya, Samadamadi, as also those that we considered under the Saint's Reformist Zeal. Here we shall particularly note some of the songs in which Tyagaraja tells the Lord about his own equipment and qualifications.

In 'Neeve nanneda jesite' in Saurashtra, Tyagaraja says that he has fully understood that he had taken to the right path, when he chose devotion to Rama and proposes to continue to court Satsanga and chant the Lord's Name. 'Rama ninnu vina' in Sankarabharana says that Tyagaraja has understood well the truth that Rama and His Sattvic Bhakti were the only means of crossing the Samsara. In 'Anandaman-andamayenu' in Bhairavi, he gives quite a long list of his own qualifications: firm installation of the Lord's feet in his heart, prayer, abandoning bad company, resignation to God, fear of sins, subjugation of passions and sex, faith in Rama Nama, conquest of worries, discrimination of the real worth, or rather, the worthlessness of material wealth, meditation and so on. 'Manavini Vinuma' in Jayanarayani is another statement of Tyagaraja's spiritual equipment.

Allied to this is *Dhriti* or contentment and happiness born of realisation of object and the absence of sorrow, even when some are not realised. In 'Ninnu vina' in Navarasa kannada, Tyagaraja expresses a mood of satisfaction — that his ears are full of Rama's stories, his lips feel blessed in uttering His Name, whatever he sees, he sees as Rama and even distasteful things become relishable and verily he has secured his fruit in Rama.

Similarly in 'Nannu palimpa' in Monana, he expresses his gratification at the Lord coming walking all the way to bless him. His gratification (in 'Dasarathi ni rinamu,

Todi) at seeing his own songs of Rama popular in distant parts and his expression of gratitude to the Lord who thus spread his fame, is also a shade of this Sanchari bhava of Dhriti. More of this we shall see tomorrow, when we review the spiritual experience or Bhagavad Anubhava of Tyagaraja.

Smriti. While Mati is only an intimate accessory of Bhakti, Smriti, the Sanchari bhava of memory or remembering is one of the forms or of the very nature of the Bhakti-consciousness. This also we have illustrated under forms of Bhakti, Smarana, dealt with yesterday.

Harsha or delight goes with Dhriti, as soon as the object longed for in Autsukya is gained. The minor feeling of delight in accessory gains alone would constitute this accessory Sanchari bhava; for, the joy of attaining the main object itself would be of the form of the main Rasa. Thus, joy at meeting Sadhus and in doing the various acts of devotion such as Sravana, Kirtana, Padasevana, Arhana,—in fact, in all the Anubhavas of Bhakti—would constitute this Harsha. Of these joys, we have already spoken. The joy on obtaining the vision of the Lord or on the Lord Himself coming is the Rasa of realisation itself, which we shall deal in the next article.

Mada: Elation on obtaining the Lord or anything pertaining to Him is the only kind of elation possible in Bhakti. This closely follows Dhriti and Harsha, the satisfaction and joy on obtaining the Lord's grace, vision etc. It often expresses itself in the words "Blessed am I" and similar forms of self-congratulation. For instance, in 'Sita manohara' in Rama manohari, we find Tyagaraja saying "I feel blessed to hear people say that I am your own. I have been supremely fortunate". These are all

Bhavas intimately related to realisation ; we have to reserve fuller reviews of these to our final stage in the next article.

Other Sanchari Bhavas, like fatigue, suspicion, exhaustion, careworn-ness, sadness—these are found in many of the songs expressing Nirveda, Dainya and Amarsha. Sadness or Vishada is an under-current in all these complaints, mild or wild, uttered by Tyagaraja in his suffering. “How long am I to bear this? How long am I to suffer?” are expressions of sorrow that frequently occur in these songs. We shall see just one piece as a sample of this suffering and sorrow, ‘Pali Rama ramana’ in Varali, which also shows Tyagaraja’s poetic gifts for similes: “How long am I to suffer and how long to bear it? Can a gentle delicate jasmine flower stand the hit of a rough stone? How can a cucumber fruit bear a tight iron belt? Should a parrot be assailed by Brahmastra? If parents abandon, where is the way for a son? Can butter stand the blow of a sword?”

Entani sairintune

Nemani veginu Hare Rama

Cheti malle poovu kundradi korva bodu

Dosa pandu kettu Rama tosu ninupa
gattu

Ahaha! chilukaku Brahmastramunaku
taguna

Talli tandri brova kunte tanayuni
kedova

Deva deva venna katti debba korchu
konuchuna Hare Rama.

Chapalata is impatience in rushing to do a wrong thing, under the sway of emotion. This could be illustrated by ‘Aparadhamulanu’ in Varali, quoted by me in the last article in which Tyagaraja asks Rama to pardon him for his impatience and impurity.

Aparadha mula norva samayamu
Kripa joodumu ghanamayya na
Chapala chittudai manaserugakana
Jali pettu koni moralanidu

In fact much of what Tyagaraja said in anger, remonstrance and grievance, which we considered under Amarsha is caused by the sanchari bhava of chapalata.

In another series of songs, we find Tyagaraja taking some liberty with the Lord and jocularly expressing his praise of the Lord or his pleading with Him, or his venting his anger on Him. Some of these are like the well-known Ninda-stuti; for instance, this: ‘Sita Nayaka’ in Ritigaula: “O Lord of Sita! How you got up the mountain (like Tirupati), unable to stand the worrying by the Bhaktas! Have you run away to the island of Srirangam to sleep there and prevent devotees coming to you with appeals of distress? Have you yourself started begging Bali Chakravarti, foreseeing that you were likely to be troubled by devotees begging of you? Have you joined the monkeys to scare those who come to see you? Have you stolen the Saris of Gopis, seeing that Kuchela the ill-clad Bhakta, may come to you for being relieved of his poverty?”

The fancy pertaining to the stealing of the Gopis’ saris, in order to help a devotee later on, reminds us of an older Sanskrit verse, in which the poet says that the Lord collected the saris with the knowledge that later he would have to send them to Draupadi in her distress.

वासांसि व्रजचारिवाजिदशां हत्वा हृद्यदुच्छकैः

यः प्राग् भूरुहमास्रोह स पुमान् वस्त्राणि विस्तारयन् ।

ब्रीडाभारमपाचकार सहसा पाञ्चालजायाः स्वयं

को जानाति जनो जनार्दनमनोवृत्तिः कदा कीदृशी ॥

In a Narma-Prarthana, Tyagaraja refers to Rama’s long wanderings in the forest

and asks him to lay himself down to rest in Tyagaraja's heart.

Badilika deera pavvalinchave satalani
duritamunu tegakosee

Sarvabhauma Saketa Rama.

In 'Ramachandra nidaya' n Surati, he asks Rama why His grace does not flow towards Tyagaraja; "Is it because you are dispirited by the fatigue of forest life and its rigours, or because you are angry that you have been called a woman?" The last is a reference to Sita asking Rama whether he was a woman, to be so afraid of taking her along with him to the forest.

राम जामातरं प्राप्य स्त्रियं पुरुषविग्रहम् ।

In 'Mamava Raghurama' in Saranga, he asks Rama if his store of mercy had been washed away by the ocean, when Rama was lying there, whether his arrows had been broken in the battle, if his truthfulness had gone with the forest and if his divinity got lost when he took the human form. See this, another Ninda-stuti, 'Adigi sukhamu' in Madhyamavati, "Who has ever enjoyed happiness by asking you for it, O Lord!" Sita was attached to you and she went to

the forest, was taken away by Ravana and then you yourself sent her away. Surpanaka desired to marry you and lost her nose. Narada wanted to know your Maya and you made him a woman. Durvasas asked for food and lost his appetite. Devaki asked for a son and you gave him to Yasoda. To attain their Lord, Gopis had to give up their lords."

Referring to the drama on earth played by the Lord as Ramavatar, in the company of Sita, of His brother, of Hanuman, etc., Tyagaraja asks the Great Actor "Why are you enacting this play? Did your wife ask of you diamond ornaments or did your brothers or parents want food? Or, have your devotees been inviting you for a long time to stage this Nataka of Yours?"

Etavuna nerchitavo Rama

Endu kinda gasi

Seeta Lakshmana Bharata Ripughna

Vatatmajulato nadu nataka

Alu vajrala sommulu adigiro

Anujulu talli tandrulu annamadigiro

Seelulaina varabhaktulu bilachiro

Chirakalumu Tyagaraja nuta nec.

(Yadukula kambhoji)

VIVEKANANDA ON SPIRITUAL REALISATION

By 'JIBENDRA'

Vivekananda in his Yoga aphorisms of Patanjali mentions several obstacles in the way of the spiritual seeker, such as, ill-health, lethargy, doubt, depression, lack of enthusiasm, non-attainment of concentration and falling away from the concentrated state of mind once attained etc. etc. This is almost a universal experience and may be

taken as a law of spiritual life; as such we must not allow ourselves to be disturbed or disheartened by them. He calls upon us to persevere because all progress proceeds by such rise and fall. Spiritual truths are not as easy of access, verification and attainment as moral, aesthetic and intellectual truths, objects and pursuits. They are not

only more exacting and difficult but tax infinitely more of patience and perseverance, having an altogether different method of attainment. That method is inner, introspective, psychological and not outer, objective, physical. 'Sharp as the blade of a razor, long, difficult and hard to cross'—that is how the Upanishad describes the way to freedom—freedom from ignorance, attachment, fear and slavery that constitute our present daily existence.

There is no smooth and unimpeded progress here, no cantering off to an easy goal—a goal that is the very consummation of human destiny and that lies at the summit of all human aspiration and effort. Vivekananda therefore laid great stress on the need of faith and confidence and exhorted us always to keep up a sunny and buoyant cheerfulness through all the vicissitudes of the journey. 'The first sign', says he, 'that you are becoming religious is that you are becoming cheerful. When a man is gloomy that may be dyspepsia, but it is not religion. A pleasurable feeling is the nature of Sattva. Everything is pleasurable to the Sattvika man, and when this comes, know that you are progressing in Yoga.' Bases of spiritual life such as purity, calm, peace, equality take long, often very long to establish themselves and they must be solid, strong and secure before any superstructure of massive and enduring spirituality can be built. Otherwise upon the basis of passing and fitful experiences only, often turbid and delusive on account of existing impurities, if we build, all our efforts may at any moment come to nought. This then accounts for the extreme tardiness of the growth and development of spiritual consciousness in the seeker. As in everything else, so here also there are laws and conditions that have to be scrupulously

observed and fulfilled before there can be any definitive achievement. Says Sri Aurobindo, 'There must be a total and sincere surrender ; there must be an exclusive self-opening to the divine Power ; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood.' Let us see what is Vivekananda's recipe in this matter :

Truth never comes where lust and fame
and greed
Of gain reside. No man who thinks
of woman
As his wife can ever perfect be ;
Nor he who owns the least of things,
nor he
Whom anger chains, can ever pass thro'
Maya's gates.
So, give these up, Sannyasin bold !
Say— " Om tat sat Om ".

Inspired words which should be written in letters of gold and inscribed in the heart of every spiritual seeker ! This is the kernel of spiritual truth, the essence and core of all spirituality. Here is the *mantram* which we have only to work out and realise by a patient and persistent practice. The supreme call of the Eternal and Infinite upon us is, 'Give up'. 'Abandon everything and take refuge in Me alone,' says Sri Krishna in the Gita. A pertinent question to ask ourselves is, are we sincere ? If so, we must be fully prepared to follow the path chalked out for us by these mighty giants of spirituality. 'For men everything in life is infected with fear,' quotes Vivekananda from the Upanishad, it is *vairagya* alone that constitutes fearlessness'. Again, 'Renunciation and renunciatoin alone is the real secret, the *mulamantram* of all Realisation." But that demands strength, immense and formidable strength such as is

vouchsafed only to those who are absolutely pure, simple and sincere. The sages are one in declaring that this Self cannot be realised by the weak. Any weakness, any attachment, any desire other than the desire for the divine Truth will vitiate the spiritual endeavour.

Vivekananda therefore laid the greatest stress on Realisation. Realisation, he says, is religion : it is being and becoming, not hearing and acknowledging — it is the whole soul becoming changed into what it believes. Religion was not to him as to the vast majority of us mere intellectual assent. It was something concrete, tangible and intensely real. Only the man who has actually perceived God and Soul has religion. Others are talking machines. He therefore raised his stentorian voice against the prattler, the man of mere intellect who has no realisation of spiritual truths. ‘What right has a man to say that he has a soul if he does not feel it, or that there is a God if he does not see Him ? Or again in an oracular vein as in the Upanishads, “Things of subtler planes have to be realised. Will talking do that ? So give up all vain talk. Read only those books which have been written by persons who have had realisation.” He preferred the materialists to the so-called devotees because of their frank and sincere denial of God. They are much better than those religious atheists who are insincere, who talk and fight about religion, yet never want it, never try to understand and realise it. Who wants God, asks he in despair ? We want everything but God—that is the melancholy truth that confronted him everywhere. A yogi, he held, must always practise. All his energies must be concentrated on the one supreme object of his life. He should have no other thought, no other aim, no other preoccupation. Each

thought, each impulse in us has to be constantly reminded in the language of the Upanishad that ‘That is Brahman and not this that men here adore.’ Life is short and time is fleeting. There is no room for distraction or dissipation of energy. Book-knowledge may be good for those who want only an illumined mental idealism but for an essential spiritual change of consciousness involving a change of life and nature, practice is necessary, steady, cheerful and constant practice on the lines laid down in the Shastras and in obedience to the command of the Guru. ‘The one thing necessary,’ he adds, ‘is to be stripped of our vanities—the sense that we possess any spiritual wisdom, and to surrender ourselves completely to the guidance of the Guru. The Guru only knows what will lead us towards perfection. We are quite blind to it. We do not know anything. This sort of humility will open the door of our heart for spiritual truths. Truth will never come into our minds so long as there will remain the faintest shadow of Ahankar (egoism). All of you should try to root out this devil from your heart. Complete self-surrender is the only way to spiritual illumination.’

Ignorance, says Vivekananda, is the root cause of all our miseries and the greatest ignorance is to think that we, the free, immortal, pure and perfect Spirit, are little minds and little bodies. Ego is the form taken by this ignorance and is at the root of all the evils of life. ‘As soon as I think that I am a little body, I want to preserve it, to protect it, to keep it nice, at the expense of other bodies ; then you and I become separate. As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery.’ Again, ‘It is superstition caused by ignorance that makes us feel heat and cold,

pain and pleasure. It is our business to rise above this superstition, and the Yogi shows us how we can do this. It has been demonstrated that under certain mental conditions, a man may be burned, yet he will feel no pain. The difficulty is that this sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If however we gain it through yoga, we shall permanently attain to the separation of the Self from the body.' Our life in the ignorance is so constituted that the ego is the pivot round which the whole of our existence turns. We always sense, feel, think, act and react in terms of this separate I, Me and Mine.

The ego is not our true self but only a temporary formation on the surface to serve a certain line of development and action in the process of our spiritual evolution. 'For this reason,' says Sri Aurobindo, Nature invented the ego that the individual might disengage himself from the inconscience or subconsciousness of the mass and become an independent living mind, life-power, soul, spirit, co-ordinating himself with the world around him but not drowned in it and separately inexistent and ineffective...he has to find himself as the mental and vital ego before he can find himself as the soul or spirit.' Still to find his egoistic individuality is not to know himself; 'Therefore,' continues Sri Aurobindo, 'a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the real man; without that he would be stopping short at Nature's primary education and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals.' 'Without the knowledge of the Spirit,'

says Vivekananda, 'all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others; to live upon the life of others, instead of giving up his life for them.' Spiritual life demands an entire liquidation of ego and personality, i.e., the small, ignorant, limited little persons what we now are so that we may become what Vivekananda terms universal individual, seeing through all eyes, working through all hands, feeling through all hearts, thinking through all minds, living in all beings. The central truth of spiritual life is to give ourselves wholly to the Divine "without demand, without condition, without reservation" so that everything in us shall belong to the Divine and nothing be left to the ego or given to any other power. "Ask nothing; want nothing in return. Give what you have to give; it will come back to you but do not think of that now. It will come back multiplied—a thousandfold—but the attention must not be on that now. You have the power to give. Give, and there it ends.' This is how Vivekananda teaches us the secret of unconditional self-giving and surrender which is the *sine qua non* of all spiritual existence.

Since the goal of all spiritual life is the realisation of Self and union with the Divine, this union can only be brought about by a progressive dissolution of our ego—the ego that separates us from God and all other things and beings and attaches an inordinately high and exaggerated importance to itself, its own life, works and activities. Therefore the first reckoning we have to mend is the relation that at present exists between ourselves and others who constitute the world. We live in the world, are a part of it and are dependent

upon it for the least of our thoughts and activities and yet this patent and glaring truth seems always to escape our view. The sharp separateness of our individual being to which we are so profoundly attached is only a fiction because the whole world is an interrelated and interdependent unit and whatever our individual strength, capacity, knowledge and efficiency, without the sympathy, support, help and co-operation, nay even without the clash, conflict, resistance and opposition offered by others, no single individual action in the cosmos is possible. But at present we keep a false account. We are infinitely important to the world but to us the world is negligible. We alone are important to ourselves (Sri Aurobindo). This self-importance, self-love and vanity, vanity of birth, wealth and learning and worst of all vanity of the worker in the spiritual seeker—these primary egoistic instincts, then, with their necessary accompaniments of anger, hatred, jealousy, contempt, condemnation, criticism and intolerance of others must be completely eradicated from our nature if we are ever to rise out of the limitation of our phenomenal being to the unity, freedom, vastness and truth of the Spirit. The gradual disappearance of the ego is the one sure and infallible sign of our progress towards the Truth.

‘We must go the Reality. Renunciation will take us to it. Renunciation is the

very basis of our true life ; every moment of goodness and real life that we enjoy, is when we do not think of ourselves. This little separate self must die. Then we shall find that we are in the Real, and that Reality is God, and He is our true nature, and He is always in us and with us. Let us live in Him and stand in Him. It is the only joyful state of existence. Life on the plane of the Spirit is the only life, and let us all try to attain to this realisation.’ Again, ‘It is only by giving up this world,’ says he ‘that the other comes ; never through holding on to this one. Never yet was there a great soul who had not to reject sense pleasures and enjoyments to acquire his greatness.’ As giving up the world might lead to all sorts of misunderstanding on the part of his countrymen due to the traditional association of the idea with the so-called and not real Sannyasa, viz. withdrawal from life and retirement into seclusion and inactivity, he has thus explained himself :— ‘To give up the world is to forget the Ego, to know it not at all, living in the body but not of it. Until we give up the world manufactured by the ego, never can we enter the kingdom of heaven.’ Again, ‘When a man is under the control of his senses he is of the world. When he has controlled the senses, he has renounced.’ As a consequence and corollary of all this, he simply but significantly exhorted, ‘Forget yourself. This is the first lesson to learn.’



WAS THE BUDDHA A SOCIAL REFORMER ?

[REPRODUCED FROM THE 'BUDDHIST']

To see the Buddha merely as a social reformer is to miss the main emphasis of his life and gospel which was the recognition of the inherent unhappiness in life and its removal. It is very significant that Buddha in his own case first removed this suffering from his life by illumination and then started on world reform, by preaching the Way to it. Herein is a warning to social reformers that before they set out to reform the world they have to reform themselves ; or in more precise words, self-reformation is the first and surest step towards world reformation. The following article which we have reproduced by kind courtesy of the 'Buddhist' brings out this truth about social reform and social reformers.

While we fully agree with the view of the 'Buddhist' that the ideal kind of social reform begins with oneself and that the ordinary social reformers impose themselves upon others due to a sense of incompleteness in themselves, we feel that we should give the status of spiritual sādhanā to all social service done in a spirit of dedication. An unilluminated sādhanaka certainly reaps the benefit of mental purification by doing social service as dedicated action. Not only that: if we lay down that social reform to be worth the name must emanate from self-illuminated souls, we would be giving an emphasis that is too qualitative. India cannot afford to make such a qualitative emphasis at the cost of quantity. India requires, and has accepted, social service both as a Sādhanā and as a Sādhya. India has room for the service of both the Bodhisattvas and average aspiring souls. —Ed.

In recent times the people of this country have been going through the spectacle of witnessing numerous Buddhist organisations taking to that type of work usually called 'social service'.

So much emphasis is being placed on work of this nature that many mushroom organisations (with the word "Buddhist" attached to them) have been springing up with social service as the sole objective. Not that social service (even though it is, after all essentially patchwork in a capitalist social order) should be wholly condemned ; but, when it becomes almost a mania, as is now apparent with Buddhist organisations, one gets the eerie feeling that social service is only a facade by which certain

frustrated people try to conceal their inability to tackle their own individual problems. Many who seek to make social service the sole objective of Buddhist organisations argue that the Enlightened One was fundamentally a social reformer and thus try to vindicate their standpoint. What follows is an attempt to investigate into the correctness of calling the Buddha a 'social reformer'.

What is the usual connotation of the term 'social reformer' ? This will have to be made clear first ; for, it is in such a background that the aptness of the role assigned to the Buddha will have to be evaluated.

Let us examine the mental attitude of the typical social reformer. Is not his

work essentially eye-wash? One common characteristic of almost all social reformers is that they mistake the symptom for the disease. For instance, a festering wound on one's leg is an index to the presence of bad blood inside one's body.

Now, however much one may treat the wound externally, the treatment would be of no avail unless the blood is purified. For, after all, the sore on the leg is only an outward manifestation of the rottenness of the blood inside. Hence the cure will be only momentary. Now social reform is of the nature of these momentary cures. And social reformers, as they are commonly understood, are those who attempt to do patchwork mistaking the symptom for the disease.

It is in the nature of their work to be defective, for if one understands rightly, the social maladjustments which social reformers try to rectify, are but the effects of mostly psychological causes, purely individual. Now, one individual cannot tackle another's psychological diseases. He can only tell another how he tackled his own problems. The other will have to solve his problems, which are purely his, on his own. That is to say, one cannot reform another. (*Dhammapada* : verse 160).

He who tries to reform, is under a delusion. Thus must all reformers ultimately fail. And it is because of the non-understanding of the real nature of the problems which they tackled that social reformers like Shaftesbury, Wilberforce and Abraham Lincoln, even in spite of their good work, left behind them a legacy of economic exploitation, slavery and racial prejudice.

The trouble is that almost all these so-called social reformers take society as an end in itself and try to treat it as a component self-existent unit, which it is not.

It is not society as such which has the disease, but the individuals who band themselves collectively into a society for purposes of exploiting and being exploited. The particular aspects of social maladjustments which reformers try to tackle are therefore only the various ways in which the ultimate disease of ignorance (*avidya*) manifests itself. In thus trying to departmentalize social maladjustments into various separate diseases, social reformers commit the initial and most colossal blunder.

Their rationalistic intellectualism compartmentalizes life into different faculties and, as a result, they treat the manifestation of the diseases and not the disease itself failing to view life as a process of becoming (*bhava*) always surging up anew. They fail to realise that 'it is the eternal buoyancy of youthful life, which finds in every new contact a new re-birth, which makes the heart beat in unison with the whole nature.'

In this context, therefore, let us view the Buddha's role. Was the Buddha a reformer who tried to deal with a particular aspect of social disorder such as economic exploitation, caste prejudice or racial discrimination or did he address himself to investigating as to why man was inherently unhappy? Did he concern himself with finding out as to why society as a whole was miserable or as to why man as an individual whether rich or poor, high or low was filled with sorrow? That he was concerned with the latter problem is clearly evident from the questions he asked Channa, the charioteer, on his royal visits round the city when his eyes fell on an old man, a leper, a dead body and finally on an ascetic.

These sights made him determined to understand correctly (*sammaditthi*) the real

nature of things. He was not worried about preparing a medicine to stop old age, disease, and death. He concerned himself with finding out why man felt sad when subject to growth and decay. It was this which brought him insight (vipassana) or enlightenment (bodhi). He discovered that man was unhappy because he viewed himself as a permanent being (sakkaya-ditthi) which thus made him see the impermanence of all things (sabbe sankara anicca) as misery (dukkha).

Thus did he preach that all exploitation and social maladjustment, whatever form it took, social, religious, or economic was produced by the non-understanding of the soulless (anatta) nature of all beings. Thus social harmony is brought not by patchwork miscalled social service, but by right living (sammajiva) based on the disappearance of the I-delusion. And this understanding of the soulless nature of all beings was to be attained by the wise each for himself.

Thus Buddha was not in the line of social reformers, as we commonly understand them to be. He never attempted to undertake the impossible by trying to reform another, much less society. He merely showed the way and left others to follow. Hence the uniqueness both of the man and of his Dhamma.

But this must not blind us to the immense work that the Buddha undertook (after enlightenment, of course) to stamp out the abominable social and economic conditions that existed in his own day. He thundered against vested interests, caste prejudices, racial antagonisms and worked for the brotherhood of man. Nevertheless he never made such ameliorative work an end in itself. It was merely a means to-

wards achieving a higher end, that is, to create the conditions that will facilitate man to understand his true nature. For economic, social and even religious exploitation only prevent man from exercising his intelligence. And this clouding of man's mental vision only gives him wrong values.

Thus the Buddha's creation of a monastic order, though it helped a great deal to institutionalise Buddhism—and it is a fetter in itself, must be viewed in the light of the arguments deduced above. That the Sangha has to-day become polluted and corrupt is not the Buddha's fault. It is in the nature of all organisations to become so with the passage of time; more so it is in the case of the Sangha whose origin dates back to nearly 2,500 years ago. To sum up, then: Buddhist organisations would do well to think twice before they embark on extensive social service work. The Buddha's role as a social reformer is of a unique nature. To quote him in order to vindicate our attempt to conceal our own problems by social work would be deliberate falsehood and deception. It will be escapism of the first degree; and this is directly contradictory to the very doctrine of the Buddha. Much of the work done to-day in the name of social service, reveals itself to be but an attempt, on the part of those who undertake such work to foist themselves on their fellow-beings due to a feeling of incompleteness on their own part. This is another type of exploitation. Pascal once wrote, 'most of the mischief in the world would never happen, if men would be content to sit still in their parlours.' This is something which Buddhist organisations should seriously consider before taking to social service.

NOTES AND COMMENTS

A little of stock-taking

We reproduce below extracts from a letter which Desabhakta Konda Venkatappayya of Andhradesa wrote to Mahatma Gandhi depicting the conditions prevailing there. Gandhiji read out these extracts at the prayer meeting to which he announced his decision to go on fast indefinitely.

"The one great problem, apart from many other political and economic issues of very complicated nature, is the moral degradation into which the men in Congress circles have fallen. I cannot say much about other Provinces but in my Province, the conditions are very deplorable. The taste of political power has turned their heads. Several of the M. L. A.s and M. L. C.s are following the policy of make hay-while-the sun-shines, making money by the use of influence, even to the extent of obstructing the administration of justice in the criminal courts presided over by Magistrates. Even the District Collectors and other Revenue Officials do not feel free in the discharge of their duties on account of the frequent interference by the M. L. A.s and M. L. C.s on behalf of their partisans. A strict and honest officer cannot hold his position, for, false reports are carried against him to the Ministers who easily lend their ears to these unprincipled self-seekers.

"Swaraj was the only all-absorbing passion which goaded men and women to follow your leadership. But now that the goal had been reached, all moral restrictions have lost their power on most of the fighters in the great struggle who are joining hands even with those who were sworn opponents of the national movement and who, now, for their personal ends enlist

themselves as Congress members. The situation is growing intolerable every day with the result that the Congress as well as the Congress Government have come into disrepute.

"The recent municipal elections in Andhra had proved how far and how fast the Congress is losing its hold upon the people. The Municipal elections in the town of Guntur were suddenly ordered to be stopped by an urgent message from the Minister for Local Bodies (Madras) after every preparation was made for carrying on elections. Only a nominated Council was in power for, I believe, the last ten years or more and for nearly a year now the Municipal administration has been in the hands of a Commissioner. Now the talk prevails that the Government would soon nominate councillors to take charge of the municipal affairs of this town.

"I, old, decrepit and with a broken leg, slowly limping on crutches within the walls of my house have no axe to grind. I no doubt entertain certain strong views against some of the leading Congressmen in the two parties into which the members of the Provincial and District Congress Committees now stand divided. And I have made no secret of my views.

"The factions in the Congress circles, the money-making activities of several of the M. L. As. and M. L. Cs. and the weakness of the Ministers have been creating a rebellious spirit amongst the people at large. The people have begun to say that the British Government was much better and they are even cursing the Congress."

When freedom begins to stink we feel it had not come at all. Whether we deserve it or not freedom is ours to-day, but the

voice that used to chastise us for our failings and pitfalls is unfortunately not with us to-day. But India's voice can never be stilled: we hear that voice clear and unmistakable in Pandit Nehru's words when, addressing the air cadets he laid the Gandhian emphasis on character. Before he made India Asia-minded and ECAFE minded from the tops of Ooty hills he made India's cadets character-minded.

'The nation is not built up on aircraft and ships of the sea and army' said he, addressing the air-cadets. 'It is built on something else. It must have firm foundation on character, faith and certain ability and competence. I am convinced in my mind' the-Premier continued, 'that even if we had all the armies and air forces of the world, if we fail from the point of view of character we will fail ultimately. On the other hand if we had that essential quality, strength will come.' Is this not the voice of Gandhiji? Nehru then explains how the Gandhian gospel won for India her freedom in a way that is unknown in the world's history. 'Take our freedom struggle in the last 30 years. We began with not armies and navies but with what Mahatmaji had laid stress on, namely, character, fearlessness, frankness and the like. It was only on that basis we built our strength; not that we all became heroes, but it was amazing how the country reacted to that message. I am prepared to face the whole world in arms against us if we had the sense of unity and character in India, even without an army and air force, but I would doubt our success even if we had an army and air force if we had not unity and character'.

Continuing the Prime Minister said that the history of other countries and India also taught them that conquest came not merely

from superiority of greater strength but from the weakness of the country conquered. Therefore, they must build up a sense of character and build it in working for great causes. Working for a great cause was a great thing. It raised one's stature. If they would examine why some of their great men in public life had become great they would find that those men had great qualities, that they had been alive to great causes and great ideals. If they young men were also alive to those great ideals and built them up and stuck to them all difficulties that came would fade away.'

India, as Lord Mountbatten reminded us the other day, has a glorious store of natural wealth, her great rivers which can be harnessed for hydro-electric power, her vast stretches of land and more than all, the vast natural reservoir of the three hundred million people. But who are the people to develop these mines of power and energy and turn them to India's service? Indians. And if these millions have no moral moorings, have no targets of character where will they indent for the necessary stamina and purpose. India has great need to remind herself today that more than her vast natural wealth, which, of course, is waiting to be harnessed, it is her character—wealth that badly needs scrubbing and polishing. Her rivers and other potential would, instead of solving her problems, increase them if this aspect of her life is left unattended.

'Nothing like Christianity'

There are occasions when the 'Nothing-like-leather' philosophy invades minds other than the cobbler's. Recently when an English tourist-cum-author who had no other claims to speak on Buddhism than a

few month's stay in China, in a talk from the B. B. C. compared Buddhism with Christianity, it was painfully evident that he had slipped into that 'nothing-like christianity' mood! When once Mahatma Gandhi said, 'If to believe in and try to practise the ideals of the Sermon on the Mount is to be a Christian, then I am humbly proud to call myself one', a clergyman answered that the Sermon on the Mount was of very minor importance, being a mere ethical teaching, but the real significance of Christian belief and what distinguished it from all *false* religions was faith in salvation through Christ and Christ alone as the only begotten son of God. Herein lies the centre of that pernicious Christian self-sufficiency, the very centre of Christian intolerance which is fundamental to it and not the peculiarity of any individual interpretation.

The Buddhist editorially answered the shallow and annoying comparisons of the tourist-cum-author whose talk was on the air the other day. We reproduce below some relevant and interesting extracts from that article.

'The whole point of Christianity, to the Christian is that anyone who does not believe in its central dogma of salvation is a heathen and is damned.

* * * *

'The whole of Christian orthodoxy was ranged on the side of the 'haves' against the 'have nots', despite the words attributed to the founder, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven.' That saying did nothing to prevent the worship of wealth and material prosperity that has brought Europe to the verge of destruction today. All that Christianity offered to the poor and downtrodden, the sinful, struggling men and women was the doubtful prospect of heaven in exchange for their

submission to the injustices and oppressions inflicted on them in this world by those whom God has placed over them. These are the defects that have been the greatest cause of the decay of religion in the West; it was such abuses that gave force and unfortunate truth to the Marxian dictum, 'Religion is the opiate of the masses.'

No parallel can be found in Buddhist or Hindu history for the religious wars and persecutions that have stained the records of Christianity with blood and caused them to reek the stench of burning flesh of heretics. The reason, again, is fundamental to the religion in question. Christianity preaches a narrow and exclusive plan of salvation; Buddhism holds out the prospect of ultimate Nirvana for all, whatsoever their present belief or unbelief. The heavens of Buddhism are attainable for all; depending, not on the magic password of any particular creed, but on the merit of a virtuous life.

Christianity may be too small to have any place for the Buddha and his followers, but Buddhism is big enough to contain a thousand such as Jesus and to give them their just share of honour as world teachers and Buddhas-to-be. The difference between Christianity and Buddhism is the difference between a petty tribal religion and a universal all embracing Truth.

The followers of the Buddha can therefore afford to be tolerant,—but tolerance must not be carried to the extreme of allowing untruth and vilification of the Master's Teachings to go unchallenged. Christianity has for too long held predominance over the minds of Western peoples. Because of the reaction against its primitive doctrines faith in spiritual values has been undermined, and materialism has taken the place of religion. Only Buddhism can save the world from this destructive process and reestablish the Kingdom of Righteousness in the four quarters of the earth.'

REVIEWS AND NOTICES

FOR SEEKERS OF GOD: BY SWAMI SHIVANANDA. PUBLISHED BY THE ADVAITA ASRAM, MAYAVATI ALMORA, HIMALAYAS. PRICE Rs. 2-8-0. Pages 170.

'A Mahapurusha' that was how Swami Vivekananda used to refer to Swami Shivananda. And in the hearts of his disciples and admirers Swami Shivananda lives by the name Mahapurushaji. The one proof, when other proofs fail, for the existence of God is the presence of godly men on earth. In Swami Shivananda we had not only the power and authenticity of such proof, but the bliss of divine presence. For fifteen years of his spiritual ministry as second president of the Mission he fulfilled the Master's mission by canalising His grace to one and all as also by gathering unto himself those who sought the Master's grace through a life of renunciation and dedication to the Order.

Those who had the good fortune to live with him have witnessed in him the high spiritual moods of a jivanmukta alternating with moments of child-like simplicity and fun. He was accessible to all, and to everyone he had a word of advice, solace or encouragement according to need. From that sea of divine kindness and love, everyone filled his cup and returned enriched. It is this aspect of Mahapurushaji that stands out in every page of these Conversations, this anxiety to correct and help the aspirants in their spiritual life. Often the stern teacher in him would chastise the sadhakas for their inadvertence, for their slackness, for he was impatient with those who wasted their time having left hearth and home for a divine life.

The Conversations translated and compiled here by Swami Vividishananda cover a period of twelve years from 1920-1932. The place was Belurmath a place made holy by the life-incidents of Swami Vivekananda and other disciples of the Master. As one reads through the book one feels oneself in that enchantingly spiritual atmosphere of the Belurmath. Open any page and you are in the midst of a personal spiritual problem, receiving convincing spiritual counsel from a Mahapurusha. It is impossible not to be inspired and elevated by this book which deserves to be in the hands of

every aspirant. We eagerly look forward to the second volume of the book.

LIGHTS ON THE VEDA: BY T. V. KAPALI SASTRY. PUBLISHED BY SRI AUROBINDO LIBRARY, MADRAS. PAGES 89. PRICE Re. 1-4-0.

In the *Hymns to the Mystic Fire* where Sri Aurobindo explains the esoteric or mystic significance of the Riks, attention is drawn to the three-fold interpretation given to them by interpreters like Yaska. 'Yaska' he writes in the Introduction to the above book, 'himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate'. It is the light of this mystic-cum-spiritual interpretation that Sri Kapali Sastri sheds on the Veda. There are other interpreters like Sayana who interpret the Vedas only in the ritualist way. 'The ancient tradition of a three-fold interpretation has been thoroughly eclipsed' writes the author, and he addresses himself to the task of saving the Veda from this eclipse by steering clear of the ritualistic interpretation of Sayana (though he acknowledges much to Sayana) and by reading the Vedas and Vedic symbolism in the light of Sri Aurobindo's mystic interpretation.

The Rig Veda, says the author, constitutes the gospel of the Mystics, garbed in a symbolic vesture. The hymns that make the collection called Samhita are...words of inspiration that reveal the truth-perceptions of the seer, the Rishi. They are called Mantras: they have a double meaning: one is the inner, the true meaning of the Veda Mantra which is psychological and spiritual.....This secret is known to the Rishis, to their disciples, in fact, only to the initiates who have turned to build the inner life...The other meaning is external, meant for the common men of the times, useful for those who performed the outer sacrifice...The device of double meanings was a necessity for the preservation of the occult knowledge and spiritual wisdom.

Let us just have a sample of his deciphering the Vedic symbolism : The fruits of offering of which cows and horses (*go* and *ashva*) are frequently mentioned and prayed for according to the exoteric interpretation are the results of the inner sacrifice, the occult and spiritual journey undertaken by the soul. *Go*, cow, is the symbol of light and illumination of the mind; *ashva*, horse symbolises vital force and all life-energies. If the former represents the power of knowledge *Jnana sakti*, the latter the power of activity, the *Kriya-sakti* on the lower levels of existence'. (p. 29). Gods according to this interpretation are powers within man : Agni is the Divine child born to man, Varuna, the vast Purity destructive of all crookedness and sin; Mitra, luminous power of love, etc.

Mr. Sastri after Sri Aurobindo avers that this mystic tradition that interpreted the central truths of the Veda in their spiritual significance was in existence, but has since died out. The author takes upon himself to revive that valuable tradition.

The book has to its credit scholarship and newness of interpretation. There is much in it that stimulates thought and encourages a re-reading of the Vedas to unlock the neglected house of Vedic mysticism.

ORIGIN AND SPREAD OF THE TAMILS:
By V. R. RAMACHANDRA DIKSHITAR, PUBLISHED BY THE ADYAR LIBRARY, PRICE Rs. 3-8-0. Pages 110.

In this book, comprising the two lectures the author gave at the University of Madras, the author builds up his thesis that the Tamils, the inhabitants of South India are the Dravidians, who are the fathers of the oldest culture in the world. All evidences, Puranic, geologic, ethnic and anthropologic are marshalled with great ease to support this thesis. Writes the author 'So the term Dravidian, we can definitely say, originally stood for the Tamil language and its descendants...The peoples who lived in Dravida speaking country developed a complex but homogenous culture which we broadly call to-day South Indian culture, and in a restricted sense, Tamil culture. (p. 15). He challenges the theory of Dravidian-Mediterranean race by the fact that the ethnic type of Sumerians and of Indus valley people is of the South Indian type and concludes that the 'so-called Mediterranean race had its origin in Peninsular India, which

was a part of the original Dravidian home and which was in the submerged continent that connected South India with Africa, when the Indo-Gangetic Basin had not probably been formed. So the Dravidian element is not to be found in Indian culture alone but is largely traceable in Cretan, Aegean, Sumerian, Babylonian, Egyptian, Polynesian and other cultures of the ancient world.' (p. 39). In the second part the author dwells on the spread of this Tamil culture to China, Ceylon, Far East and to Mexico.

Mr. Dikshitar's thesis of the Tamilian-cum-Dravidian Motherhood of Indian culture has nothing new in it. But his challenge of the Mediterranean-Dravidian theory and his thesis of Peninsular India being the origin of the first culture is new enough to bewilder many scholars. All the strength of this thesis is that it cannot be easily contraverted. But that is not a strength for a thesis which must have positive grounds to stand on.

Nevertheless Mr. Dikshitar has done a bit of original research and has brought out some findings which will help to strengthen the much-discussed theory of the unsophisticated antiquity and self-sufficient glory of Tamil culture.

INDIA OF MY DREAMS: BY MAHATMA GANDHI. COMPILED BY R. K. PRABHU. HIND KITABS, PUBLISHERS, BOMBAY. Price Rs. 2. Pages 129.

Sri R. K. Prabhu is responsible for that excellent compilation from Mahatma Gandhi's writings and speeches, *The Mind of Mahatma Gandhi*. The present book brings before us the picture of India that Gandhiji wanted it be. Gandhiji wanted India to be the Ramrajya, where Hindus and Muslims will be brothers, where the evils of untouchability, economic exploitation, drink, illiteracy will be absent, where the Nayi Talim and his constructive program will build up the villages into progressive republics. It is such an India that the book has built from the writings and utterances of the Father of the Nation. The Hind Kitabs must be congratulated for bringing out this very useful publication.

INDIA IN KALIDASA: BY B. S. UPADHYAYA. KITABISTAN, ALLAHABAD. Price Rs. 25/- Pages 385.

Though Kalidasa is acknowledged as one of the world's greatest poets, India the land of his birth

has done very little towards making available good editions of his works or encouraging solid research on his works. The present work is an earnest attempt in that direction and brings together the numerous references to India's art, philosophy, social customs and manners which are scattered in Kalidasa's works.

What we get in Kalidasa's works is not India of a particular period but India through the ages, the India that is in the Puranas and other legends. Still there is much in Kalidasa that points to the India of his time. But the author has not added to the extant theory about Kalidasa's date that he belonged to the Gupta period.

There is in evidence much solid work and the author deserves all congratulations for that. But many inaccurate statements and wide generalisations have crept in which reflect on the author's vision and scholarship. For instance, on page 227, we read: The following musical instruments were in use and have been frequently mentioned by the poet: Vina, Vansa Kritya (incidentally referring to the flute)! Now Vansa Kritya is the function of the flute and not a musical instrument. Again on page 229, 'Raga, ordinarily, is a musical note, harmony, melody. Laya is the perfect harmonious combination.....a dvilaya is a double such.'

There is an exhaustive index which is very helpful. All lovers of Kalidasas' poetry must be thankful to Sri Upadhyaya for his work and to the Kitabistan for bringing out this book in excellent form.

EDUCATION NUMBER: THE VISVA-BHARATI QUARTERLY: EDITED BY KSHITIS ROY. SANTINIKETAN, BENGAL.

The Santiniketan is known for literary productions of quality and supreme elegance. This Education Number which is a special issue of the Visva-Bharati Quarterly is a quality-production that brings together over twenty-five articles of educational interest from outstanding men and women. There are three articles from the pen of Tagore, Thoughts on Education, Education for Rural India, and the Place of Music in Education and Culture. Basic Education, the Montessori System, Religious education, these are modern problems in education on which the Number has bestowed special attention. The contributions

from Nandalal Bose, Stella Kramrisch, Margaret Barr, Alex Aronson, Prof. P. S. Naidu and Anathanath Basu increase the value of the Number. It must be said to the credit of the Number that it has been successful in focussing public attention on some of the important problems in education.

GOD AND DIVINE INCARNATIONS AND THE ANCIENT QUEST BY SWAMI RAMAKRISHNANANDA, PUBLISHED BY SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS. PRICES RS. 2-4-0 AND RS. 1-8-0 RESPECTIVELY.

Swami Ramakrishnananda's name is inseparably associated with Sri Ramakrishna Math of Madras. By his devotion, learning and realisation he became a teacher of considerable force. He possessed a concrete fashion of illustrating his ideas on God and other things connected with Him. It must have been a unique experience of joy and light to hear him speak on subjects near his heart. On the occasion of the Golden Jubilee of the Madras Math it is very gratifying to read these two books, which contain lectures and speeches of the great Swami delivered on various occasions and to various audiences.

God and Divine Incarnations is a very clear exposition of the idea of God and of the urgent need of God's appearance in some finite form to lead mankind out of darkness from time to time in the history of the world. The Swami has explained his idea by referring to Sri Krishna's words to Arjun: "Although I can never diminish Myself, although I am Lord of the whole creation, still with the help of my Prakriti I have the power to incarnate Myself." One who has faith and devotion will find deathless joy in the Swami's description of various Avatars. What is essentially a matter of faith has been delineated logically with the help of some concrete illustrations of things and events that are our normal experiences.

The Ancient Quest is the fundamental quest of a reasonable man to know himself and thus to get near the divine essence in him. What is life? What is God? What is Maya? How to be a real master? What is real happiness? These are some of the questions that he has tried to answer as clearly as possible. The chief thing is the control of passions and emotions. There is nothing beyond man; he, too, is infinite in a way, and as

such he can get very near Him. Finite by himself and to all appearances, he can mount high to be one with the Infinite through love, devotion and knowledge. Then he will live for ever, contented and happy.

Beautifully printed and so cheaply priced these books must be in the hands of all lovers of God and peace. You have in them a mine of solid experience and realisation.

B. S. MATHUR

NEWS AND REPORTS

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM-HOSPITAL AN APPEAL

"There are about 25 lakhs Tuberculosis patients in an infective stage in India and about 5 lakhs people die from this disease, every year. As against the 25 lakhs of infective patients who require institutional treatment, there are only a total of 6000 beds in the country to provide facilities for their isolation, and the number of doctors with sufficient experience of Tuberculosis work to qualify them for posts in Tuberculosis institutions, does not exceed 70 or 80."

In this appalling condition of our public health the need and importance of a Tuberculosis Sanatorium is keenly felt by the medical profession and the public. Though the collapse therapy has admittedly been a great advance in the treatment, yet the additional factor of fine climate is the one which cannot be brushed aside so lightly. Consensus of expert opinion is that the sanatorium line of treatment forms the basic foundation on which other lines of treatment may be supplemented, e.g., collapse therapy, drug and surgical interference etc. It is not only for the climatic benefit that the sanatorium is valuable but also for the disciplinary life which is so naturally imbued in the patient that is of permanent educational value.

Rest is another important factor in the arrest and cure of this fell disease. But to attain this objective of REST, a complete change in the outlook and habits of the patient is required and this is easily attained in the environment of a sanatorium.

Next step of graduated exercise under careful and controlled medical care is also easy to obtain in a sanatorium. Even a short stay in a sanatorium impresses on the patients the importance of regular hours of meals, rest and exercise which are of

tremendous value to him in the future guidance of life. This education of the patients as also their relatives and friends about the nature and treatment is of special value in the ultimate eradication of this disease.

The problem has long been engaging our attention. All that we have been able to do so far is the opening of a Tuberculosis Clinic at Delhi. But mere multiplication of Clinics and propaganda are not sufficient to tackle this colossal problem without a provision for effective treatment.

Our scheme to start this sanatorium-hospital had to be postponed for nearly nine years due to World War II as the Allied Forces had often used our land for military purposes and as also it was wellnigh impossible to procure building materials during the past few difficult years.

Our plot consists of 240 acres of land about 8 miles away from Ranchi Railway Station. Ranchi being easily accessible to five provinces, viz., Bihar, Orissa, U. P., C. P., and Bengal and its climate being dry, cool and bracing patients from different parts of the country can take advantage of it. In fact, Tuberculosis experts regard it as an ideal place for a sanatorium-hospital.

The site is within a mile of the Ranchi-Chaibassa Road, and on account of its slight elevation above the surrounding region, commands a fine view of its natural scenery. The sources of water supply are abundant, as the site has small rivulets on two of its sides and a lake in its compound. The soil is dry and the drainage easy, and there are no swamps or sources of noise, odour or dust. Medical specialists are within easy reach.

The modern tendency of the construction of sanatoria is towards the hospital type of buildings. This is in keeping with the present ideas of infection, diagnosis and treatment of Tuberculosis. To start with, it is proposed to have two general wards

of 20 beds each for different sexes, in addition to some cottages. Semi-privacy will be secured by arranging the beds horizontally and by constructing cubicles in the wards. In future, if funds permit, we shall provide private wards (single rooms) for patients who prefer to be alone and every attempt will be made to maintain the efficiency of nursing. So a start will be made with about 60 patients. The Hospital will be equipped with the latest instruments for proper diagnosis and adequate modern treatment.

To start a modern Tuberculosis Sanatorium-Hospital, it requires a large sum of money, at least 5 lakhs. This is necessary, as there are certain essential items of expenditure which cannot be curtailed. First of such essentials is a Generator-plant for electricity and X-Ray unit. Secondly, the necessity of pucca buildings for Operation Theatre and the X-Ray plant. Thirdly, the laboratory equipment and thoracic instruments.

We had collected about Rs. 1,00,000/- half of which has been already spent in purchasing 240 acres of land and some building materials and also in the construction of two buildings which work has already begun. Rs. 12,300/- are earmarked for cottages. But the institution requires money for the essential items noted above.

We hope this sum will soon be forth-coming from the generous public. We are confident that our appeal for such an urgent and important cause will meet with a ready response from one and all.

Contributions, however small, either in cash or kind, will be thankfully received and acknowledged by :

- (1) The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

- (2) The Secretary, Ramakrishna Mission Tuberculosis Sanatorium, Ramakrishna Nagar, Hatia P. O., Ranchi.

(Sd.) SWAMI MADHAVANANDA,
General Secretary,
RAMAKRISHNA MISSION.

The 12th March, 1948.

SWAMI NISREYASANANDA IN
MAURITIUS

Swami Nisreyasananda who was for many years in the editorial staff of the Vedanta Kesari and who by his untiring pioneering work in the Andhradesa has made a good beginning for a centre at Vizagapatam, has taken charge of the Mission's work in Mauritius after the departure of Swami Ghanananda. We are sure that Swami Nisreyasananda with his vast scholarship and original interpretations of Indian wisdom and spirituality—and to this the readers of his writing in Vedanta Kesari under his favourite *non de plume*, S. N. Suta, will amply testify—will carry the banner of Hindu culture from success to success in the Island and gather round it increasing numbers to serve its high ideals in all possible ways.

We are glad to announce that Sjt. Mohanprasad Rambaran of St. Julian H'Hotman has donated a total sum of Rs. 20,000 being the cost of the Headquarters main building and the shrine of the Ramakrishna Mission in Mauritius. While congratulating the donor for his munificence and wishing him a long career of useful service, we hope his noble example will be emulated by others. The Anathalaya at Vacoas about 10 miles away from Port Louis stands in the name of Mr. Desai, the various branches of which family are important merchants in the island and the main donors of that institution.

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FREEDOM'S TARGETS

[The month of August brings the first anniversary of the birth of our Freedom. Freedom's targets cannot change with years ; if they were truth, moral order, spiritual knowledge, peace and plenty in the time of the Atharva Veda, they must be all the more so to-day.]

सत्यं बृहद्वतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति
सा नो भूतस्य भव्यस्य पत्नी उरुं लोकं पृथिवी नः कृणोतु

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्
सा नो मधुप्रियं दुहाम् अथो उक्षतु वर्चसा

ता नः प्रजाः सं दुहतां समग्रा
वाचो मधु पृथिवि धेहि मह्यम्

निधिं बिभ्रति बहुधा गृहा वसु
मणिं हिरण्यं पृथिवी ददातु मे
वसूनि नो वसुदा रासमाना
देवी दधातु सुमनस्यमाना ॥

ATHARVAVEDA XIII. 1

Great truth, formidable moral order, vow, penance, spiritual knowledge, sacrifice, these sustain the earth. May that Earth, the mistress of our past as well as of our future, make for us a wide world of activity.

The wide earth whom the Gods sleepless and with care, guard at all times—may She yield us the things sweet and loveable and then, let her sprinkle us with lustre.

Let all our people make you yield fruits in *mutual amity*; give me, O Earth, *sweet speech*.

May the earth who bears in secret places manifold treasures, give me wealth, gems and gold; she that gives wealth liberally, may that Goddess bestow riches on us with a kindly mind.

THE 'NEW' IN RELIGION

'The golden age never leaves the world ; it exists still, and shall exist, till love, health and poetry are no more—but only for the young.

—BULWER.

Unknowingly has the modern youth done a service to religion by throwing out the challenge : We want something 'new' ; as we find nothing 'new' in religion we are compelled to throw it overboard. To render service in such threatening terms is perhaps a modern ingenuity which the youth only can devise. Religion sees through this ingenuity and with its characteristic optimism has found in this challenge an opportunity to render service not only to itself but to the youth. If religion is to meet this challenge it must come out of the ruts, it must jettison its old superstitions and dogmatism and must be born anew. That is a service to the youth for the 'new religion' will help them to get genuine ideas about true religion and to renew themselves thereby. Nothing is more urgent to day than a new birth in religion, a new power benign that will combat and consume the mounting crescendo of anti-religious forces.

Has religion got in its quiver anything 'new' ? Its weapons, if weapons they can be called—are the same old ones, love, non-violence, self-restraint, balance, peaceableness and so on. There is something awfully oldish in religion's talk ; it talks of the same old things as God, soul, salvation which are perhaps more ancient than the world. It says that our inner essence is divine and that it is the *same* in everyone, things so difficult to learn and so easy to forget. It exhorts us to restrain our impulses and desires and to practise equanimity, which are the most irritating things to attempt and perhaps impossible to achieve. How

can we wade through these difficulties and coax 'newness' out of religion ?

If the youth brings the charge of oldishness against religion, we have to remind them that the same charge comes back on them like a boomerang. Are not sex and allied thrills as old as the world, as old as Adam ? Where is the novelty in them ? These thrills bring old age nearer, and not novelty.

In the humdrum routine of life we mark a day off from the rest on which we have felt, learnt, or done something 'new.' When we think a new idea or do something 'new', we 'create' something new in us as also outside. This newness lives in us. Why is it that many of our modern youths often feel bored ? For them one day is just like the other. No new idea or act marks one day off from the rest. They have ceased to be 'creative.' Here we use the word creative in the sense of creating a value. Beauty, for instance, is a value. A painter creates the value of beauty when he paints a beautiful picture. We incarnate the value of goodness when we do a noble and unselfish action for the good of others.

Whenever a noble deed is wrought

Whenever is spoken a noble thought

Our hearts to higher levels rise—

In the context of the incarnation of a value, not only the artist, but the art enjoyer also rises to a 'new' peak of his being. In a sense they are born anew. Aesthetic experience is the affirmation of the value of beauty and hence the occasion

for the birth of 'newness' which is undimmed by time but which manifests new phases of newness with the passage of time. The youth must ask himself whether his thrills or sensations affirm any value, whether he can compare them to aesthetic experience. He will have to admit that he cannot. It is a matter of experience that aesthetic experience never weakens one but rejuvenates. But thrills and pleasures make one old and grey.

If aesthetic experience through the incarnation of the value of beauty brings to birth 'newness,' then religion is newness *en bloc*, as it affirms the three values of truth, goodness and beauty. Religion is the faith in the conservation and affirmation of values and the lives of saints and mystics have exemplified this in ample measure. The coming up of spiritual personalities in history has been followed by waves of artistic renaissance and social upheavals. These men brought a new life in society which touched and transformed men and women and brought out the noblest, and most beautiful in them. In India for instance, all revivals came in the wake of a religious revival. In the hands of these men religion produced a new power and vitality that not only brought the whole country together, but started a new era of all-round achievements.

How could these religious men arouse the new forces in religion? They opened in themselves the fountain of all newness, the source and sustenance of all novelty, the Divinity in them. It is by virtue of this Divinity that we are able to 'create' values and enjoy them. There is within us the arche-

type of truth, goodness and beauty, the Atman who is, as Acharya Sankara describes, ever fresh and new even in olden days (पुरा नव इति पुराण). It is ever old, yet ever-new. He always sets up new values: Truth in the midst of untruth, beauty in the midst of ugliness, Satya in the midst of Mithya, immortality in the midst of mortality and so on. It is only the religious experience that can bring into being these new values and rejuvenate society and individuals.

We wish the youth would read the history of religious experience and analyse its texture before it pronounces its verdict of 'oldness' on religion. How can this imposing power of religion to incarnate new values and renew life thereby escape the attention of the youth? It behoves them to affirm in their lives these values and help religion to produce the 'new power'. Is all health, love and poetry extinct in them that they are incapable of manifesting these values, of truth, goodness and beauty? None but the youth possesses in ample measure the treasures of health, love, poetry, tolerance and idealism and hence, none but the youth can bring into being the values of truth, goodness and beauty which are so conspicuous by their absence. It is our earnest hope and prayer as also the hope and prayer of this distraught age that the youth of this age instead of reviling religion will realise the power of religion to bring into this world mutual love, tolerance and amity, and would practise the values of religion. That way they would fulfil their *dharma* to this age and would usher in a new era of understanding, amity and peace.

THE LIMITS OF HUMAN INTELLIGENCE AS SEEN IN EUROPEAN THOUGHT

By Prof. P. S. NAIDU, ALLAHABAD UNIVERSITY

Many serious minded thinkers today are blaming the mystical tendencies in human nature for all the ills man is heir to at the present day. I am not referring to the charge, just or unjust, that is being laid at the doors of religion for the sufferings of humanity. What I have in mind is the accusation levelled at mysticism and intuition as the strongholds for totalitarianism and dictatorships that have ravished fair Europe. It is said that after the first world war reason was forced into hiding and intuition was enthroned in its place. The masses were cajoled into taking on trust what the leader or dictator intuited as good for them, and as the dictator is divine his intuition must be infallible. What a Hitler or a Stalin says is true or good must be universally true and good. Liberalism based on the free exercise of human intelligence has been wiped out, and blind faith has been forced down men's throats. And lo! evil has taken firm hold of the world—such is the line of argument followed by some thinkers. We are constrained to ask, Has reason been always blameless? Has it not betrayed man? Have not the sciences, the creations of human intelligence been as much to blame as mysticism and blind faith for misleading man? I propose to develop the implications of human intelligence and draw pointed attention to its limitations so that we may not be caught in the traps laid for the unwary by the clever propagandists in the intellectual realm.

It was Plato who laid the foundations for a belief in the superiority of reason,

and he was followed by his ungrateful disciple Aristotle. We are familiar with the simile of the chariot with its five restive horses kept in check by the charioteer. This figure occurs in our philosophic thinking too, but while our philosophers distinguish between reason and intelligence, and admit the effective functioning of intuition in the former, western thinkers confuse reason with intelligence and argue as though insight had no place in intellectual life. Let us get back to Plato and see what the great father of intelligence and its supremacy has done. Plato conceived of the soul as immaterial, yet he cut it up into three parts, placing, one part each in the bowels, the heart and the brain. His disciple Aristotle went one better, and defined the soul as the *form* of the body. Then arises the question as to what happened to the soul when the body dies. It is in answering this question that Aristotle accepted the position of his master and declared that reason alone survives while the remaining parts of the soul die out. The whole position is confusing, and right at the start of the Western Movement for enthroning reason as the undisputed sovereign over human affairs, we find the minds of the leaders shrouded in confusion.

The development of European thought cannot be conceived as having taken place in a straight line, long and unbroken. A wave-like course has been followed by western speculation from the time of Thales, the father of European philosophy, down to the present moment, and it is interesting to note the respective places accorded to in-

telligence and intuition in this long development of thought. Usually the great constructive and speculative systems, supposed to be the creations of intellect, are placed at the crests of the wave-like development, while the troughs or depressions are filled by critical and humanistic systems wherein intuition plays an important part. Thales, Parmenides, Democritus and Anaxagoras are placed on the higher slopes of the first wave, nay on the first crest itself, while the sophists are cast into the trough adjoining. Plato and Aristotle occupy the second crest while Plotinus is thrown into the next trough. Then comes the vast and deep slough of Mediaeval Scholasticism. In the modern period too we notice the same alternation between rationalistic, speculative construction and humanistic critical analysis in European thought. The continental rationalists are followed by the British empiricists, and then appear Kant and Hegel on the high crests towering over the others. These are again followed by a period of depression, and on goes European thought rising in crests and falling in troughs. The contemporary scene is believed to represent the end of the 'Great Depression', and many are looking eagerly for the rise of the next great constructive period.

Incidentally it is to be noted that in the so-called periods of depression knowledge filters down to the masses and becomes truly democratic. Now, the questions are—(1) Are the great constructive periods completely outside the pale of intuition? (2) And are the periods of depression devoid of value to human progress? No; the answer is an emphatic No to both questions. Taking Plato, the great rationalist, we find that recent researches have shown that his picture of the super-sensuous world is the outcome of mystic intuition. The im-

pressive poetic element in his later dialogues indicate that there are aspects of his thought which he could only communicate through metaphor and simile because of their intuitive nature. About Socrates we know that he was in constant communion with his 'Daemon'. It was in a moment of rare intuitive insight that Descartes, the great rationalist, discovered the fundamental principle of his philosophy. In Kant, we know that the really sound and lasting element is the Practical philosophy, and here Kant himself admits the supra-rational postulative nature of God, Soul and Immortality. Finally in spite of all the malicious criticism aimed at him, Bergson has penetrated deep into the European Mind and he is the philosopher, *par excellence*, of intuition. An impartial study of the history of European thought demonstrates that large portions of its constructive parts are laid thickly over with the spirit of intuition.

When we look into the troughs or depressions we find therein Pythagoras, Heraclitus, Plotinus, Protagoras, and the great Mediaevalists of the type of St. Augustine. Who dare deny the contribution which these thinkers have made to the progress of thought. And they are all votaries of intuition!

While the history of thought shows the power which supra-rational intuition has exercised over its development, modern psychology shows up the utter futility of our reliance on intelligence. Contemporary psychology dispels the illusion that we have been hugging to our bosoms. The titles of chapters in psychological treatises such as, attention, perception, memory, and intelligence are not nouns in fact, but either verbs or adverbs. In other words, there is no 'stuff' of 'substance' corres-

ponding to these words, but only activity and characteristics of such activity. Memory, for example, should be correctly rendered as 'remembering'. And intelligence is not even a verb, but only an adverb. Intelligence is a characteristic of certain types of human and animal activity. We should, therefore, understand the pseudo-noun 'intelligence' as a short hand symbol for an 'intelligent way of behaving under certain conditions'. So intelligence is an attribute of action, and action has been shown by contemporary psychology to depend on the non-rational and instinctual elements of the human mind. McDougall, the leader of the Hormic School says, '...intelligence operates only and always in the service of the instinctive impulses to action'. Reason which rests on intelligence then becomes a slave to intuition. Contemporary psychology has demonstrated beyond doubt that reason and rationality are but feeble and fragile tools for probing into the heart of reality.

Intelligence has given a very poor account of herself in the very fields where she was expected to achieve striking results. The intensive experimental study of the nucleus of matter has given rise to the well-known principle of uncertainty or indeterminism. Heisenberg has proved that this uncertainty is due, not to imperfections in experimental technique, but to something much deeper, namely, to the fundamental assumptions underlying the very methodology of science. Science is the finest flower of reason, and the blame for her failures must be laid certainly at the doors of reason. Just at the very point where, and at the very moment when, reason was to have helped the scientist, she deserted him leaving him to his own devices. The real implication of this situation, signifying as it does a

shattering of faith in causality, is that something which is beyond and above reason, some supra-rational faculty in man should be invoked to comprehend the mysteries of nature. So we find that votaries of science, which chose to cut herself away from philosophy, are now turning to philosophy for light, and are themselves becoming philosophers.

If the champions of reason will take the trouble to analyse the goddess they worship, they will discover that she is made up of elements which are Aristotelian and Baconian in origin. The deductive or ratiocinationistic logic of Aristotle and the inductive logic of Bacon have both been brought down a few steps from the high pedestal on which they were enthroned. The very limited range of the usefulness of deduction and induction have been set forth strikingly in two recent publications - *Search for Truth* by E. T. Bell and *Science and Sanity* by A. Korzybski. The growth of non-Aristotelian systems of thought, of non-Euclidean geometries, of non-Newtonian mechanics, and of multi-valued logics has completely discredited our belief in the Universality of the type of reason that has been boosted up during all these centuries. Recent revolutions in mathematics, logic and logistics have, by what they explicitly prove and by what they implicitly suggest, a two-fold significance for us. Explicitly they have destroyed the omnipotence of Aristotelianism, and implicitly they point to the existence of capacities other than rational, hidden in the human mind.

It is not suggested here that our good old friend 'reason' is completely impotent. We are familiar with the coloured band of the visible spectrum. The band does not exhaust the whole range of radiation, since we know of the existence of ultra-violet and

infra-red rays. Yet the eye reveals to us only the limited range seen in the spectrum. Similarly reason is operative within a very limited range of experience yielding knowledge of very restricted validity. We must transcend reason, if we are to get at the higher values of existence. As Plotinus says, reason can lead us but to the outermost gates of real knowledge. Another guide of a temper far removed from that of reason will take charge of you at the gate and conduct you safe to the *sanctum sanctorum*.

The laws of thought are much more fundamental than anything else to all human reasoning. Yet these laws are being rudely shaken to their very roots. The first law, the law of identity,—‘Everything is what it is’—is not taken seriously by anyone. It is meaningless tautology. The third law which says that a thing must belong to a given class or the contradictory class, is, we are told ‘definitely unreasonable in vast regions of modern mathematics where its use, if attempted, produces flagrant contradictions.’ So, we can get along quite comfortably without the third law. The second law which says that a thing cannot both be itself and its contradictory, has held its ground for a long time. But it was finally blown up in 1930 by Tarski and Lucxowiz. ‘The famous three laws no longer enjoy the unique status which they maintained for 2,300 years as the necessary rules for

all consistent fruitful thinking. Since 1930 scores of such alternative sets of rules have been constructed.’

In the realm of induction too the situation is equally disconcerting. Lord Rayleigh says, ‘In his heart he (the scientist) knows that underneath the theories that he constructs there lie contradictions which he cannot reconcile.’ Prof. Bell says, ‘A blind belief in the absolute superhuman truth of results reached by so-called cold reason has bred and continues to breed, superstitions as pernicious as any that ever cursed our credulous race. These statements have to be read aright. They are the natural consequences of an unqualified dependence on reason which western science has enthroned over the other faculties of the human mind. What then, is the remedy? The remedy is there in our scriptures and has been time and again expounded by our sages and seers. The fault of the intellect is its irrepressible tendency to flow out and seek truth outside in sense objects. Discursive analysis is its tool and such a tool can only deal with the outer crust of reality. Transcending the intellect and reason is the inward looking intuition. Meditation is the tool of intuition. It is this meditation properly guided and directed that will lead to truth. And it is this meditation that Indian philosophy prescribes as the tool with which the limitations imposed on the human mind by the intellect may be overcome.

He who runs from God in the morning will scarcely find ~~Him~~ ^{Him} the rest of the day.

—BUNYAN.

THE LIFE OF SERVICE OR THE LIFE OF CONTEMPLATION

By ANAGARIKA DHARMAPRIYA

Modern man is an incurably restless creature. He is unable to remain satisfied with anything for long, be it a style of dress, a system of philosophy or the most recent scientific hypothesis. His physical body, his emotions and his thoughts are all in a state of perpetual agitation. An undivine discontent seems to be the outstanding characteristic of what the Twentieth Century is pleased to call its civilization. The centrifugal tendency dominates the age. There is no central point whence our ideals issue and into which our activities return. Consequently, all that we do, however far its effects may be protracted into space far distant and time yet to come, is essentially devoid of meaning, purpose and value. We think, we feel, we act; but we know not why. A dark and inscrutable force seems to be sweeping our frailty before it as the wind drives the dead leaves along the ground. Whether it be a cosmic force outside us or a psychic force inside us it matter little at the moment to determine. We have succeeded in acquiring from science some knowledge of the 'how' of existence; but we have not yet been able to learn from any system of philosophy or religion the 'why' of existence. Although our technical efficiency in innumerable directions is truly amazing, there is no all-activating urge of inspiration within us or all-attracting fascination of an ideal without us which alone can introduce into the inchoate mass and intricate complexity of our strivings that organic unity and uniform tendency without which the individual and collective achievements of man are

but written in sand or limned on the ever changing ocean waves.

Instances of this obscurity of purpose and consequent meaninglessness of activity are to be found on both sides of the disputed frontier which divides the realm of sacred things from the realm of things profane. Are even we who call ourselves religious clearly aware of the nature and direction of the goal we are struggling to reach? The Christian attends church on Sunday, sings hymns and drops a few coins in the collection box. The Muslim repeats the prescribed pattern of prayer and prostration five times a day. The orthodox Brahmin repeats the age-old Gayatri Mantra at morning, noon and eve. On Full Moon days the Buddhist upasaka circumambulates the sacred stupa wherein repose relics of the Buddha or one or more of His disciples. But of how many of them can it be truly said that they are accomplishing in full consciousness a purpose which they have defined clearly and to which they progressively approximate? A few may in fact admit that they follow the tradition into which they were born without understanding or perhaps even without believing it. Others may perform the prescribed duties of their religion simply to avoid the censure of society or to win a reputation for respectability. The majority of ostensibly religious people are merely dominated by the gregarious instinct, which squeezes or crushes out of existence the nascent sense of individual freedom and responsibility whence alone can issue that higher flight of spirituality which eventually leaves even

secure and safe when he does what the herd does. Loneliness is the atmosphere in which greatness lives. Conformity with the lowest common denominator of human thought and action is the atmosphere wherein greatness dies. The common man must conform or perish. So he naturally conforms. He is, in brief, religious not because of the individual urge from within, but because of the collective pressure from without. Since, therefore, religion is essentially a self-determined activity, he may be described as conventionally or reflectingly religious only, which means that in the true sense of the term he is not religious at all.

But if we exclude such cases from our purview and confine our attention to clearly defined and progressively approximated ideals of the spiritual life, we shall find that almost without exception they fall into one of two categories—those in which the element of self-reference predominates and those in which the element of other-reference predominates, that is, the categories of egoistic and altruistic. The former strives in solitude for personal perfection. The latter is the ‘guide, philosopher and friend’ of all mankind. One forsakes, the other arrives to redeem the wickedness of the world. One deliberately severs the tie of domestic affection and renounces the responsibilities of civil and national life by retiring into the loneliness of the desert, the solitude of impenetrable jungles or into the sublime aloofness of some mountain cave. The mists of morn and eve and the music which streams make as they fall in cascades from rock to rock, or else the barren burning sand around and the sky intensely blue above, are the sole companions of his solitude. On wings of ardently-aspiring prayer or self-forgetful meditation he strives to soar beyond the myriad sins and

the individual far behind it. A man feels mischiefs of this mortal world. But the follower of the other or altruistic ideal of spiritual life seeks to light the lamp of divine reality in the midst of the shadows of this unreal world; or rather, he sees the unreal as a mode, a manifestation of the real, as itself an obscure beam of the great Father of Lights, and therefore sees in the temporal the clue to the eternal, so that rather than forsake the world he would follow it up to its source and there experience the bliss of seeing the One in the midst of the many and the many in the midst of the One.

The major religions of the world contain some characteristic examples of these extreme ideals. In Hinduism there is on one hand the ideal of the world-renouncing Jnana-Yogi, whose eagle vision has pierced through the veil of unreality and whom the subtle witcheries of Maya can no more entangle in the net of mundane affairs; and on the other hand the Karmayogi, who, standing in the chariot of Arjuna, sees that the Kurukshetra is the true Dharmakshetra, and hears the voice of the Divine Charioteer urging him to do his duty and fight. The *New Testament* vividly portrays the same ideals in the persons of the two sisters of Lazarus, in whom mediaeval theologians recognized the prototypes of the active life of service in the world and the retired life of contemplation in the cloister.

The originally restless and homogeneous faith of Ancient China seems in fact actually to have divided itself on this issue into the twin religions of Taoism, with its emphasis on the futility of interfering in the affairs of the world, on the one hand, and Confucianism, with its equally strong emphasis on the duty of exerting oneself for the benefit of humanity at large, on the

other. Yet it is in Buddhism that we see most clearly how centuries of sectarian emphasis on merely one aspect of what originally was, and in reality still is, a wonderfully balanced and integral ideal of spiritual life, eventually resulted in the bifurcation of the whole body of the Faith into two mutually unaccommodating and almost hostile halves. The Mahayanist looks down with a smile of superior pity on the efforts which the Hinayanist makes to attain individual liberation, while the Hinayanist regards the lofty altruistic aspirations of the Mahayanist as the extravagant sentiment of an improperly disciplined mind.

To illustrate the Hinayanist ideal of the solitary attainment of individual perfection the following passage may be quoted from the Pali Scriptures :

Live alone and do no evil, live alone with scanty needs,

Lonely, as the mighty tusker in the forest lonely feeds.

— Woodward's *Dhammapada*, 330.

The Pali Scriptures also contain numerous beautiful exhortations to practise universal altruism ; but what exists therein as a sentiment merely integral to the wholeness of a perfectly balanced ideal of spiritual life becomes, in some of the later Sanskrit scriptures of the Mahayanist schools, a flaming passion which consumes all other aspects of the life divine. The following quotations from the *Bodhicharyāvatāra* will illustrate this point. 'Nirvana lies in the surrender of all things and my mind is inclined to do so ; therefore, if I must surrender all, it is better to give it to all beings. I yield myself to them, let them do with me whatever they like.....They may get any work they like done by me to their own

satisfaction. May there never be any evil to anyone from me..... May I be a help to the helpless, a guide to the travellers, a boat, or a dyke, or a bridge for those who want to go to the other side..... Let whatever suffering the world has, come to me and may the merits of the Bodhisattva make it happy.' These citations from Pali and Sanskrit Buddhist Scriptures perfectly illustrate the supposedly antithetical ideals of the Hinayana and Mahayana schools respectively. Since the resolution of this antinomy within one religion will assist the resolution of it within all, the whole problem will be discussed with special reference to its bearing on Buddhism. Moreover, since an absolute distinction has been sought to be made between what are sometimes called the 'Southern' and 'Northern' schools of Buddhism on the ground of their alleged adherence to the Arahant and Bodhisattva ideals respectively, it becomes necessary to demonstrate that such difference—is, if it is admitted to exist at all, merely a difference of emphasis, and that both schools in fact acknowledge the existence of a Higher Third wherein the self-referring and other-referring ideals of spiritual life are co-ordinated in one ideal and wherein the whole problem is solved by being raised to a higher level of spiritual experience.

Now that crisis of the religious life which in Christian literature on the subject receives the appellation of "conversion" is, in Buddhist books, depicted as the point of transition from the ignoble quest (*anariya-pariyesana*) of the wordling (*Puthujjana*) to the noble quest (*Ariyapariyesana*) of the spiritual aspirant (*Sekha*) ; and the progressive maintenance of this transition through ever higher and higher levels of spiritual experience may be viewed either, negatively

as the cessation of pain, cosmos, the five psycho-physical aggregates of sentient existence (*Dukkha-nirodha*, *loka-nirodha*, *Khandha-nirodha*), as the total extinction (*Khīya*) of the "intoxicants" (*Asavas*) desire, becoming, speculative opinion and ignorance (*Kama*, *Bhava*, *Ditthi* and *avijja*) and the breaking of the ten fetters that bind men to the wheel of Becoming etc. or, in a word, as the gradual waning out of the Samsaric order of existence; or it may be viewed, positively, as the arising, the cultivation, the development of the fourfold establishing of mindfulness (*Satipatthana*), of the five ethical faculties (*indriyas*) faith, energy, mindfulness, concentration and transcendental wisdom (*Saddha*, *viriya*, *sati*, *samadhi*, *panna*) etc. or, in a word, as the waxing in of the increasing peace and insight of the Nibbanic order of existence. Figuratively, this process may be described as the treading by man of the Ariyan Eightfold Path of the Theravada and as his ascent through the ten stages (*dasabhimūhi*) of the Bodhisattva preached by Mahayana Buddhism. It may furthermore be described volitionally (and the exercise of volition or will is central in Buddhism as a religion) as the deliberately willed stoppage of the process of becoming or mere passively suffered cyclic change and the initiation of an actively enjoyed and infinitely progressive making to become.

Buddhism views existence as a single grand Becoming, or, perhaps more correctly, as a congeries of interrelated becoming. In fact in Pali the very word for "existence" is becoming (*bhavana*). This psycho-physical or psycho-cosmic process of becoming is not fortuitous, nor is the rhythm of its periodicity to be explained by the hypothesis of an extra-cosmic

originator and sustainer; but evolution and involution within the Samsaric order of becoming (to choose a more Buddhistic word than 'existence') and what may be called supravolution within the Nibbanic order of becoming, alike proceed in accordance with the inexorable and inescapable operation of the law of cause and effect, which in Buddhist books is thus formulated: "That being present, this becomes; from the arising of that, this arises. That being absent, this does not become; from the cessation of that, this ceases (*Majjhima-Nikaya, Sutta 79*)". This wholly natural law of cause and effect is not something merely adjectival to the process of becoming, but in fact substantive to it; not something superimposed on it from without, but arising from, indeed coextensive with and constituting, the very deepest nature of things. The central position occupied in Buddhist philosophy and religion by the law of causation is significantly reflected in the tradition that the first utterance of the Founder after His enlightenment related to just this fact. It is to making explicit the implications contained in the recognition of existence as becoming and the law of cause and effect by which this becoming is governed that a large portion of Buddhist philosophy is devoted.

One of the most important postulates logically involved in the view that the universe without man and the universe within him is naught else but a grand congeries of becomings is the fact that all dhammas (things or becomings) are anatta. This is a basic word in Buddhism. To translate it as 'soul-less' or even 'self-less', as so many have done and still do, is to court the risk of it being immediately misunderstood by persons to whom the words 'soul' and 'self' are philosophically or

spiritually meaningful or perhaps even occupy central positions in their religion. Let us, therefore, elucidate in as few words as possible the positive content of this term rather than excite animosity by emphasizing the negative form in which its meaning is expressed.

To begin with, it must be borne carefully in mind that the dual process of coming-to-be and passing away and the law of causation by which it is governed is absolutely universal in scope and omnipresent in operation. This universe of mind and matter is not so much subject to that law as an expression of it. Not only does the Buddhist regard the external world of somatic happenings as an expression of the law of cause and effect but he also regards the internal world of psychic events as being similarly such an expression. Consequently there exists neither externally nor internally any material or mental element which does not arise in accordance with this law and then in accordance with it cease. It is one of the fundamental postulates of Buddhist thought that even as in the external world of what is called matter there is no ultimate unchanging material unit, so is there, in the internal world of what is called mind, no ultimate unchanging mental, psychic, cognitive or even spiritual unit or central nucleus of experience which persists unmodified through the multitudinous changes of our life or lives past, present and to come. That things exist is one extreme; that they do not exist another. The Middle Way preached by the Buddha proclaims that all things are becoming. Their indentity consists not in the persistence of any unchanging *continuity of their becoming*. Did such an unchanging element in fact lie at the heart and core of man's becoming, the possibility of real change, which is to say progress, or a

radical transformation in the character and trend of the whole of his becoming, would be automatically precluded. Progress would be then merely superficial, peripheral; that is, it would not be progress at all. Spiritual life would be robbed of the greater part of its interest, richness and significance. The doctrine of Anatta is, therefore, to be viewed as absolutely basic to the very possibility of becoming in general and in particular to that highly specialised form of becoming to which is generally given the name of religion or spiritual life. It is the ultimate philosophical foundation of the belief that the destiny of man is essentially undetermined by anything other than his own will. It opens wide the door to the Ambrosial Abode (*Imatampalam*). Small wonder, then, that Buddhists throughout the ages, both of the Northern and of the Southern schools, have regarded it, do now regard it, and must in future regard it if Buddhism is to survive and be of value to mankind, as the very plinth and foundation of the edifice of their Faith.

In the Pali Scriptures occur two striking passages which vividly illustrate the fact that spiritual progress is essentially a pure becoming; that there persists through its successive stages no unchanging entity in relation to which the whole gamut of experience is merely adjectival; and that in consequence there is no perduring subject of which all such experiences may logically be predicated. Both passages are quoted in a condensed form by Mrs. Rhys Davids in *Buddhism: A study of the Norm* (pp. 215-16). 'Serene, pure, radiant is your person, Sariputta; where have you been today?' asks one great apostle of another. 'I have been alone, in first Jnana, brother,' is the reply, "and to me never came the thought: I am attaining it; I have emerged

from it. And, thus, 'is the comment, "individualising and egoistical tendencies have been well ejected for a long while from Sariputta"!!' (*Samyutta-Nikayā*, iii. 235) The second passage illustrates the same kind of experience in the following words. 'Two disciples thus attaining (to Nibbana) are related to have waited on the Buddha, "Lord, he who is Arahant, who has destroyed the intoxicants (*asavas* of illusion), who has lived the life, who has done that which was to be done, has laid aside the burden, has won his own salvation, has utterly destroyed the fetters of becoming, is by perfect knowledge emancipated, to him it does not occur: "There is who is better than *I*, equal to *me*, inferior to *me*". So saying, they made obeisance and went out. And the Master said, 'Even so do men of true breed declare the gnosis they have one; they tell of their gain (*altha*), but they do not bring in the ego (*atta*)' (*Anguttara - Nikya*)".

The *Vajracchedika - prajnaparamita Sutra* (known in English as the Diamond Sutra) is one of the profoundest and most popular religio-philosophical texts of Mahayana Buddhism. From one viewpoint it is an attempt to elucidate the content of a Bodhisattva's consciousness (see article *Prajna and Upaya* in *Vedanta Kesari*, October, 1947). In this celebrated discourse the Lord Buddha is represented as repeatedly asking Sariputra the question: 'when the Bodhisattva has emancipated all sentient beings does he think that he has emancipated anybody?' to which Sariputra invariably replies: "No, Lord, he does not so think". The whole text reiterates and amplifies this lofty theme with truly fugal magnificence. In the ultimate sense there exists no separate personality or individuality which may emancipate or be

emancipated. Since the illusion of 'thou' and 'I' is not present in that moment of supravolution which we personalize as a Bodhisattva we conclude that he is incapable of self-referring or other-referring activities. He is a supra-personal cosmic force making toward Enlightenment. He is one aspect of the Way of Making to Become.

Thus do we see how substantial is the agreement on this supremely important point between the two great sister-schools of Hinayana and Mahayana Buddhism. The elucidation of the postulates logically involved in the fact that all things are anatta of Nairatmya is their common philosophical basis. Supravolution in a state of making to Become wherein the dualism of subject and object vanishes is the common goal of all their teaching. The total absence (save in the case of popular discussions in popular language) of reference of any experience or series of experiences to any persisting subject and the emphatic assertion that such reference is not present in that supra-sensuous continuum of pure becoming which we anthropomorphize as the Bodhisattva (because therein those illusory points of reference designated subject and object never exist) is the common characteristic of their analysis of higher spiritual experience or supravolutional Making to Become. The same truth that was discovered and promulgated in the jungles and cloisters of Buddhist India was later echoed to the Western world from the deserts of Egypt and later still to contemporary India from Arunachala or the Mountain of Light. One thousand and seven hundred years ago St. Anthony the Great said: 'Prayer is not perfect when the monk is aware of himself and of praying'. Today Sri Ramana Maharshi says in reply to a question: 'There is nothing as *my* realizations or *your*

realizations. What is *real* in me is real in you also and so my realizations are equally yours. Are the spiritual realizations of mystics like Sri Ramakrishna their personal property? They belong to the world and no individual has any special claim on it'.

This discussion and the quotations where, with it has been illustrated will enable the reader to see in correct perspective the relative merits of what may be briefly described as the life of service and the life of contemplation. It should now be plain that the antithesis is based on an illusion. To make the stream of our spiritual life flow toward either or even both of these ideals would be to commit a very serious mistake; since we would be assuming the reality of the two points of reference known respectively as subject and object. What, then are we to do? It is above all things necessary that we should cultivate a viewpoint which it may be permissible to designate as non-essential. Engaged in service, we

should not think that we benefit anybody; plunged in contemplation, we should not think that we improve ourselves. This does not mean that service should be neglected or contemplation ignored; but it means that service must not be referred to as 'thou' whom it is imagined to benefit and that contemplation must not be referred to as 'I' which it is believed to improve. The spiritual aspirant must slough off the outworn skin of 'thou' and 'I'. Progress is impossible otherwise. Remove the thorn of self-reference with the thorn of service and then pluck out the thorn of other-reference with the thorn of contemplation. Surely the heart of truth beats behind the riddling words of the old paradox: 'There is a Deed, but no doer; there is a way, but no wayfarer'. If there is one word which can sum up the essentials of spiritual life and at the same time resolve the antithesis which is the subject of this article, it is that word, Impersonality.

THE BODHISATTVA'S PRAYER

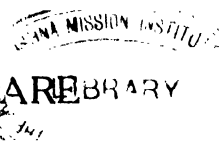
By DHARMAPRIYA

The dim sun sinks to rest
In a West of watery gold.
The young stars climb the sky
And there like flowers unfold,
In the forest vast of night,
Petals of purest light.

So may my heart unfold,
When the suns of the world have set,
In the forest vast of the Void,
Wisdom with mercy met
In that tranquil, silent hour,
Like a flower and the scent of a flower.

SAGES' INTEREST IN HUMAN WELFARE

By DR. M. HAFIZ SYED, PH. D., D. LITT.



In all ages and in all countries God has manifested himself in human form. The universal divine spirit cannot reveal itself to the fleshy eyes of human beings. Some physical medium of expression is necessary to communicate to fellow human beings who are bound by the limitations of time, space and physical forms.

What were the purposes the invisible Divine Mind might have had in creating or manifesting this solid-seeming world, no one can possibly know distinctly and accurately. All that we can surmise or make guesses at Truth is that God in His infinite wisdom and glory would never manifest anything without a definite plan and meaning.

When we look at this changing world calmly and dispassionately we find that the innumerable human races, nations and tribes are growing and evolving in search of a higher destiny. God's plan for human progression and perfection may be summed up in one word evolution. Evolution is a fact in nature and its proof may be discerned in the different types of people that we come across with varying tastes and tendencies, inhabiting this world. Humanity as a whole is not yet perfect. Human beings in every age and country had been known to have various defects which they have outgrown and got rid of in the light of their experiences in various departments of life. In the light of this observation it is but reasonable to assume that God in His infinite mercy sends divine men to guide and inspire the erring humanity and to improve its lot morally and spiritually. The greatest mission of every teacher of humanity has been to improve the moral condition

of his less fortunate brethren who are still groping in darkness and understanding at the lower rung of the ladder of evolution. From the spiritual point of view, there is only one reality which is ever existent, all pervasive, ancient and eternal, but this eternal divine principle manifests itself slowly through human form.

The ancient Hindus insisted on interpreting the nature of God on the analogy of human personality, which is a complex of cognitions, affections and desires. They spoke of God as a personal being, Purusha, with qualities of thought and power. All things struggle continuously to get rid of their imperfections that they might conform to their eternal archetypes, i.e., realise God's purpose for them. Of all objects of God's creation only man can manifest fully the character of his origin and reveal the truth of things. God, when he created man, presented to him the ideal which he should elect, the law which he should obey, if he is to realise his destiny. The *Bhagavadgita* says (III--10) Brahma created man along with the law of sacrifice. The law is the means by which we can realise God's ideal for us and grow into His likeness. But we forget our origin, forget our place in the plan of God, forget the law of sacrifice, and lose ourselves in selfish pursuits. It is then that the need for God's redemptive power arises. The All-great Brahma is the All-loving Vishnu too. Vishnu, the all pervading activity helps every human soul to fight against every sin and stupidity. He is God, the redeemer and is the testimony that the world is progressing towards the good. But does not act against His Will. His redemptive activity takes

place according to the order created by Brahma.

Though Vishnu is ever ready to help us, our sin and stupidity constitute barriers against the operation of His grace. In the light of this fundamental principle of Divine revelation it is but natural for us to pray to the highest manifestation of the supreme divinity known to us in the present age and in our present environment in the form of Maharshi to guide our steps aright and lead us on to the inner light, ever burning in the innermost core of life, but clouded and covered by our ignorance.

The first step in the march of evolution that we have to acquire is the perfection of the human quality in us. It is for this reason that divine men set before us an example in their own daily life as to how we should also try to tread in their footsteps and learn to conduct ourselves in the right manner befitting human beings. Spirituality and humanity should go together. The more a person is spiritual the more human he should become. He should have the fullest thought and feelings for his fellow-beings. He should be ever ready to serve them unselfishly and must learn step by step to progress in their footsteps.

The liberated beings popularly called *jivanmuktas* have nothing to gain from this world. They live in our midst in order to guide us aright and set us an example of perfect humanity. If we closely and carefully observe the daily life of Sri Bhagavan we would realise how very particular and punctilious he is in the discharge of his daily duties. The first lesson that we learn from him is that of punctuality. He does everything at his own time. His affection and detachment is visible in his every day life. Although he is adored by a large number of admirers and devotees, yet his humility

is so marked in his every day life that one who may run may read it. He is most compassionate to all helpless beings such as birds, animals and children to whom he pays his special attention and never misses an occasion to greet and bless them. Living in his own philosophy of the oneness of life in his own way he invariably treats all alike, rich or poor, high or low, peasant or prince. He has no likes or dislikes for a particular being and has no favourites. He is accessible to all types of men, sinner or saint, brahmin or non-brahmin. He is a perfect gentleman in the true sense of the word. He has regard for the thoughts and feelings of others. He pays as much attention to a sinner as much to a saint. His will is so strong that when he resolves to give up a thing he does it once for all and never looks at it. Once upon a time he used to take beetle leaves and coffee. He resolved to give them up and since then he never touched them. When he left his hearth and home at the age of seventeen and came in search of his Father in the holy precincts of Arunachal, inspite of the persuasion of his mother and his other relatives, he would not budge an inch but would stick to his resolve. In the words of John Stuart Mill character is a completely fashioned will. We should take a leaf out of the life of Maharshi and learn to fashion our will so that when once we resolve to do or not to do a thing we must not waver or hesitate in carrying it through. This process of developing our volition or will power alone gives us the strength to develop what is popularly called the character. Maharshi, as we all know has freed himself completely from all earthly desires; he has no need to live in this world for his own sake. He is here not to attain anything for himself but to be of service to his fellow beings. He

invisibly serves us all without any recognition. So we should also learn to serve our fellow men without any reward.

We rejoice at his Birthday, because he is living in our midst for our sake and setting an example of self-sacrifice for the good of

humanity. I beg you all present here, young and old, men and women to pray to Him fervently to give us strength to improve our moral stature and to become better human beings in order to serve the cause of common humanity.

THE BEHAVIOUR AND DESTINY OF IMPULSE

By INDRA SEN

II

Our personality is indeed a loose sort of organisation of a number of other more or less loose organisations, sentiments and dispositions. We have no intention of going into the details of these lesser organisations. But at the root of them all is impulse, which is an individual conation or drive working by itself and for its own satisfaction. As life evolves, external and internal necessities and stresses compel the impulses to adjustments of various kinds—domination, submission, mutual inhibition, modification and elimination. That is how in man, the most complex organism, a vast structure of personality with numerous sub-systems of impulses has shaped itself out. But in all this systematisation of impulses it is primarily adjustment and compromise that seem to have operated. A real modification in the sense of a transformation of the impulse so that it gives up its own self-assertion and self-seekingness and identifies itself with the purpose of the system into which it enters has rarely been achieved. Yet the direction of evolution as being towards a wholeness and integration of life is sufficiently indicated. If that is true, then it is possible to say that the impulse is really the problem of evolution and above all of man, when really the final solution becomes possible.

Compromise has to be the principle of relation where self-assertions of two agents are insistent, and yet they have to come together. But where the individual self-assertions of the agents have to be changed into a relation of intimate harmony and not merely into one of compromise, then a higher order, a divine order, which unites them under a higher synthesis, is necessary. This higher synthesis is the rule of the wholeness in which naturally each part will acquire its true and legitimate place.

How to raise the self-seeking impulse to the plane and level of harmonised wholeness? That is the practical issue of yoga. With the same is connected the technique and process of transformation. But we cannot go into them here. However it is necessary to indicate that as the growing and widening self-consciousness, that inner watching consciousness, starts exploring the inner world of personality, it identifies and recognises each individual impulse in its conscious and sub-conscious operations and seeks to dissociate itself from the self-seeking impulse and tries to assimilate it into a sense and feeling of wholeness. This activity, in course of time, becomes a constant silent activity which paves the way for an increasing conversion and transformation of impulse. The watching

consciousness as it explores more widely and deeply, progressively objectifies the various impulses, from the more superficial and freshly acquired to the more deeply laid ones, reaches a core of experience which is qualitatively a different phenomena. It is, as it were, the central consciousness of personality essentially possessed of the quality of that higher synthesis of 'divine order' competent to transform the self-seeking of impulses into the harmonious wholeness of a total personality.

But that central consciousness is a far cry for the average man, though its supreme importance for the problem of impulse and of human life is obvious. A fuller characterisation of it is not possible in this article. But it is essentially the spiritual consciousness full of an established sense of integrated wholeness as different from the moral consciousness of a divided loyalty between duty and inclination. In the absence of this harmonious and harmonising consciousness it is no wonder that the divided moral consciousness of man should be rendered absolute and the very highest. But that obviously makes conflict irresolvable and calls the unstable equilibrium of moral consciousness the only stability possible. That however involves an unnecessary delaying of the evolutionary progression.

To be able to better appreciate the final stages of transformation, the destiny of impulse, it is really necessary us to understand more fully the earlier stages in the behaviour of the impulse.

We have said before that as life advances evolutionally, impulses undergo a greater complexity and organisation, until at the stage of higher animals we get a large number of instincts, which, aided by a measure of intelligence, entirely govern and regulate the life of the animals. These

instincts, according to McDougall, are fourteen in number. The following table presents at a glance all the instincts and their accompanying emotional feelings:

Names of Instincts

1. Instinct of escape (of self-preservation, of avoidance, danger instinct)
2. Instinct of combat (aggression, pugnacity)
3. Repulsion (repugnance)
4. Parental (protective)
5. Appeal
6. Pairing (mating, reproduction, sexual)
7. Curiosity (inquiry, discovery, investigation)
8. Submission (self-abasement)
9. Assertion (self-display)
10. Social or gregarious instinct
11. Food-seeking (hunting)
12. Acquisition (hoarding instinct)
13. Construction
14. Laughter

Accompanying emotional feelings

1. Fear (terror, fright, alarm, trepidation)
2. Anger (rage, fury, annoyance, irritation, displeasure)
3. Disgust (nausea, loathing, repugnance).
4. Tender emotion (love, tenderness, tender feeling).
5. Distress (feeling of helplessness).
6. Lust (sexual emotion or excitement, sometimes called love - an unfortunate and confusing usage)
7. Curiosity (feeling of mystery, of strangeness, of the unknown, wonder).
8. Feeling of subjection (of inferiority, of devotion, of humility, of attachment, of submission, negative self-feeling)
9. Elation (feeling of superiority, of masterfulness, of pride, of domination, positive self-feeling).
10. Feeling of loneliness, of isolation, nostalgia.

11. Appetite or craving in narrower sense (gusto)
12. Feeling of ownership, of possession (protective feeling).
13. Feeling of creativeness, of making, of productivity.
14. Amusement (jollity, carelessness, relaxation).

There is however, no agreement among psychologists regarding the number of instincts nor regarding their relative importance in the make-up and growth of human nature. Freud makes sex the all-inclusive instinct. Adler gives to self-assertion the same rôle. Jung talks of the total psychic energy and does not much care to identify the various concrete instinctive channels it flows into. Practically, it is well worth relying on McDougall's list of instincts and to seek to detect and identify their operation in one's nature, whether it is conscious or subconscious. What is further important is to know the situations with which each one of these instincts is connected and which act as provocatives to it and the mode of expression of each instinct when it is provoked. A study of instincts is a very good preparation for learning to understand oneself and in this connection observation of the behaviour of animals and children is more instructive, since one meets with a purer behaviour of instincts in them than in the adult man.

In man the development of desire in the course of mental evolution greatly modifies his instinctive behaviour. Instincts are all concerned with immediately given situations. Their character is perceptual. But desire is "an impulse directed towards a remote object". It is "an impulse working on the plane of imagination". Further in the words of the same author it "may spring

from any one of the instinctive dispositions, and its relation to emotional excitement is essentially the same as that of impulse; for desire is impulse working on the more intellectual plane on which the goal of endeavour is explicitly thought of as distinct from the present circumstances".* The appearance of desire makes a lot of difference to the instinctive urges. They can be reinforced in their degree of insistence as also weakened according as individual's general attitude regarding an instinct is of the appetitive or aversive kind. By dwelling too longingly on an instinctive satisfaction the force and impetuosity of the instinct increases. On the other hand an aversive feeling in regard to an instinctive indulgence leads to a weakening of the instinct.

A desire is, we said, an impulse at the plane of thinking. That means that a desire is a self-seeking conation, insisting on its own particular satisfaction. Now man under the influence and suggestion of social tradition and life builds up any number of desires or sentiments, which possess different degrees of strength. They constitute a man's seekings, whether for general objectives or particular things. Thinking, which gives rise to both desiring and the various larger goals of moral and intellectual ideals, shows that desiring and these ideals are intimately connected. Virtually these ideals are desires, which are capable of accommodating and systematising other desires. However since the essential nature of desire continues to be the same as impulse, its systematisations cannot but be, as they were in the case of impulses, of the nature of mutual adjustment and compromise. There is no doubt that on the plane of desire where the self -

identification with the desire in not too great, and to the extent that it is not so, an individual is able to consider and weigh one desire with one or more other desires and choose one of them. Now it is a question to consider whether even in the case of the most deliberately reached decision the contrary pull of the rejected desires does really cease to exercise itself. As a consequence from the nature of impulse it is obvious that so long as a desire continues to be a desire with a person, whether it is a conscious or a sub-conscious fact, it must exercise its self-seeking pull. It is only where the self-identification is broken with it, that is, when the individual comes to reject it, that its pull and weight ceases to be exercised on the individual. It is, therefore, interesting to observe that the highest reaches of thought and volition, that man ordinarily attains to do not carry him beyond the operations of the self-seeking impulses. All that he achieves is a relatively greater ordering in them, an ordering in which the impulses do not accept a willing and hearty submission to the good of the whole, but rather submission as though to external necessity involving an acceptance of compromise or partial satisfaction as the solution. Thinking and not-thinking do not constitute the real difference between man and animal, but, in view of the predominantly conative nature of consciousness it will be more correct to represent the difference between them as that of impulse and desire. And that is one of degree and no more, the desire being in essential nature an impulse. Therefore the human problem is *par excellence* the problem of impulse.

The Gita recognises this problem with the most clear-eyed perception. The man with

desires cannot but be a man of *Avyavasyatmika Buddhi*, a divided consciousness pulled in different directions by his desires. He can neither have the inner peace nor a steady perception of the true and the right. The pullings of the desires will always more or less consciously or subconsciously deflect him from the true poise necessary for right perception. To this condition, necessarily belong all the actions and reactions, the pushes and pulls, the polarities discovered by psycho-analysis, the '*Dwandwas*' of our ordinary experience. There must always be some regret, the voice of the suppressed and frustrated desire, when the dominant desire has had its eager satisfaction and the suppressed one is able to raise its head. But our desires grow wantonly, perhaps that is a consequence of the nature of impulse from which it arises, and we have as Dr. G. Bose argues a contrary desire to every desire.* The working of such a mental make-up can be easily imagined.

The action-reaction type of working of mind, the contrary and varied pullings of the desires, the Gita clearly affirms is the problem of human life.

What is the solution? A complete surrender of the too many self-seeking desires to the 'whole' of the divine within us. The individual desires seeking particular goals exclusively must all be rejected. We must dissociate ourselves from them, dissolve all identifications with them. Positively, we must seek to act out of a whole integral consciousness, not out of an individual impulse, and act for the whole integral consciousness and not for any particular goals. That is the status of desirelessness, of the whole harmonised life of thought, feeling and action. Accordingly the ideal

* Dr. Bose's term for desire is wish and the theory of opposite wishes elaborated by him is a most interesting hypothesis.

of निष्काम कर्म, desireless action, becomes the most efficient means. And the teacher of the Gita, therefore, advises :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatsoever thou dost, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou dost of austerity, O Kaunteya, do thou that as an offering unto Me.

Each particular desire is to be offered to the divine, to be given up, to be dissociated from. A desireless action is not easy to understand, since ordinarily our so-called disinterested actions also proceed from desires. The desireless action, on the other hand, proceeds from a new type of conation, which is marked by the felt quality of an integral wholeness and not the individual separative impulsiveness of a desire. A desireless action, so to say, is the action determined by the total psychic energy of the individual.

The final solution of the problem of impulse is very well stated above. It consists, to say it again, in an inner act of consciousness by which the individual 'stands behind,' as it were, and dissociates himself from the impulse. He offers each particular impulse, and its self-assertion to the 'whole' calling upon and seeking the 'whole' to guide and control him. We have indicated above that as the individual explores his mental life and proceeds to dissociate himself from successive layers of evolutionary growth of life, he starts occasionally getting into a poise of consciousness, which is unique in possessing the characteristic of a harmonised and a harmonising consciousness. As this consciousness gets more and more into the fore the general consciousness starts getting a new form—the form of wholeness.

The act of self-dissociation, referred to above, is likely to appear as virtually a process of undoing what has been laboriously acquired through evolution. That is really not so, since the practical effect of it is that the individual is able to exercise the impulse and its energy more effectively. The process of dissociation, therefore, creates the distance between the individual and the impulse necessary for a correct perception and effective control.

But this dissociation or detachment from impulse cannot be achieved easily. Where the identification is keen and intimate, dissociation is virtually impossible and, therefore, it is no good as a means. There can, however, be a violent suppression and this happens not infrequently. The social and moral prohibitions are too imperative and the result is that the impetuous impulses have to hide themselves away in the sub-conscious from where they continue to seek their individual satisfactions in numerous indirect ways in the waking consciousness and through symbolism in the dream. When a powerful impulse has been too roughly handled it may form a serious repression and in course of time may upset the economic balance of the personality as a whole. Freud's psychoanalysis is a clinical demonstration of the evil consequences following from the suppression and repression of impulses. Readers of Freud, therefore, usually carry a deep impression that the one thing necessary for mental health is to avoid repression. But in his 'New Introductory Lectures' Freud has clearly said that it is not really possible to avoid repression in life. Civilised social living necessarily involves a suppression and repression of impetuous self-seeking impulses. But one should do that with discretion. One should know

really how much to suppress and when to suppress. By doing so one would be able to avoid serious and violent repressions by making wise compromises with the impulses. This is really the highest word of wisdom which he offers to a humanity deeply suffering from inner conflict and division. The exact context of his observations in this connection is education of children. But they possess a wide applicability. Says he, "The child has to learn to control its instincts. To grant it complete freedom, so that it obeys all its impulses without any restriction, is impossible..... Education has therefore to steer its way between the Scylla of giving the instincts freedom and the Charybdis of frustrating them."

Here evidently no real solution of the problem of impulse is presented. What we are offered is a discreet and diplomatic handling of impulse through life's journey. Further, according to Freud, the moral control and impulse present a polarity ultimate to life. The *Superego* and *Id* will ever be at conflict; the former demands obedience, the latter rebels, disobeys, evades and grumbles. If morality represents our destiny then surely inner conflict is final to us and Freud is right. But the teacher of the Gita and the general spiritual tradition of India and the world recognises morality as a stage in human evolution. It is a stage within the operation of desire. The spiritual solution of life recognises the true character of impulse and affirms that the real solution can only consist in a state of consciousness which is capable of acting as an integral whole, beyond the partial separate conative pullings of individual self-seeking impulses.

But we need a scientific systematisation of the principles regarding the behaviour of impulse at the earliest stage of its history when the individual's identification with it is keen and intimate, then at the stage of morality when it can be suppressed and inhibited, discreetly or otherwise and, lastly, at the stage when it is ripe for a spiritual disposal. We undoubtedly find it confusing to learn that repression leads to mental disease and yet to learn that the method of free indulgence is no remedy. It is a wise word that an individual should restrain his passions as a rider does his steed. But still the Gita warns निग्रहं किं करिष्यति, suppression avails not.

Sri Aurobindo gives a most illuminating account of this important subject in a rather popular writing† of his. The scientific value of it is very great. Says he, that an impulse "has first to be exhausted by *bhoga* or enjoyment, afterwards to be dominated and weakened by *nigraha* or control and, finally when it is weak to be got rid of by *sanyama*, rejection or self-dissociation." When the impulse is new and strong and the individual's identification with it keen indulgence alone has to be the course, which, however may be in degrees modified and controlled. Indulgence produces its own reactions of satiety and disgust and it is a vivid perception and remembrance of those reactions that prepare the way for *nigraha* or control by a violent struggle. Thus suppression has a legitimate place but we should know that it will give us an unsteady control over the impulse. The reason is that the *samskara* of the impulse is yet alive and given opportunities it can again appear. That really explains the

† Freud: New Introductory Lectures, pp. 192.

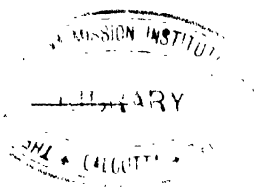
† Sri Aurobindo, The Ideal of The Karmayogin, Ch. The Process of Evolution,

cases of persons who after long enjoyment of the highest self-mastery were suddenly surprised by a violent uprising of an impulse they thought had long since left them. We can thus easily see that free indulgence is no sovereign rule nor suppression a universal remedy. There is a method in the behaviour of the impulse and it is with reference to its stage of growth that it has to be handled.

However, either of these two methods of *bhoga* and *nigraha* are preparatory. What finally disposes of the impulse and carries the human impulse to the status of 'whole living' is the process of the *sanyama*, of self-dissociation. This process too develops through marked stages of its own. Firstly, *sanyama* can be applied to an impulse, which has already been sufficiently weakened by *bhoga* and *nigraha* and where a relative detachment has been achieved. Next, under *sanyama* the impulse is "envisaged

as a dead or dying force, its occasional return marked with disgust, then with impatience, finally with indifference." This growth of attitude and feelings is a fact of verifiable experience. Lastly, with the growth of indifference the impulse tends to fall off. But it belongs to the behaviour of impulse that having dropped off, it tends to return again and again for a certain length of time, as though from something still lingering on in us of its individual will and energy. But the time comes when the individual will and energy of the impulse become completely assimilated into the evolving wholeness of the spiritual personality. However, according to Sri Aurobindo, whose principal aim in his yogic effort has been to evolve and perfect the technique and method of transformation, the final conversion of impulse is sealed by a descent, the emergence in man of the 'whole' consciousness of the Divine.

(Concluded)



Sin is to be overcome, not so much by direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the hoe.

—A. FULLER.

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Ceremonies in themselves are not sin; but whosoever supposes that he can attain to life either by baptism or by partaking of bread is still in superstition.

—HANS DENK.

SAINT TYAGARAJA—IX : DEVOTIONAL ECSTASY

By DR V. RAGHAVAN

Of the forms of Bhakti dealt with in the eighth article three were left over for treatment later as they formed the higher stages of devotion. They are later, the inability to endure separation from the Lord, (Aviraha), the love as that of the beloved, (Kantasakti) and Tanmayatva, mentioned by Narada in his Bhakti Sutras. The emotion of Love has two main phases, separation and union, Vipralambha and Sambhoga. Separation is, indeed, the true touchstone of all attachment and according to the theory and practice of Sanskrit Alankarikas and poets, there is no nourishment of the sentiment of Love without the portrayal of separation, Vipralambha.

न विना विप्रलम्भेन संभोगः पुष्टिमश्नुते ।

Poets love to dwell on the presentation of love in separation, showing the lovers yearning and pining and struggling to obtain each other, rather than on Love in union, Sambhoga. It is a well-known device adopted by Sanskrit dramatists to separate the first-met lovers, submit them to a process of separation and suffering, smelt their hearts, as it were, in the furnace of this separation, purge their hearts of all carnal moorings, spiritualise their love and re-unite them finally in an inseparable union.

“तस्मै तत्समयसा घटनाय योग्यम्”

as Kalidasa says. It is well-known how, in the Bhagavata, the Lord, seeing the pride of the Gopis, suddenly disappears, to rid their hearts of dross,

प्रशामाय प्रसादाय तत्त्वान्तरधीयत ।

and after they had all wept themselves out

in the Gopika Gita, He presented Himself before them again and began His Rasa-lila.

तन्मनस्काः तदालापाः तद्विचेष्टास्तदारिमकाः ।

तद्गुणानेव गायन्त्यः नात्मागाराणि सस्मरुः ।

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्तघ्ना ।

रुदुः सुखं राजन् कृष्णदर्शनलालसाः ।

तासामाविरभूच्छौरिः स्वयमानमुखांबुजः ।

पीताम्बरधरः सखी साक्षान्मन्मथमन्मथः ॥

A separation from the Lord is also mentioned as having occurred as part of the life-incidents of Tyagaraja. The idol of Rama which he was daily worshipping is said to have been taken forcibly by his irate brother and thrown into the Cauvery. Various songs are said to have been sung by Tyagaraja during this time of poignant suffering caused by the separation from his beloved Rama-idol. In the stories of Nada-Bhakti-Yoga in the Linga Purana and the Adbhuta-Ramayana, mentioned by me already, we are given incidents answering exactly to this incident in the life of Tyagaraja : When the materially minded king wants the singer-saint to sing of his own royal splendour and this is refused, the idols of the singer-saint's worship are confiscated by the king. Some of the songs which we reviewed in the last article under 'plaintive pleading' show Tyagaraja in search of his Ishta-Devata. While they might have as well been sung while Tyagaraja was searching for his lost idol, there is nothing to prevent us to consider them as songs by the devotee, who had the vision of the Lord, suddenly lost it and is crying out in agony to re-capture the vision.

* This series concludes with this article.

In whatever manner we take them, these songs depict well the form of Bhakti called Aviraha, by Narada,—poignant suffering when one is separated from his God. In 'Sasivadana' in Chandrajyoti, where the Pallavi-address and Raga-name echo each other, Tyagaraja asks if he could bear this separation.

Sasivadana bhakta janavana
Sankara ne tala galana

"What a sinner have I become that the Lord whom I used to worship with ecstatic love is not with me now !

(Gaul-pantu)

What shall I do? How can I bear? Having once had Darsana of Sri Hari the dispeller of all sorrows, can anyone bear separation from Him? Having treated me with affection before, is He now set with a deceitful mind? Was it ordered by Brahma that I should undergo suffering, abandoning my hopes? I do not find my beloved Lord. I have been regarding service to Him as my life's sustenance. My fate has come to this."

Entapapinaiti nemiseyutu na
Yelagu taludune-O Rama
Anta Duhkha mulanu
deerchu harinijoochi
Yentavarainanu baya
sahinture etc.

(Gaulipantu)

In 'Andundakane' in Pantuvarali, Tyagaraja is not exactly separated, but tells the Lord whom he sees, not to leave him to the pangs of separation. "O Raghava, swear to me in the presence of the sea, that you will promptly come to me whenever needed. If you should forget me in the company of your chosen, what could I do? If you do not come when I want your Darsana, tears will flow down my cheek in streams, my

whole house will look empty and every minute will appear a yuga."

Kanavale nanu vela
legunte Kanneeru
Kalu vaga barune

"When I get bewildered at your not responding to my prayers, I shall only be the laughing stock of others."

The Sattvika bhava of tears, Asru, occurs here. In 'Neevada negana,' he asks, "Since I am your own, can I bear even a moment's separation from you?"

'Sri Rama Jayarama' in Madhyamavati, is another song in Vipralambha. Vyadhi or failure of normal health and causing emaciation etc is a Sanchari Bhava which occurs in Separation and we can see it here.

"O Rama of captivating beauty! Why do you not take note of my suffering? When will you be pleased to talk to me? When will be that blessed day when you will make me happy? I cannot bear any more delay. Is your hesitancy due to my forcing my affection on you? Can anybody have this happiness and blessedness anywhere else? Can he have the vision of this beauty elsewhere? It is my faulty Japa or Tapas or have I given you offence?

"You are my tilaka. For whom is my beauty? Separation from you even for a minute makes life useless. My mind has turned away from worldly comforts. By separation from you, my body has been reduced to half. Sit by me, remove my troubles and protect me. I beg of you. I am in your hands."

Sri Rama Jaya Rama
Sringara Rama

* * *

Pankajanayana
na kumkuma neeve

Avanijadhipa
na sogasevaride Rama
neevu nimishamu leni
bhavuka mele

* * *

Payaga memu
saga mayano Rama

* * *

Till now we have been dealing with the phase of seeking of and separation from the Lord, in which the play of emotions is of Sanchari Bhavas like Autsukya (longing), Nirveda, (despondency), Dainya (dejection), Amarsha (anger). When seeking and separation end and the devotee is transported to joy on union with the Lord, another series of Sanchari Bhavas overtake him, elation-Mada, Dhriti-gratification, Harsha-delight, and in the excess of this over-powering joy when one's whole being is, inside and out, filled with the Lord, tears of joy roll down his cheeks, voice gets choked, he breaks down or laughs, sings and dances. This is the state of God-intoxication, which is the highest state one reaches. Of what use is any Bhakti in which your voice does not break, eyes do not moisten, hair does not horripilate and you are not able to proceed? If once could go about in this divine madness, now weeping, now laughing, now without any shame, sing and dance, verily such a Bhakti will sanctify the whole world.

कथं विना रोमहर्षं द्रवता चेतसा विना ।

विनानन्दाश्रुकलया शुद्धयेद्भवता विनाशयः॥

वाग्गुणद्वया द्रवते यस्य चित्तं

स्वल्पभीक्ष्णं हसति क्वचिच्च ।

विलज्ज उद्गायति नृत्यते च

मद्भक्तियुक्तो भवनं पुनाति ॥

(Bhagavata)

Here is Bhakti in the ecstatic state, and here is the realm of Sattvika Bhavas, of

horripilation, tears of joy, choking of voice, perspiration etc.

Besides the realisation of darsana of Rama at the end of his Sadhana by Nama-japa, Tyagaraja refers to his having seen the Lord, in many songs. We have already seen in the first discourse, on Life, how in 'Paritapamu' and 'Giripai', Tyagaraja had the vision of the Lord. The songs referring to his sakshatkara depict all the Sanchari Bhavas of joy and elation and the Sattvika Bhavas. See Tyagaraja's great delight on getting Rama and the series of poetic similes he uses to bring out his great delight.

"I have found you just as a diver dives deep into the sea and holding his breath fast, secures the pearl. I feel now as if I have come under the shade of a Kalpaka tree, from the unbearable heat of the sun. I have come by you, as a man who digs the earth finds pure gold buried deep. It is like the break of a hailstorm in the midst of hot summer", in the beautiful Ritigaula song, 'Nannu vidachi'.

The Sankarabharana song, 'Nannu bro-kavanu', similarly expresses the great joy of Tyagaraja on getting the Lord:

'O Rama, I will not leave hold of you unless and until you protect me. I have secured you to rid myself of impurity, just as a man searching for a lost coin of trifling value comes by a precious gem, just as one expecting ragi-gruel comes by nectar, just as an exhausted swimmer finds a float for his hold and rest, just as a pilgrim starting for a Tirtha finds it at his feet, just as a woman about to lose her modesty comes by a cloth.'

When this vision comes, the devotee knows not what to do. The bliss overpowers him and he loses control of himself. He cannot do anything.

“Is it an unpardonable offence on my part, O Prop of my life, if I forgot myself for a while? The effulgence of your blessed feet dazzled me and I was at a loss to know whether I should hug them to my bosom or press them to my eyes.” This, in ‘Nerama Rama Rama’ is the Sattvika Bhava of Stambha or stupefaction.

Korikori needu koluvu jeyavela
saramaina pada sarasamulapong
gara joochi yuramuna numchudamo
kanula nettudamo yani
koorimini brahmananda mandu chunu
konta meyi marachiyuntini gani
Tarakadhipanana pavana
Sita nayaka sri Tyagarajanipai
(Saurashtra)

‘Giripai’ records the Sattvikas of Asru, Svarabhanga, Romancha and Stambha: “Unerringly I have seen Rama on the hill. He promised me salvation in five days. My body was thrilled and tears of joy rolled down my cheeks, I merely mumbled and I could hardly speak out my thought”.

Pulakankitudai anandasrula
nimpuchu matalada valelani
kaluvarinchakani

“When I think of you, my whole body becomes thrilled. When I have your Darsana, tears of joy roll down from my eyes. When I embrace your feet, I forget my body.”

“Talachite menella
pulakarinchenu
Kanukonan anandamai
Kanniru nindenu
charana kaukalivela
jelagimai marachenu”

in ‘Dayarani’, appropriately in Mohana, the state of God-trance.

When such a realisation comes, things around look trivial. “When your Love

comes over, the universe looks trivial, as a blade of grass.

Asinchu vela jagamanda
Trinamayyenu

(ibid)

“When the Lord’s Sakshatkara comes, the entire universe becomes a mere speck of dust; all the encircling waters, a little drop; the fires, a tiny spark; the wind, a whiff of breath; the skies, a pin-hole,” as Kulasekhara says.

पृथ्वी रेणुरणुः पर्याप्ति कणिका फल्गुः स्फुलिङ्गो लघुः
तेजो निःश्वसनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।

One of the rare feelings of the great devotee is found in his divine experience also being a complete gratification, comprehending within it the realm of the senses too. This rare idea gets expressed in some moods of Tyagaraja, when he feels his whole spiritual, mental and physical being completely transported with God-bliss. ‘Ninnubasi’ in Balahamsa, expresses this rare idea that the vision of the Lord gratifies all the senses, including the mind.

Kanulaku chaluva chevulak amri
tamu
vinu rasanaku ruchi manasuka
sukhamu
tanuvuku yanandamunu kalga jeyu

The song significantly has its final address to the Lord as ‘Poorna kama’; as the image of God is stationed in his heart, (Tyagaraja hriddhama) Tyagaraja too, becomes in this manner, a Purna kama, with all his pleasures fulfilled simultaneously, by the single object of attachment.

In two other songs, Tyagaraja gives in a different form, this sublime all-round sense-gratification from the Lord. In ‘Nammina varani marachedi’ in Bhairavi and ‘Rama nee pai’ in Kedara, Tyagaraja says: “Even

when enjoying material pleasures, my mind was anchored only in you."

bhogamu landu vela
buddhi nee yedanunchi

and "Even when I enjoy material pleasures, my mind is only on you."

bhoganubhavamulandu
baguga buddhi neeyandu

We have previously illustrated the Bhava of Autsukya, longing, in the pre-union and pre-realisation state. Having got his beloved Lord, Tyagaraja gets into a different kind of longing now. He desires to enjoy and serve the Lord in His Ekanta. This delicate and delicious desire of the devotee can be seen in some of the pieces. In 'Vinanasa koni' in Pratapavarali, see this longing, which takes the form of a curiosity to feast his ears with the sweet and loving chat that takes place private between the Lord and Sita, while playing together. And mentioning Anjaneya and Bharata as having had that privilege, Tyagaraja presses his claim too.

Vinan asakoni yunnanara
visva roopudane
manasaraga vecnula vinduga
madhuramaina palukula
Sitaramanito Omanagunta ladigelchuta
Cheta nokari kokari joochi a bhava
merigi
Saketadhipa nijamagu premato
palgukonna mucchata
Vatatmaja Bharatulu vinnatula
Tyagaraja sannuta

A similar yearning of his is seen in 'Ramabhirama' in Dhanyasi. Here Tyagaraja longs that when Rama and Sita are in private, sitting on the golden bed, Rama should order Tyagaraja to come in and sing to Him some music.

Ramabhirama manasu ranjilla
o . . o balkarada
bangaru meti panpupai bhamamani
Janaki
Sringarinchukoni cheluvonta ninnukani
Ponguchu malle virula poojinchuvela
sangitanu padumani Swami Tyagaraj-
unito

We have thus far dealt with the Aviraka-asakti mentionee by Narada. We first reviewed the state of separation and then spoke also of the state of union with the Lord. And, while on the latter, we also saw the heights of ecstasy Tyagaraja reached on obtaining the Sakshatkara of the Lord.

Now, to the Kantasakti, mentioned by Narada. Like Vatsalya, this form of Bhakti too, pertains pre-eminently, to the Krishnavatara, where the cowherd damsels attained Mukti through their Kama or Love for the Lord.

गोप्यः कामाद् भयात्कंसः द्वेषाच्चैद्यादयो नृपाः ।
संबन्धादृण्यः स्नेहाद्ययं भक्त्या वयं विभो ॥

In its essence, the emotion of devotion of a devotee towards the Lord is feminine in nature. The love of a woman for a man has occurred to the sages and saints of all climes and ages, as the best image of the love which the individual soul should have for the Supreme Soul. To the Supreme soul, the sole Purusha, the entire creation, masculine as well as feminine, is like a woman.

स्त्रीप्रायमितरज्जगत् ।

The Gopis are, in fact, not women; mythologically, they are incarnations of Rishis; esoterically, they are the individual souls drawn by the magnetic Supreme Soul, to itself. This is made plain by the Bhagavata itself at the end of the famous Rasalila, by

three similies employed by Sri Suka. When the Lord reappeared, they who had drooped down, rose up, like bodies at the arrival of Life. And, the Lord, surrounded by them, shone like Purusha Himself, with his Sakti. And, the Lord sported with the Gopis, even as a child would sport with its own image.

उत्तस्थुर्युगपत्सर्वाः तन्वः प्राणमिवागतम् ।

व्यरोचत वृत्ताभिः पुरुषः शक्तिमिर्यथा ।

रेमे रमेशो ब्रजसुन्दरीभिः

यथार्भकः स्वप्रतिबिम्बविभ्रमः ।

The imagery of man-woman love was employed by Christian mystics too. St. Bernard's sermons and the writings of Coventry Patmore speak of the Church as the Bride and of Christ as the Bridegroom. In our country, it is in the field of Krishna Bhakti, that this form of devotion has been developed to a great extent and under the name Madhura Rasa, this has received detailed treatment at the hands of Chaitanya's followers. In the field of music, the padas of Kshetragna are all based on this imagery, called popularly Nayaka-Nayika Bhava.

In the writings of other devotees, devoted to Siva or Rama, this form of devotion is but rarely met with. But, as I have said at the outset, the very feeling of Bhakti partakes of the character of a woman's love in its finer essence and we may see the emotion taking such a turn in some of the songs of Tyagaraja. Saubhagya is the blessed state of a woman when all her beauty and endowments have their fulfilment in her own lord's love,

प्रियेषु सौभाग्यफला हि चास्तु

says Kalidasa.

"O Rama, Sringera Rama, You are my Saubhagya, the supreme Tilaka on my

forehead, marking my Mangalya. For whom else is all my beauty? Even a moment's separation from you makes life useless" says Tyagaraja, in Sri Rama Jayarama ' in Madhyamavati.

Pankajanayana na kumkuma neeve
Avanijadhipa na sogasu evari te Rama
Neevu nimishamuleni bhavuga mele

"O Rama! What a life is this! Why did I have it? How long am I to bear it? If one does not have the frequent Darsana of the Lord of peerless beauty, have the chat and enjoy to heart's content the embrace of the Lord, who knows the Ingita and delights in music, the heart becomes parched up and life becomes useless."

Etijanmiti ha O Rama entugu galigenu
entani sairintu ha O Rama.
satileni marakoti lavamyuni
matimatiki joochi mataladani
saregu nutzala hara yuramu palu
garu momunu gannulara joodani
ingita merigina sangita loluni
ponguchu danivara Kaukalinehani
sagara sayanuni Tyagaraja nutuni
vegame joodaga vegini hridayamu

(Varadi)

In a few songs, Tyagaraja refers to God having clasped his hand, panigrahana, so to say, at a very early age and appeals to Him not to give him up suddenly or asks him why He has forsaken him abruptly.

"You took me by the hand at an early age, made me serve and promised protection. I cannot understand why you should, at a time like this, waver whether to hold me up or give me up. Pray, do save my honour."

Chiina nade na cheyi batti tive
ennarani yoodigamu gaikoni
ento ninnu palanamu setunani
ittivela vidanadudamano

elukondamani yenchinavo teliya
guttu brovave sugunavarinidhi
goppa daivama Tyagarajanuta

(Kalamdhi)

“Oh, my beloved Lord has forsaken me, alas! How can I live? How can I endure it? Is it fair to forsake me after treating me so long with fondling affection, embracing me often and cheering me up? The sweet words you said to me, the way you took my hand, and rid me of my troubles, had filled my heart so much that I had considered myself unequalled”

Emani vegintune
entani sairintu
na muddu Devudu
nanu basanayyayyo
palinchi lalinchi
palumaru gaugilinch
telinchi nanu padesi cheyadocheno
adina mucchatanad antarangamuninda
needuledani yunti nindaka sarivarilo
edabayaka Tyagaraju nelu Sri Harini
tolti

badaligalarchi nacheyi battinadi talu-
chuchu
(Husen)

See this in Ghanta. “O Ramachandra! what else is there for me to aspire to, when you have taken my hand and cast your benign look on me? When my look and your look come together properly, who can know the happiness that I then derive? If you do not take my hand, I shall have to suffer like an unmarried virgin.”

Rama Rama Ramachandra
gallu gallu nee karamubatti ki
kannulakante nannadi taramu
na joopu nee joopu sarigajesite seyu
na sekhamu yevariki yeruka

* * *

chetta battani nabeeti Rama
bottu gattani kanyaka reeti

* * *

Of the Sringara Nayikas, classified in great detail by the Alankarikas and writers on Rasa, which have been taken up by the Pada-composer Kshetrajna, it is in the realm of Parakiya Nayika that the Love-form of Bhakti, Kantasakti or Madhura Bhava, has been most prominently dealt with. From the Bhagavata downwards, the philosophy of Kantasakti has always been based on the greater possibilities of devotion in the symbology of Parakiya Sringara or clandestine love.

योषा जारमिव स्त्रियम् ।

But Tyagaraja's Madhura Bhava gives us a fancy in the class of Sviya Nayika. See this in a Ritigaula piece. Tyagaraja says “Just as an orphaned girl married to a man has no other house to turn to and clings to her husband, I entirely rely on you and implore you. How is it that you do not come?”

Chera ravademira Ramayya
mera gadura ika Mahameru dhira

Srikara

Talli tandri leni bala tana nadu Koru
riti

Palumaru vedu konte palincha rada

In fact, in one elaborate song in Yadukula Kambhoji, Tyagaraja longs to be Rama's beloved spouse Sita, even, as in other songs, he longs to be a servant like Lakshmana and Hanuman; and he sets forth his longing to enjoy the joy that Sita enjoyed at the several stages of her Svayamvara and marriage. “Vouchsafe to me, O Merciful One! Your grace and a little of that joy which the eager Sita had when she was assured that Rama would come to that Svayamvara-assemblage of unwanted

kings; the happiness that Sita had, when Rama 'himself' came, drew himself up to his full stature, and thus drove away Sita's anxiety about his ability to bend Siva's bow; the happiness that Sita had, when Ramatied the Mangalya sutra and took her hand."

Daya cheyavayya Sadaya Rama-
chandra

* * *

dalachu chunna Sita sukhamu

If even after these, one should have any doubts about the Madhura bhava in Tyagaraja's songs, or has any doubts on the real meaning of this Bhava itself, he may listen to Ramabhirama in Durbar, where Tyagaraja says: "The maid, my mind, is in deep love with you, but you do not seem to respond and take her hand."

Manasu cheli neeke marulu konnadigani
chanuvuna cheyi batti mamula
rakshimpavu

To this again, in Harikambhoji, where the mind is made the Dutī, to bring the lover, Rama, to Tyagaraja, the beloved. "O! Maid of my mind! Go and bring quick my Lord. Seek him eagerly and lead him to me with due respect. I want to enjoy happiness for a long time with him".

Chanitodi teve O manasa!
kanikaramuto gani Karamidi
chirakalamu sukham anubhavimpa
vegama

Thus, in manifold manner, Tyagaraja conceived and enjoyed the surpassing beauty of his Rama. Poet Magha defined beauty as that which appears new every time you see it.

क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः ।

The wonderful form of the blue cloud of Rama assumed manifold shapes and

every time Tyagaraja saw it, he found it fresh and entrancing:

Manasu nitya nootanutaina chakkani'
tanamuna Kanukontini O Rama,

Meghasyama
(Rama pahi, Kapi)

The Lord says in the Gita: "Four kinds of men adore me, the afflicted, the curious, one desirous of material gain, and a man of knowledge, jnani. Of these, the jnani who is always fixed on me and is of single-minded devotion, is the best. I am dear to him very much and he is dear to me. All these are noble, no doubt, but the jnani is verily my own self".

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥
उद्धाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

The Bhagavata endorses this view when the Lord says therein to Uddava, in almost identical words:

“ज्ञानिनस्त्वहमेवेष्टः । ज्ञानी प्रियतमोऽस्तो मे ”

It is as such a jnani that Tyagaraja adored the Lord. In 'Siggumali navali' in Kedaragaula, he is sorry he has not realised in his heart that 'Thou art myself f

Ullamunanu Kani neevu nekaiyunta
teliyaledu

In 'Nike dayaraka' in Nilambari, he asks: "Will one who has still to realise the identity of 'I' and 'Thou', attain happiness?"

Ekopinchaka nenu neevanu
Jnanikelagu
sukhamicchune O Raghava.

In 'Entuku peddala' in Sankarabharana he asks for knowledge in the non-differentiating, monistic Vedanta.

Bhedarahita vedantamunu telisi—
entuku peddalavale buddhi yiyavu.

In 'Gnanamosakarada', he prays for
knowledge on Paramatma and Jivatma.

Paramatmudu jeevatmudu jnana-
mosakarada

In his Saveri song, 'Inta kanna delpa
tarama' he says that the Rajayoga of seeing
everything as God, is his Raja bhoga,
supreme happiness.

Nee Karune Rajayogamu maku
Nee mayame Rajabhogamu.

This 'Necmayame' is the Tanmayatva
Bhakti, taught by Tyagaraja's Guru,
Narada.

In 'Rama Sitarama' in Balahamsa,
Tyagaraja says: "Just as a chaste wife
delights in serving her Lord, just as a
creeper twines round the Kalpaka tree,
my mind is inseparably attached to you. I
will not leave you even for ages, in my
advaitic realisation"

Sat Satipati sevajeyu
chandamuna na manasu

kalpa bhoojamuna teega
kattureeti manasu
kalpamu lennaina

vidichi Kadaladu Sri Rama
Advaita samrajyamulu
abbinattu Rama

Here is embodied in part a series of
similes employed in a verse in Sankara's
Sivanandalahari, to show the gradual stages
of Bhakti towards the final goal of becoming
merged in the Lord :

Like the chaste wife adoring her lord,
Like the creeper clinging to the tree,
Like the river becoming one with the sea.

अङ्गोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजपतिं लता क्षितिरुहं सिन्धुः सरिद्वलभम् ।

When this is obtained, what greater bliss
can there be ? "To realise that 'I am That',
is best. To realise that You are the whole
universe is the greatest happiness"

So'hamainade tsalu—

*I jagamulu neevai
rajillunaya--*

Inta kannayananda memi

(Bilahari)

One who has this realisation that all this
is He is a true Mahatma. And Tyagaraja
was one of these rare Mahatmas.

वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ।

There is no more potent antidote to low sensuality than the
adoration of beauty — All the higher arts of design are essentially
chaste. They purify the thoughts, as tragedy, according to Aristotle,
purifies the passions.

EXISTENTIALISM*

By DR T. M. P. MAHADEVAN, M. A., PH. D., (MADRAS UNIVERSITY)

Existentialism or *Existenzphilosophie* is not, as its name misleadingly suggests, a philosophy of existence. One of the existentialists, Karl Jaspers, holds that existentialism, as a general theory is the death of the philosophy of existence. It is true that others of the school like Heidegger regard their investigation of the human existence as the first step to a general theory of being as such. But the main tendency among the leaders of existentialism is to stress the personal and the human aspects of being more than the cosmic and the ontological.

Although it cannot be said that existentialism was a by-product of the first world war, for Gabriel Marcel, the catholic existentialist, was writing long before the war began, there is no doubt that the conditions created by the war, and especially the fall and subsequent liberation of France, provided a fertile field for the popularization of this new philosophy. Apart from the physical destruction it brings about in terms of men and material, a large-scale war makes for the distrust of values and the demolition of law and rule. And so, any non-conformist or revolutionary view is bound to thrive in the desolation caused by a world war. It was in this sense that the first world war and the years that followed it served to make existentialism popular. As the world did not enjoy any real peace even after the Treaty of Versailles and as it has had to pass through another global war, far more ghastly and wide-spread than the first, the vogue of movements like existentialism is on the rise today. Men are

seen to follow them not only as fads, but to hold on to them with inordinate faith.

A study of existentialism presents an initial difficulty because it is not a single system of philosophic thought. Just as idealists or realists differ among themselves on a great many number of points, so also existentialists differ in their opinions regarding several fundamental concepts. The idealism of Hegel is not the same as the idealism of Berkeley. Similarly the philosophy of Jean-Paul Sartre is not the same as the philosophy of Marcel. Yet the two thinkers are classed as existentialists. When philosophers like Kierkegaard, Jaspers, Heidegger, Sartre, Camus and Marcel are grouped together as existentialists, it must be rather hard to settle what the essentials of existentialism are. A particular existentialist may claim for a certain doctrine an all-important place in existentialism; but it may turn out that there are others of his own tribe who do not grant his claim. For example, according to Sartre 'existentialism' is nothing else but an attempt to draw all the consequences from a consistent atheist position.' But Marcel who is an existentialist is not an atheist. There are, of course, certain beliefs held in common by all existentialists. But many of them may not serve to distinguish existentialism from non-existentialist philosophy. It may be stated, for instance, that 'existentialism is the doctrine that man is free and that what he makes of himself depends on himself, on his free choices.' This is doubtless a doctrine subscribed to by all existentialists. But there are also others who hold

that view. According to Sartre, the pivotal doctrine of existentialism is that existence precedes essence. If this means, as it ought to, that man is free to make what he likes of himself, that he has no given character which determines his actions, then it is not a doctrine which is peculiar to existentialism; for there are other philosophies which also reject determinism.

The essence of existentialism is to be discovered in a unique mood rather than in a unique philosophy. Almost the first feature that strikes one who studies the existentialist writings is what may be called the anti-totalitarian attitude of their authors. Any form of Absolutism is anathema to the existentialist. For him, the individual is the central datum of experience—the individual as the free, self-transcending subject. Kierkegaard who had been brought up in the Hegelian system later broke away from it and resisted every attempt to exalt the Absolute at the expense of the individual. The primary fact is the individual; and it cannot be dissolved in an impersonal Idea or universal Reason. Thought is not objective and impersonal; on the contrary it is intimately personal; and its value lies in its clarification of choice and its appeal to choose. And as Kierkegaard is not an atheist, he maintains that the ultimate object of choice is the self in its relation to God, the Transcendent. Similarly according to Jaspers, the function of philosophy is not to teach a *Weltanschauung*, but to reveal to the individual the possibilities of choice and what authentic choice is. Sometimes, especially when he is confronted by over-awing phenomena like death, man recognises the enveloping presence of the Transcendent. But even then the deciphering of its nature depends on an act of choice. Heidegger too, who sets out to

construct an ontology, makes man, in actual fact, the centre of his study. Like the other existentialists he stresses the importance of authentic choice, though this choice for him is the choice of the self as the being doomed to death, *das-Sien-zum-Tode*. Sartre's one theme which runs through all his writings is the emphasis on man as *projet*, as the being which creates itself by free choice, as the possibility of its own transcendence. The subjectivity of the individual, he declares, is his starting-point; the autonomy of the individual is the first and basic truth. Thus, the existentialists take man as the central theme of philosophy, and by man they mean the free, self-creating, self-transcending subject. They would not endorse any system of thought which whittles down the importance of man, reduces him to an item in the physical cosmos and ignores his inner life and destiny. Like pragmatism and personalism, existentialism is antiabsolutistic. It has no use for the impersonal Whole, for the *eaches* do matter and are all important.

The existentialist emphasis on the importance of the subject, however, does not mean advocacy of a subjectivist thesis. The datum for Heidegger and Sartre is not the self-enclosed consciousness, but the self in the world. Thus the Cartesian gulf between the ego's self-consciousness and its consciousness of the world and of other selves is avoided. The starting-point of existentialism is therefore, a realist starting-point. There can be no bare knowledge or consciousness. Knowledge always implies knowledge of something. Consciousness is always consciousness of something. Neither knowledge nor consciousness creates its object. The being of phenomena cannot be reduced to *percipi*. Thus, in so far as they recognise the independence of the

being of phenomena, Heidegger and Sartre are realists. But their realism, it should be noted, is a post-Kantian realism in that they assign the primary role to the subject in the constitution of the world of experience. According to Heidegger, it is the interests or the preoccupations of the subject that determine the organisation of the world into a system of relations. The objects have their value only as tools. Each subject organises his own world with the help of these tools; and the nature of the organisation depends on the interest or preoccupation of the subject. Heidegger should not be understood as teaching that the brute existence of things is constituted by the ego. What he seeks to maintain is that the intelligible being of things, their organisation in an intelligible system, is the result of the ego's interests and preoccupations. Sartre holds the same view. 'Consciousness (*le pour soi*) does not create being as such, unconscious being (*l'en-soi*), but it organises it into a system, making off, as it were, individual objects, and determining their mutual relations in terms of its own interests'. * Unconscious being in itself is opaque, gratuitous, unintelligible; it owns its differentiations and its intelligibility to consciousness. Thus it would appear that in the philosophies of Heidegger and Sartre there is a strong vein of idealism. But this is not all; for there is also an element of materialism. The original being for Sartre is non-conscious; it is opaque, self-identical, neither passive nor active. All that we can say of it is that it is and that it is what it is. It simply is there, gratuitous, *de trop*. To the question how consciousness arises from non-conscious

being, Sartre answers, taking refuge in the Hegelian dialectic, that it is through the power of negation that consciousness comes into being. The 'fissure' or negation is introduced into being by consciousness itself; and so in this sense consciousness is its own foundation. In other words, being-in-itself which is non-conscious and gratuitous, aspires—if such an expression could be used—to found itself; and this it can accomplish only through the emergence of consciousness which alone can become its own adequate foundation. But this aspiration is bound to meet with frustration, because man is unable to escape from his original contingency. From the gratuitous he came, and to the gratuitous he must return. As he began by birth, so must he end by death. 'Dust thou art, to dust thou returnest' was strictly spoken of the soul.

It is against the background of such a theory of consciousness that the problem of conduct as treated by existentialists like Sartre and Camus should be viewed. Since consciousness comes out of and returns to the original non-conscious being, it is but a passing epi-phenomenon. Human life is rounded off in vanity; and there is no antecedently given meaning and purpose for the world. There are no objective, universal and absolute values. Man is absolutely free, and has to create values. The *pour-soi* or conscious subject does not simply possess liberty, but is its liberty. A character in *Les Mouches*, one of Sartre's plays, says 'I am my liberty'. Liberty then is the foundation of all values; and Sartre goes to the extent of saying that man is 'condemned' to be free.

A characteristic which is common to the

* See The Rev. F. C. Copleston's article on 'Existentialism' in *Philosophy*, vol. XXIII, No. 84, Jan. 1948.

existentialists is the use they make of the phenomenological method. Husserl meant by this method the objective analytic description of phenomena of any given type. For instance, by this method the essence of 'being conscious of' may be analytically studied without the presupposition of any particular ontology or metaphysic. The existentialists apply the phenomenological method for analysing concepts like time, faith, love, hope and so on. But they do not stop there. They make an ontological use of such analyses. It is by this device, e. g., that Sartre assumes often in his writings a particular subjective experience to have objective reference.

Another feature which is worthy of note regarding the writings of Sartre, Camus and Marcel, is that the literary forms of the drama and the novel are employed to convey philosophical ideas. Probably, not a little of the popularity of existentialism is due to the mode in which it happens to be taught. But it should be noted that the authors of these dramas and novels are to be regarded primarily as philosophers, for they write with a mission, and not merely to please. For instance, the characters in *Huis Clos*, one of Sartre's plays, are, in the words of a French reviewer, pure consciences minus their bodies.

It is not possible to attempt, in the course of a short talk, anything like a close examination of existentialism. We may straightaway recognise the value of existentialism in so far as it insists on the importance of the subject as a free self-creative individual. This is to be particularly welcomed in the modern mechanistic age because the tendency to resolve man into a few equations or a number of functions is too great. The individual is regarded as a collection of vocations such as tax-payer, voter, worker, communist, clerk, citizen, etc. And what is even worse, man is often

identified with the machine he has himself created. It has been reported that a factory worker, when asked for his identification, said, 'I am nut number 39'. As a counter-balance against such a mechanistic view of man, the existentialist doctrine of the free subject is a salutary doctrine. But in their zeal for non-conformism, many of the existentialists do not realise the full implications of their own concepts and they make also unwarranted assumptions. It is true, for instance, that an analysis of conduct reveals an element of freedom. But there is also a feeling of constraint. Unless this is satisfactorily explained, the problem of freedom cannot be finally solved. And again, existentialists like Sartre seek to derive consciousness from non-conscious being, which is wholly an unwarranted procedure. It is this which makes them characterise human life and the world as vain and absurd. Kierkegaard and Marcel do not favour atheism; and in their scheme they assign a place to God. But unfortunately the implications of their theism are not completely worked out. Consciousness of limitation and finitude is unintelligible without a reference to the Infinite; and this Infinite cannot certainly be one of the *eaches*. In their hasty rejection of Absolutism, the existentialists have failed to appreciate the spiritual nature of man. But, as I have already said, the one great contribution which existentialism has made to contemporary thought is to make man the central theme in metaphysics. Marcel observes, 'It is doubtless true to say that there is no other metaphysical problem than the problem 'what am I?' for it is to this that all the other problems are reducible'.

This is true in a far deeper sense than of what Marcel and other existentialists are aware. If only the quest after 'what am I?' is pursued to its end, the goal of metaphysics would have been reached.



REVIEWS AND NOTICES

THE WORLD AS IDEA, EMOTION AND WILL: BY SRI C. JINARAJADASA. THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR. PAGES: 85. PRICE: RS. 2/12/-.

The book brings together seven lectures Sri Jinarajadasa gave to Theosophical audiences in India and outside. The author here presents the World as Idea, as Divine Emotion and Divine Will, a view happily opposed to the familiar mechanical view, which describes Nature as a pure product of chance and of which no ideal patterns such as of Truth, Goodness or Beauty can be predicated. Our attention is here drawn to the Schopenhauerean protest against this dead and mechanical view of Nature enshrined in his monumental work *The World as Will and Idea*: To Schopenhauer the universe is the gradual unfoldment of the Cosmic Will, which by itself has no purpose of design in the process. This clearly marks off the philosophy of Schopenhauer from all other world-views rooted in religion. To them the world has a meaning and a purpose, though the final drama of creation is only dimly perceived, in the beginning.

In the first two lectures Sri Jinarajadasa urges that a blind Cosmic Will cannot account for the definite purposiveness we observe in all natural phenomena and that behind the Cosmic Will and Controlling it must be the Divine Idea, seeking to express itself in the lower planes. But this does not exhaust the essence of the universe, which is also an expression of Divine Emotion. Every inch of Nature is surcharged with the quality of Love and Bliss. In the third lecture this point of view is taken up and the role of Emotion in determining our views on life is analysed. It is a cock-eyed vision, the author says, that looks at Nature solely from the point of view of Idea and Will, discarding the major accent of our personality-Emotion. This emotion, variously called Love, Bhakti Compassion and worship of Nature is to be linked to the Cosmic Emotion and thus a channel is to be established for its flow into the very core of our being.

In the IV and V lectures, we are given a simple and direct approach to the Cosmic Will, not the ruthless Will of Schopenhauer, but a Will

that sacrifices itself, that undergoes periodic dismemberment and restoration for the creation and sustenance of the World. We are to *know* this Will and become one with it, to attain to the full status of our being. Thus the World Will becomes our redemptive factor, and where we perceived a conflict of creation and destruction, we find a harmony and central unity of purpose.

It is for us to incorporate this harmony into our lives, as much as we can, and to attain to that detachment of vision that confers on us clarity of perspective and reasoning and finally links us to the essence of Existence. We are to co-operate with the supreme Purusha in this his great Yajna of the World-Creation and thus partake of His vast impersonality.

Thus, what is given in this book is not a mere theory, nor an academic defence of the world as Idea, Emotion and Will, but an outline of an attitude to life, very essential to us in the present day, an attitude, which, in the words of the author, is firstly 'to see the World as Divine Idea; secondly to feel the World as Divine Emotion and thirdly to realise the World as the Divine Will.' It must be said to the credit of the author that he has made the book rich with an array of apt and stimulating quotations from scriptures.

It is an attractive book on the whole, both in its contents which has the ring of sincerity throughout and in its neat get-up and printing.

TEACHINGS OF SWAMI VIVEKANANDA:
ADVAITA ASRAMA, MAYAVATI, ALMORA,
HIMALAYAS. PRICE RS. 3. PAGES 240.
CASTE, CULTURE, SOCIALISM: BY
SWAMI VIVEKANANDA. PRICE RS. 1/4.
INDIA: BY SWAMI VIVEKANANDA. RS. 1/12.

Swami Vivekananda was one of the few towering personalities who whipped up India to a consciousness of her greatness and mission. No impartial student of history can deny him a place in the front rank of men responsible for the modern renaissance. He thought intensely on India's problems and made distinctive contributions to Indian life and thought. His words spoken and written, were charged not only with prophetic wisdom but with that power and charm which survives years and yet influences hundreds of lives. No problem of

importance, whether social, religious or cultural was left untouched by him and he did it all with a thoroughness and sincerity characteristically his own. These three books have recaptured an appreciable quanta of that fire, sincerity and fervour that was Vivekananda.

In *caste, culture and socialism* Swamiji envisages a society of culture springing out of the ashes of a society of caste, quite in line with the modern socialistic upsurge. In the Teachings, the latest of the three, faintly got-up and beautifully bound—we have Swamiji holding himself out on numerous topics both of current and perennial interest. It must be said to the credit of the book that with in the compass of these quotations it gives a vivid picture of the great and many-sided genius of Vivekananda. To those who have neither the time nor the means to gain an access to his complete works this indeed is a blessing. It makes a glorious presentation volume to every Indian, from every Indian.

SRI AUROBINDO CIRCLE: FOURTH NUMBER PUBLISHED BY SRI AUROBINDO CIRCLE 32, RAMPART ROW, FORT, BOMBAY 1. PAGES 165. PRICE RS. 6/-

This Special Number brings together verses and prose writings of persons who are the devotees of Sri Aurobindo and his philosophy. The volume opens with three poems from the pen of Sri Aurobindo: *Man, The Enigma, The Infinitesimal Infinite and the Cosmic Dance*. Nolini Kanty Gupta, Arjava, Nirodharan, Seelma, Dilip Roy and Tehmi are among the other contributors in verse.

The prose articles present in broad outline the essentials of Aurobindo's philosophy. The exposition of the Integral Yoga and the usual tirade against Sankara's Mayavada are there as special features. The letters from Sri Aurobindo, his article on Ascending Unity and New Lights from Kapali Sastry are notable among the other items.

FREEDOM COME (A POEM): BY HARINDRANATH CHATTOPADHYAYA. PUBLISHED ON 15TH AUGUST 1947 BY NALANDA PUBLICATIONS, SIR, P. M. ROAD, BOMBAY, 1. PAGES 15, PRICE AS 12

This delightful and stimulating poem from the pen of Harin Chattopadhyaya was inspired by the dawn of Indian Independence on August 15th 47. The author briefly narrates India's freedom

struggle and pleads for doing honour in a silent, unostentatious way to those whose blood was spilt in the cause of freedom.

The poet in Chattopadyaya earnestly hopes that India will be one again—"The nightmare shall be over, and that Mother's Discovered body shall be whole again." In the line, 'But we shall rise and re-unite the Mother,' is expressed this rosy hope of reunion. The sketch at the end of the book of a mother fondling two children in her lap is highly suggestive of the *rapprochement* between Hindu and muslims.

I WRITE AS I FEEL: BY AHMED ABBAS. PUBLISHED BY HIND KITAHS, BOMBAY. PRICE RS. 4/8.

Ahmed Abbas has endeared himself to the enlightened reading public of India by his brilliant and patriotic chronicling of important events in India. This book strings together such pithy and humorous chronicles that appeared in the Bombay Chronicle Weekly over a period of seven years. In a sense, this is a history of our times from June 1941 to 15th August 1947 rendered very interesting. His account of India's Capital celebrating the Freedom Day is specially noteworthy.

INDIA THROUGH THE AGES (TEN SHORT PLAYS): BY SWAMI AVYAKTANANDA. PUBLISHED BY THE SOCIETY FOR CULTURAL FELLOWSHIP WITH INDIA, 52, LANCASTER GATE, LONDON, W. 2. PRICE SIX SHILLINGS AND SIX PENCE. INDIAN EDITION—PUBLISHED BY MODEL PUBLISHING HOUSE, CALCUTTA. PRICE NOT MENTIONED.

In these ten short and interesting plays Swami Avyaktananda depicts some important aspects and personalities of Indian culture and suggests what role Indian Culture will play in the future. The author has roughly kept to the historical development of Indian culture, and rounds off by picturing in the last play Indian youths' acceptance of Non-violent communism as their ideal.

Although this treatment of Indian culture is scrappy—and it is bound to be so in view of the vastness of the theme and the shortness of the compass of ten plays—there is a touch of originality about this attempt of presenting a culture through plays. To the western readers as also to readers in the East who want a simple presentation, this book will have its appeal. We specially welcome the

Indian Edition which has an attractive get-up and neat and nice printing to its credit.

B. S. MATHUR.

THE ROYAL JESTER OR TENALI RAMA AND THE STORY OF MANIMEKALAI :
BY A. S. PANCHAPAKESA AYYAR, M. A, I C. S.
PUBLISHERS : K. V. PRESS BOOK DEPOT,
VELLORE. PRICE, RS. 1-0-0 AND 0-10-0
RESPECTIVELY.

Tenali Rama the great Indian Falstaff was the redoubtable royal jester of the court of Krishna Deva Raya, the great King of the Vijayanagar Empire. There was method and purpose in the jokes, practical jokes and comicalities of this jester whose memory remains immortal in the people of the Andhradesa. Mr. Ayyar has done justice to

the character of Tenali Rama by his humorous rendering.

The Manimekalai is a historical novel rendered from the great Tamil classic of the same name. Manimekalai, the heroine, was a woman of light and leading of Madurai who became a Buddhist nun in her later life.

The classic definitely shows the strength and extent of the spreading Buddhistic influence in South India in the second century A. D. and it often inculcates the principles of Buddhism. That Manimekalai became a nun amply shows the freedom women enjoyed in those days. Mr. Ayyar has done a service to Tamil literature and to the readers by popularising this great classic by presenting this in story form.

B. S. MATHUR.

CONTARY

NEWS AND REPORTS

SWAMI GHANANANDA'S ACTIVITIES IN SOUTH AFRICA

Swami Ghanananda who had been deputed in 1939 by the Headquarters of the Ramakrishna Mission to work in Mauritius and was the president and Minister-in-charge of the Ramakrishna Mission in Mauritius till 1947, sailed by the SS. Seythia and arrived at Durban in S. Africa on the 1st January, 1947, in response to a long-standing invitation to preach in S. Africa from Mr. N. Ramaswamy Padayachee who had been for some time the President of the Hindu Veda Sabha at Stanger, Natal.

The Swami was given a rousing reception at Stanger by the Sabha there and by the Hindu Mahasabha at Durban, in January. He was accorded also warm receptions at Pietermaritzburg, Johannesburg and Pretoria by the Reception committee, Tamil Temple Society, the Tamil League and the Hindu Seva Samaj at these places respectively, as well as by thirty other Societies and Associations in other places.

Besides speaking at the Hindu Societies, the Swami spoke also at the International Club of Durban, gave six lectures to exclusively European audiences at the Branches of the Theosophical

Society at Pretoria, Durban and Johannesburg, and addressed a meeting of 1600 boys of the European High School at Pretoria. He also spoke on 'The need of a spiritual outlook in the world to-day' and 'The necessity of preserving Indian culture' at the city parliament and the Indian Parliament at Pietermaritzburg. He was the first Indian to be invited after Sir. S. Radhakrishnan to give a Radio Talk from the S. African Broadcasting corporation at Durban.

On the 15th August, at the invitation of the organisers of the Tamil league and the Hindu Seva Samaj at Pretoria, he hoisted India's national flag before a crowded meeting of 2500 Indians and a few hundred Europeans, and addressed the gathering at 9 a. m. He fulfilled a number of engagements in connection with the Independence day celebrations at Johannesburg.

As both Indians and Europeans evinced a keen interest in the ideals and activities of the Ramakrishna Movement, a Ramakrishna-Vivekananda Society for S. Africa with its Headquarters at Durban was formed on the birthday of Sri Ramakrishna in 1947. Under its auspices the Swami delivered a comprehensive series of eight lectures on Hindu Religion and Philosophy, and also

conducted the celebrations of the birthday. Under the auspices of the newly formed Society he held also 10 classes on the Teachings of Sri Ramakrishna. Stanger and Pietermaritzburg, 45 and 50 miles respectively from Durban, bid fair to become centres of the Society in the near future.

At Pietermaritzburg a Ramakrishna-Vivekananda Study Circle was formed. It has a membership of over 650 on its rolls at present.

The Swami sojourned nearly nine months in S. Africa, aiming more at intensity of work than extensiveness. In August he had an interview with Field Marshal J. C. Smuts and the Rt. Hon. J. H. Hoffmeyr, who both expressed sympathy with the ideals and work of the Mission. In reply to the Swami's question whether the Government would not help the work of the Ramakrishna Mission if a Branch were to be established, the Rt. Hon. Hoffmeyr, Finance Member of the Government of S. Africa and Deputy Premier, replied that it would receive help in no smaller measure than that given to the Christian missions. The Swami flew from Johannesburg to New York, arriving in the U. S. A. on the 24th September. Since then he has been visiting the cities of the country and preaching mostly at the centres of the Ramakrishna Order established therein.

J'burg

N. M. PADAYACHEE
J. K. DESAI

RAMAKRISHNA MISSION, SINGAPORE REPORT FOR THE YEAR 1947.

The report of the Ramakrishna Mission, Singapore, for the year 1947 shows a commendable record of social service and cultural activity.

Swami Bhaswarananda who was the President for 14 years and to whose devoted labours the present position of the centre owes its existence left for India and Swami Vamadevananda assumed charge as president and Resident Minister. He is assisted by Swami Sonananda. Among the events of the year special mention must be made of the transfer of the Girls' Home to Penang and the reopening of the Saradamani Girls' school at Norris Road. A tailoring section was started at the Boys' Home, 179 Bartley Road. Among the distinguished visitors to the Centre were Mr. John A. Thivy, Representative of the Government of India and Ven. Lokanath, the Italian Buddhist Missionary.

The Bhagavad Gita classes and the Tirukkural classes continued to be well-attended. Swami Vamadevananda attended the Birthday celebrations at Kuala Lumpur and Penang and addressed gatherings. Swami Sonananda gave four radio-talks which were much appreciated. There is an increasing demand for studies and expositions of Tamil classics.

Orphanages. The strength of the Boys' Home was 66. The young children receive tuition at the Home and the others attend the day school run by the Mission and English schools. In September the foundation stone for workshop was laid by Mr. John Thivy.

The Vivekananda Boys' Tamil School with a strength of 135 boys and the Saradamani Girls' school with 136 girls, and the Night classes continued to work with full vigour.

The immediate needs of the centre seem to be a permanent building for the boys school costing S. 65,000 and a dormitory for boys.

PANDIT NEHRU'S VISIT TO VIVEKANANDA COLLEGE

The Vivekananda College had the proud privilege of welcoming Pandit Jawaharlal Nehru on Monday, the 26th of July. Panditji unveiled a life-size painting of Mahatmaji and addressed the gathering that had assembled to receive him.

The Vedanta Kesari

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HYMN - FLOWERS*

यद्यपि त्वं गुणातीतो वाक्पतेरप्यगोचरः ।
तथाप्या हृदयात्स्तोतुमुद्यता वाक् सदा मम ॥

अतिभक्तिरसावेशविवशा विश्वतोमुख ।
त्वत्प्रेरिता यतो नाथ नापराधोऽस्ति मे कश्चित् ॥

त्वत्पादाब्जरजःपूतचिताभूतिविभूषितात् ।
गृहाण मत्तः श्रीकण्ठ भावपूजामकृत्रिमाम् ॥

हृत्पुष्कराख्ये स्नात्वान्तस्तीर्थे योगिनिषेविते ।
सम्बोधधौतवसनः श्यामकण्ठं यजाम्यहम् ॥

तुरीयोद्यानविकसत्संचित्सौरभनिर्भरैः ।
गिरीश तिसृभिर्वाग्भिः स्तुतिपुष्पैः प्रपूज्यसे ॥

भवद्भावरसोवेशात्ताण्डवाडम्बरोद्धतः ।
मन्त्राध्वनि नदाम्यन्तः किमु वाह्यार्थभावनैः ॥

भोग्यभोक्तृविभेदोत्थवासनेन्धनसञ्चयम् ।
अद्वैताग्नौ जुहोम्यन्तः शांकरे श्रेयसां निधौ ॥

मोक्षलक्ष्मीकराम्भोजपात्रे विन्यस्य संस्कृताम् ।
निवेदयामि भगवन् प्राणसर्वस्वदक्षिणाम् ॥

Though You transcend all qualities and though You are beyond the grasp of even the Lord of speech, I am not to be blamed in any respect if my Voice rises ever and anon from the very depths of my Being, to praise you, for, O Omnipresent Lord! herself being completely lost in the bliss of Your exceeding devotion, this Voice is prompted only by You.

O Lord with shining neck! please accept from me, adorned with the Ash of supreme knowledge, secured from the holy cremation of the variegated objective world unfolding from you, like a lotus this ideal worship freed of all artificial accessories.

Bathing in the internal *Tirtha*, the lake of my own inner Being, resorted to by the *Yogins*, and wearing the clean garment of knowledge, I worship the Lord of blue neck.

O Lord of Speech! I worship you with the hymn-flowers of the threefold Speech, laden with the fragrance of consciousness and blooming in the garden of the transcendent state.

Overcome by the bliss of becoming Yourself, and wild with the display of dance, I am roaring in the realm of esoteric meditation. Wherefore should I think of extraneous objects?

The faggots of impressions accumulating from the distinction of the enjoyed and the enjoyer, I offer as oblation in the non-dual fire of Sankara, inside, the abode of Welfare.

Placing in the vessel of the lotus-palm of the Goddess of Release the finely prepared life of mine as the supreme gift, I offer it to you, O Lord!

—CHAKRAPANINATHA'S BHAVOPAHARA

STOTRA: 4, 5, 6, 7, 21, 33, 40, 43.

OUR YOUTHS' ROLE IN THE NEW EDUCATION

Of quality and quantity which is the God the youth worships? We must be sure of this before we can try to know what role the youth will play in the new education. The youth is known for his all-out devotion to quality-life, quality-things, quality-education. He is also known for his power of amassing things in immense quantities. So then, can we say that the youth worships at both shrines? He may worship at the two shrines but he cannot have the blessings of both. None gets anything without losing something. The gains in one plane are earned at the cost of jewels of another plane. What we gain in quality we lose in quantity and *vice versa*. And the youth cannot claim that it is exempt from this law of quantity and quality working in inverse ratio.

The youth cannot also claim that it is immune from the quantity-emphasis that is so eloquent in modern civilization. The values of modern civilization are quantitative and material. How much is he worth? means how much money has he got? The idea of progress that is rooted in modern minds as the idea of change has substantially fattened this faith in quantitative values. The fatal result on young minds of this quantitative emphasis has been the loss of intensity on all planes. The youth is woefully bankrupt in intensity whether it is on the intellectual or physical plane. Even in the capacity for enjoyment which the modern says he has cultivated and perfected, the modern falls low when asked to stand beside his forebears. Those were wise words that said that the modern enjoys by proxy. He is anxious to witness manly sports, to see movies and other perform-

ances. In all these there is something passive about his enjoyment. It has become a kind of dope with him and as in the case of the opium-eater who is denied his quota in time he becomes a broken reed. If there is active participation on the part of the youth, that is, if the youth can be 'creative' and creates values from the aesthetic opportunities he gets, then these enjoyments will not lead him to barren satiety which is exactly what happens to-day. Even those things to which he takes to with a new gusto begins to bore him soon and he turns away from them with a frustration and a barren satiety.

The passivity which is at the root of this frustration and which has become a habit with us has long ago become the *la mode* in the sphere of education. The child and the youth are spoon-fed and they swallow things lying down. Witness for instance, the short-cuts and examination-pills that have invaded the markets as Examiners and Notes. The student is 'prepared' for the examination in a short time by these pick-ups. If the modern education has turned out only average individuals and not creative geniuses, the reason is to be found in the passive methods of instruction that are in vogue today. Education worth the name must unravel in us the springs of creativity. In other words education must help the youth to build himself anew in all planes, mental, intellectual and physical.

The conviction is gaining strength today in the thinking men of India and the West that the one way of disengaging the youth from this passivity and of accentuating creativity is by affording opportunities for

manual and productive work. Productive work not only engages the hands, but moulds the personality. In the India of today thinking men have come to realise increasingly the educational value and personality-building power of productive work and craft. The emphasis these receive in the Wardha Scheme and in the Basic Scheme is mainly the result of this timely realization.

Gandhiji as the true embodiment of Indian culture insisted on productive labour, manual work and craft being assigned an important place in the curricula. He was definitely of the view that without education having a manual emphasis the students will be crippled. The present generation of students will be doing a signal service to themselves and to the country by shaking off their dislike of manual work and taking to some craft or fruitful manual labour.

How manual work aids a great development of capacity and culture is brilliantly told by Ernest Wood whose beautiful words we make no excuse in quoting at length : 'The new education requires a great development of capacity by practical and manual work, not only for the stimulation of trades, industries and manufactures, but also for the culture of the people. The culture of an individual can never be complete without some capacity for productive work, for nature has endowed us to this end, and given us work as our chief joy and inspiration.'

'Productive work has this great educational value, that it induces an inner motive force which may almost be taken as an index to a man to show whether he is on the true path of culture. It is free from the burden of satiety which passive occupations inevitably bring. The true scientist, the

literary man, the musician, the craftsman—all become the vehicle of inspiration which leads them on and on in creative work, into all its purposes, duties, efforts and enjoyments, of which they never tire. This honest capacity and enjoyment of work prepares the mind for the nobler forms of enjoyment embodied in arts and crafts and the right use of leisure.' Here is something for the modern student to understand, appreciate and practise.

The emphasis on manual work and productive labour is for taming the 'physical man' and harmonising him to the rhythms of the inner man. But then how to tame the inner man?

In addition to the currents and complexes that disrupt the personality of the youth, there is the utter lack of intensity and integrity of purpose in him which in fact is the supreme obstacle. We have already said that the besetting sin of the youth's life is want of intensity. From where can he indent it? Not from the physical, intellectual or mental reserves of his being. These exhaust themselves easily. These depend on deeper layers of our being. These are also corruptible.

There is a deeper, rather deepest core of youth's being which the youth has seldom tried to know or negotiate. Behind the physical, and mental reserves, even behind the intellectual is the source of all reserves and intensity. It is the Divine Self in us, the incorruptible, inexhaustible source of strength and sustenance ; it is the inner living intensity of our lives.

How to get at this core ? By the denial of the other layers of our being. Normally we live on the physical, intellectual or mental planes and do not seek entry into the spiritual plane. We must recognise the higher reality of the spiritual plane as the

source and sustenance of our intensity on other planes of existence and affirm that value. This is renunciation. Renunciation is not a kill-joy life, is not to be morose and to pull long faces. It is the affirmation of the spiritual self in us, it is the vindication of the inner living intensity. Which means the denial of our lower selves. Renunciation is the affirmation of a spiritual value. The youth should look at renunciation in this light. With that affirmation he will be indenting for the strength and intensity which distinguished our leaders and Masters.

The first step in the understanding of true religion is to know renunciation in the above light and to affirm it as such.

Love for research, a generosity of heart, integrity of intellect and wide sympathy are qualities of youth which the youth must necessarily bring to the tasks of his education. No Government, however concerned it may be with the people's welfare, can look to the development of the youth along these lines. The youth has to uplift himself by himself. Eternal vigilance is the price of achievement.

A FEW THOUGHTS ON THE BIRTH OF THE DIVINE CHILD

By SWAMI NIRVIKALPANANDA

We have great pleasure in introducing Swami Nirvikalpananda to our readers. He was till recently the editor of the Ramakrishna Prabha, our Telugu monthly. He is also the author of two books in Telugu, and his Gita is widely read and appreciated.—Ed.

A strange child stepped into the mundane world on the eighth night of the dark fortnight of the moon. Quite contrary to the habit of new-born babes, it spoke instead of crying. It commanded its father to take it to the other shore of the river Jumna. Escaping the vigilant eyes of the jailors, who were overpowered by torpidity, they emerged out. The child Krishna reached Brindavan safely.

It may be unchristian to say so, but this incident certainly recalls the birth of Jesus in a manner almost similar. Krishna was born at midnight, when the night

was the darkest. The darkness was nothing but the 'dark night of the soul', through which the child's parents as also the righteous people of the world were passing. As soon as it was born it had to be hidden and taken to a place of safety, perhaps signifying thereby that spiritual values are not to be thrown open to the public who hardly understands their true worth.

King Kamsa and his servants were anxious to do away with the child as soon as it touched the earth. They feared their own death through the instrumentality of this babe. But one cannot hoodwink death, though he can hoodwink life. Kamsa's predecessor, Hiranya proved it once for all. He did not desire for immortality; he wanted non-death. That was the boon he asked for. But, alas! circumventing all the safeguards he took, death tore him into bits! It was neither day nor night, but *sandhya* time.

It was neither angel nor demon nor man, but it was man-lion. No weapons were used but nails. This time Kamsa wanted to put to death, the cause of death itself.

A man can live but he cannot control or command death. This great fact has been once again brought home to us in the death of Kamsa. However wide open you may keep your eyes, when death makes its appearance, your eyes get automatically closed. Sleep is a proof on a miniature scale of death, a daily remembrance of the last phase of life.

But the Divine child that stepped into Brindavan was immortal. Centuries have elapsed after his birth, but yet he lives and will live on for ever.

Meera, the Rajput queen of Chithor saw him. Sur Das, the blind singer of Gajrat, saw this naughty child nodding his head to every line of his musical composition.

An old widow of Kamarhati, who was a contemporary of Sri Ramakrishna had a strange vision of this child. One day suddenly he confronted her and asked for a

good and hearty meal. But when the widow went into the kitchen to bring some food, he disappeared. But this was only a ruse to get more from her: for afterwards the boy never left her.

Again, we do not know to how many fortunate and simple souls, he is going to give his *darshan*, stretching his hand for catables, on his new birthday! This habit of asking for catables never left him even in later life. When poverty-stricken Kuchela appeared in his court for some sort of material benefit, the same request was repeated. The poor man was forced to part with the small quantity of fried rice he had!

So, never ask him for material help. You will be deprived of what little you have. You can only ask for his grace. Then, he will not demand anything from you.

Whoever it may be, if one claps one's hands and calls him repeatedly and with heart-felt devotion, he will certainly stand by his side and bestow all grace. This is the only way to see him!

THE NECESSITY OF DOUBT*

By LAWRENCE HOUSMAN

In my conception of a possible unity of life in a future world, separable from physical phenomena, memory becomes a difficulty. Must not memory (deposited in the material brain and therefore dependent on that physical connection) be less conceivable as having a disembodied existence than the life-principle? The "conservation of energy" may be only another term for

the conservation of life; but if energy is life, then life (though not in its individual setting) is indestructible. But is memory? And without memory, can individuality be said to survive?

There are certain things which, without attempting to understand the how or the why of them, I am inclined to accept, and my inclination to accept them comes more

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readily when they are vouched for by the prejudice; but where I find the scientist so much more trustworthy than the theologian is that he is so much more decently modest in his claims, so much more experimental and tentative in his conclusions, and so much more ready to accept new discoveries, disconcerting or even destructive to his previous conclusions, than is the theologian.

My distrust of theology is that it has so persistently pretended to be quite sure about things which are in their nature unknowable, or which can never have that approximate certainty at which, in certain matters, science has been able to arrive. What is called "divine revelation" may be absolutely convincing to its recipient, but all the conviction in the world, even of thousands who have come to similar convictions, does not make a single proof. Absolute conviction has characterized the followers of every exploded religion in the world till now; and there have been minds just as great as the minds through which "divine revelation" was passed on to the Christian world, which in the acceptance of divine revelations of a different order in other religions, were equally convinced of their truth.

Some of the fundamental doctrines of the Christian religion, (less fundamental perhaps, in the mind of the modernist, than they used to be), are in their nature impossible to prove. The Virgin Birth, for instance; how is that to be proved? It may be said, of course, that the Mother of God was incapable of telling a lie; but what evidence have we that she ever told anybody? The doctrine of the Virgin Birth is a theological assumption, due largely, it would seem, to the idea that the operation of gestation could be set in

process and carried through by a woman, without the entry into it of anything so related to sin as what is called "the lust of the flesh"; but that the male principle for the setting-going of that process could not be so predicated; that if Christ was "very God of very God," begotten without sin, then to the rather manicheeistic mind of early and mediaeval Christianity, Joseph could have no part in it. But I share with many others the feeling that the incarnation was not a real incarnation but only a one-sided one, if human paternity was not allowed to come in, as if there were something so evil in the male principle that mortal man was incapable of becoming the channel for the divine purpose, while mortal woman was capable.

Similarly without any possible proof is the Roman Catholic belief, (based upon the doctrine of original sin, and the necessity for its avoidance in this particular case), that the conception, called the "Immaculate Conception," of our lady by her mother, St. Anne, was by divine operation protected from the infection of original sin, though in her case she had a human parent for father? And one wonders why, if that divine operation and the elimination of original sin could be performed in the one case, it could not equally be performed in the other, and give a satisfactory clean birth-certificate to Christ as it did to his Mother.

There are other doctrines of the Christian Church which seem to me equally incapable of proof, even though they have secured the support and the absolute conviction of the faithful throughout the Christian era. The doctrine of the resurrection was most certainly connected originally with a belief which is no longer generally held, that the actual physical body which dies, rises again.

If Christians have ceased to believe that, (and it is very difficult to think that—except for the very simple-minded—that belief is not entirely exploded), the doctrinal necessity for Christ to have risen again in his own body no longer holds. Indeed, the acceptance of the Gospel narrative in that connection presents one with a whole series of difficulties, in incidents which were supposed at the time to give support and proof, and which have now imported weakness and uncertainty to the narrative. For we are told not only that the risen Body brought back with it the marks of the wounds from which it died, (which are piously supposed to have remained permanent ever since), but we are told that that Body (even if it did not require sustenance), *did* take sustenance, in order to prove to the disciples its material existence. Now when Christ did that, was he only play-acting for the confirmation of hesitant faith, or was the risen Body of such a material character that it not only could eat food, but, one presumes, also digest it, and let it pass out in the ordinary operation of nature?

That suggestion will seem to some minds highly irreverent, but from the story it follows inevitably. And it does not somehow seem to consort well with the nature of a Body which has passed up into Heaven, and in Heaven has remained ever since.

Again, having saddled the Church with belief in that kind of a body, the Gospel proceeded to get rid of it through the process of what is called the Ascension; and if that visible and food-eating body so passed, and in like manner is to come again, where, one is forced to ask, is it now? Did it go through a process of spiritual evaporation when its uses for confirming faith were over? The Ascension, which was once an aid to faith, is now a difficulty.

I have given these instances straightforwardly, and, as some may think, with brutal literalness, in order to justify the attitude of greater distrust I have toward the teaching of theology than toward the teaching of science. But I am aware that in the east of my mind I am largely a pragmatist, and though I do not think that any amount of faith can make fact, I think that it can make for truth. I have already said that if belief in the Real Presence in the Sacrament is able to produce beauty of life as a result, there is for me truth in it, not in the theological definition which is called Transubstantiation, (which seems to me not to help, but to hinder acceptance) but in the power it gives to its believers to live beautiful lives in the service of others.

But I am not sure that confident belief in an individual existence after death, based on the physical resurrection, has had an entirely good influence on the Christian world. It may be that the accompanying belief in a future life of physical torture for the wicked is what has vitiated and done harm to the conception. But it seems quite certain that belief in an individual life after death, in bodies capable of experiencing physical torment, was very largely the explanation and the justification of the Church's sanction of torture, as a desperate means of inducing repentance before death, and of substituting for the pains of eternity, temporal pains more capable of producing a beneficent result.

It is probably equally true—that the doctrine of reward after death, the righting of the inequalities and injustices of this world, has acted as a soporific on the social conscience of Christendom, enabling it to tolerate the hideous cruelties of war, and the injustices of a social system which, at the cost of the degradation and impoverish-

ment of the larger bulk of society, enabled a small minority to secure to itself the comforts and indulgences of life. And in spite of a very considerable departure from that attitude, in the alleviation of sub-human conditions both by individual charity and State aid, a too-easy acceptance of an iniquitous division of the world's goods has remained a characteristic of Christian society to this day, and attempts to modify it under what is called Communism or Socialism are angrily resisted, and very generally denounced as unchristian in conception.

I may be asked how, if I placed so much value on the products of religious convictions which I do not share, I can account for so great a consensus of conviction, if it is all based on something non-existent, and is therefore, in fact, pure superstition. But I do not think that it is based on something which is non-existent. There are constantly to be found in this material world instances of a strange unifying power, having hold and control over separate lives, so that the few become merged in the many by a will that seems not their own. The hive-instinct of bees, the communal instinct of ants (which find expression in acts of self-immolation which seem to indicate that the individual has become absolutely unself-regarding), the herd instinct of certain animals, and that same instinct in man, all indicate that in numbers there is some strange underlying power of attraction, a psychic gravitation making for unity, whether to ends good or bad, which the individual is unable to resist. There is also something strangely mysterious and attractive in the migration of birds,—in the race-memory, which causes for instance the young cuckoo, which knows only the country of its birth, to be able

(without leading) to follow its parents, months after they have gone. And if we find in so many forms of life this mysterious combined unity and attraction toward a common habit or purpose, it is not unreasonable that we should find it also in humanity—as indeed we do. And it may well be that (lying behind all appearances) a common source of life, having in it a unifying attraction, is what, all down the ages, has taken hold of saintly lives, and has had upon them an effect (in extreme cases it is described as the hypostatic union), of making them feel wholly and passionately drawn toward a personal God and a personal Christ. More than one of my friends who were real and devout Christians have told me that they feel an intense personal element in their relation to Christ; and that may well be because to them he is the type and symbol and realization of unified man.

One of these friends said a strange thing to me; he said he had always had a very special devotion, in the Trinitarian conception of God, for the Holy Spirit. He then added that he never felt that he had loved Christ nearly enough: but his feeling was that if he knew that Christ died mistakenly, believing that there was a life after death when in fact there was none, he should love him more. It was a strange admission; as if there were something more sublime and beautiful in a man laying down his life for his friends in a mistaken belief, than if he were doing it in a true one. I feel somehow that that added attraction to a Christ whose end, (as far as he individually was concerned), came to him on the cross of Calvary, is a sort of parable of what the attitude of humanity, and of all Christians, should still be, even if the hope of a future world were taken from them;

that in the added heroism of the practice and fulfilment of Christ's teachings without hope of reward in a future life, there would be added beauty, and so, in a way, added truth. For the elimination of the hope which is the allure which draws many tepid Christian souls into the paths of virtue, would test out with more certainty, because more unconditionally, man's attraction to the loveliness of all that Christ stands for.

There is a suggestion of that spiritual attitude, purged of all self-interest, in the declaration of St. Paul in the Epistle to the Romans; "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." There clearly is the suggestion that for the salvation of others he would be ready to give up his own share in the Life Eternal.

And if it is true that there is no greater love than this, that a man lay down his life for his friends, is there not a parallel truth in saying that there is as great a love in a man giving up hope of future life, without in any way deviating from the giving of his daily life to his friends under the rule of Christ's teaching, and not in any way letting his conduct be deflected by the surrender of an individual hope?

Many of the theologically-minded impatiently maintain that without hope of a future life there would be no reason in this world for humane and unselfish action, and that man would not have any incentive for living the good life. Apart from the fact that the good life produces more satisfying conditions not only for others, but for oneself, that the good life, the more commonly it was lived, would produce higher and higher conditions of life, (a consideration which needs no backing of a future life to recommend it to the socially-

minded)—how many people, even in a society which calls itself Christian, do those theologically-minded ones imagine to be actuated from day to day, or indeed in the main aim of their life's activities, by belief in a life after death? I believe that the number whom that belief influences in any decisive sense, (in the sense, that is to say, of making them feel that if it is to have no future, this life is no longer worth living), is very small indeed; and therefore, though it may possibly be a valid consideration for theologians, philosophers, and choppers of logic, it is not in fact a consideration which enters very largely into human nature.

But though I do not think that belief in a future life has any large effect upon the life of the general community, I do think that an instinct for unity of life enters far more largely, and that a longing for unity in some form or another is latent in a great deal of human thought and feeling, similar to the unity latent or manifest in the life of the bee, or of the ant, of all herds, and of some bird-species. That instinct for unity is expressed with a poignant note of yearning in a poem by Matthew Arnold, who was, I suppose, an agnostic. Robert Louis Stevenson's remark, when he heard of Arnold's death, "How dreadful! He won't like God," may be remembered. It was a gibe, but it had in it a certain amount of truth. Matthew Arnold had what one might call a rather pernickety sense of values, but there is nothing pernickety in this passage, in which, while emphasizing the loneliness of the individual, he suggests the desire for a return to the underlying unity which lies deep in nature itself:

Yes! in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone.

The islands feel the enclasping flow,
And then their endless bounds they
know.

But when the moon their hollows
lights,

And they were swept by balms of
spring,

And in their glens, on starry nights,
The nightingales divinely sing ;
And lovely notes, from shore to shore,
Across the sounds and channels pour—

Oh ! then a longing like despair
Is to their farthest caverns sent ;
For surely once, they feel, we were
Parts of a single continent !
Now round us spreads the watery plain—
Oh might our margins meet again !

Who order'd, that their longing's fire
Should be, as soon as kindled, cool'd ?
Who renders vain their deep desire ?—
A god, a God their severance ruled !
And bade betwixt their shores to be
The unplumb'd, salt, estranging sea

In that passage we have the conception of a latent unity, romantically and passionately expressed, and it is perhaps unavoidable that in human nature's reaching out for hidden truth there should be that underlying element of emotion and romance. It requires a very special and scientifically trained mind to approach the problem of the unknown with the nicety of cold precision. A scientist may become excited over his approach to a discovery, but he must be very careful that excitement does not enter into the process by which he verifies his discovery. But in man's search into what is called spiritual truth, it seems inevitable that emotion should enter, and passion and excitement be an inseparable accompaniment. If that difference is inevitable from the nature of the research, is it to be regarded as

an evil—the presence, I mean, of emotion in spiritual discovery ?

Three great principles come within the apprehension of man, which, as they have within them no element of evil, he has predicted as attributes of the Deity—truth, beauty, and goodness. For his apprehension of these three attributes, man needs in each case a focus. Truth, the truth of science—truth indeed of whatever kind, coming to man through his reasoning faculties—needs definition and demonstration. It is only through expression that it can be apprehended by the human brain. Similarly, goodness needs expression; and when we see goodness expressed in the lives of men, it rouses emotion, and even when the emotion, is joyful, it often brings tears. It is the same with beauty. Those who are sensitive to beauty feel toward it very much the same emotion—joy mingled with tears—as most of us feel toward goodness. Each of these attributes (as we predicate) of the divine nature, has in it the nature of perfection, having no admixture of evil. Yet it may be held that (however lovely the expression) in the mere fact that it is reduced to a form capable of human apprehension it falls in some way short of perfection. No artist ever thought his work quite perfect ; there was always something beyond which he could not reach. No saint ever regarded his goodness as anything more than a faint and faulty reflection of the goodness as anything more than a faint and and faulty reflection of the goldness to which he aspired. No Christian regards the life of any saint of the Church, However lovely and attractive, as comparable to the life of Christ.

Those who believe in a full sense in the divinity of Christ, necessarily maintain that Christ's life was perfect. Those who

do not regard his divinity quite in the same light, would hold that Christ's expression of goodness lay under the same limitation as all expression of Christ's life given in the Gospel narrative, being human expression, did necessarily fall short of perfection, just as (and much more evidently) the expression of the spirit of Christ's teaching has fallen short of perfection in the life of the Church all down the ages.

May it not be that a sense of that inability to express and to carry on perfection, even in the life of the Church that claimed to be divinely inspired, was the root cause of that doctrine of the Real Presence, round acceptance of which the devotion of the Catholic Church has centred? There man has given himself a focus which is at once truly mysterious, yet tangible - the consecrated element which he takes and receives as the embodiment of that perfection of goodness which for him is the living Christ.

It is on these lines that I have a real respect and reverence for the doctrine of the Real Presence, even though the doctrine of transubstantiation repels me; and it seems to me very doubtful whether, without some such focus for worship and devotion, the life and mind of man can find fulfilment and satisfaction. I feel that his quest for goodness must have an emotional fulfilment, else his worship of it will fall short, and tend to become cold.

And under that central act of Christian worship lies surely a great yearning for, and firm belief in unity. By whatever means men approach that ideal, a striving toward unity is the common bond of all the great religions of the world.

This has been wonderfully summed up for us by the writer of the *Theologia Germanica* in his declaration, repeated

again and again with different illustrations, that "separation is the only sin"; and the more one examines into the nature of what we call sin, the more we find that separation is what always underlies it, and is the reason why we reprobate it. The separation of our own interest from the interests of others; the will to acquire what seems good for ourselves, to the hurt of others; the deprivation of others that we may gain; the refusal of sympathy and understanding; indifference to the harder lot of others; a belief in our own superiority to others;—all these are acts and thoughts of a separating character; and even when we come to acts of comparative benevolence, in the very fact that they are comparative they fall short of the perfect unity, and have in them an element of separation. Prayers for self or family or nation to be favoured above others, are by their very nature imperfect. The true aim of prayer should be so close a unity of interests that a desire for the partial bestowing of benefit can have no part in it. That is quite definitely what Christ laid down when he defined the absolute impartiality of man's "Father in Heaven", indicating as the only way to that perfection, nor merely that we should love our neighbour, but our enemy also. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect."

If that is the divine nature, then the whole aim of man's religious life should be to acquire a similar impartiality of bene-

science in his daily life; and if that is the all-embracing truth of the Christian religion, one sees how terribly far all Christendom has departed from it, how dumb are the mouths of our Christian teachers, and how blind are the shepherds of Christ's flock, who, in the face of that teaching, can under any circumstances preach acceptance of war.

This question of partiality or impartiality as an attribute of Deity seems somewhat to link up with that of personality. Starting from man's own conception of personality, it is easier to imagine Deity as impartial if He is also impersonal; for if conscious personality is an essential of the divine nature, it is difficult to think that He does not favour, or regard more favourably, the righteous man than the unrighteous; it has certainly been a persistent feature of religious belief to hold that the righteous man was favoured above the wicked, and that on the wicked judgment of a very drastic and miraculous kind did sometimes descend. On the other hand, whether we believe that the Creator of things is personal or impersonal, there is certainly in the products of creation a large amount of what looks like unselectiveness the bringing into being, that is to say, of many very undesirable forms of life for which we can find no possible use, and which, if creation were a designed process for the final production of the human race, has put in its way a number of apparently needless obstacles—sometimes even devastating hindrances to well-being. Locusts are one instance, the white ant another, the tsetse-fly another. And when one looks at the products of evolution, it does certainly seem more probable that the life-source is of a blindly impelled or impelling character, rather than of a designing and selective character.

Similarly, if we assume that the creative aim was in any sense geocentric, (not in the physical but in the spiritual sense), with man made in the image of God as its ultimate aim, it is difficult to reconcile that with the existence of a universe in which there are millions of stars and solar systems which are millions of light years away. And that seems still more the inevitable conclusion if scientists are right in maintaining, in the face of a cosmos so vast, that the likelihood of there being other habitable worlds, capable of producing anything comparable to the human race, is improbable, or that such results would be only very exceptional. But directly one regards the existing universe, not as something *designed*, but as the out-come of an impelling creative force, (impersonal in character), the immensity of the universe ceases to be a difficulty.

It is also, I think, true, or it seems true to me, that the latest definition of matter, so entirely different from or even contrary to, so recent a definition as the atomic theory—makes matter, one might almost say an immaterial thing; it does not go any nearer to making it a personal thing; yet it does seem to bring it nearer to being conceived of as an uncreated principle, which never had a beginning, and will never have an end.

I have never felt that the predication of a personal God, whatever you choose to imagine about the attributes of a transcendent Personality, came any nearer to satisfying man's reason as to the problem of things either having had a beginning, or never having had a beginning. We are told that eternity is altogether different from time—time being merely a condition which came into existence along with matter and a creation which had in it movement

and change; but it remains absolutely understandable to human reason that a transcendent being, whose all-embracing attribute we are told is love, could have existed in a state called eternity with nothing on which love could operate or be, except in a state of self-contemplation. It is impossible to think of what we call love as existing so unconditionally and so unrelated to anything except itself.

All this is no doubt very crudely expressed, but after all, man cannot approach belief in Deity and in the attributes of Deity except through his reason, even though he has to admit that existence itself goes altogether beyond reason, impossible for him to define or to understand. But up to the limits of what reason can attain to, reason, and not unreason or the contradiction of reason, must be his guide; and I have found it more and more difficult, in viewing the nature of creation in this world and in the universe beyond, to accept the solution of a transcendent, conscious, pre-existent, personal Deity.

When one considers the relation of life to the material of which one's body is composed, and to personality, it seems to me that for the production of what we regard as personality a conjunction of the two is necessary. I have already referred to memory as dependent upon the functioning of a material brain, and of my inability to conceive of memory being retained without some mould or matrix on which the impression has been left. I do not deny that a matrix, spiritual in character, is theoretically conceivable—that the life which has entered the body and so become conscious may conceivably pass back to its source, (if it did indeed come from a common source, from something external and pre-existent); but it is quite unprovable. If it does so pass

on without total dispersion, remaining a sort of disembodied entity, capable of being re-embodied, then it seems to me that the idea of re-incarnation in a series of lives is just as reasonable (and a good more interesting) than the Christian idea of one perpetual unreincarnated life. If there is life after death, why not also before birth, but—in each case—without the connecting link of memory?

The question of how far one's body really is oneself, has always interested me. It is quite clear that those parts of me which are without sentient life have no real part in my self; my nail-parings and my hair can be cut off and thrown away without any diminution or loss of completeness of what I call my self; and I can, with not much more inconvenience, and with no diminution of identity, lose small portions of my sentient body with no loss of self. Even the loss of an arm or a leg, or even both arms and both legs, though it may impose great inconvenience and change of condition, has not taken anything from myself. It is only when something happens to a part of my body without which life cannot go on, that the self seems to be in any way inseparable from the body.

On those lines the body seems, from the mental and spiritual point of view, a very unimportant thing. On the other hand, the mind is entirely dependent upon the body for receiving into itself the experiences of life, and not only the sensuous joys of the body, but also its experiences of moral values; and its means of acquiring the highest forms of knowledge are entirely dependent upon the physical faculties. One cannot develop one's sense of beauty without the assistance of the ear and the eye; nor can one acquire knowledge of truth or appreciate goodness without those purely

physical aids; and so long as conscious life remains in the body, those physical senses are such close sharers in the joy—the eye delighting in form and colour, the ear in the vibrations of sound, the nostrils in the delight of fragrance, the hands in the delicious experiences of texture as we touch—that it is difficult to regard them as the unconscious things which they would immediately become, were the brain no longer to function in and through them.

So, while the connection remains, it does seem as though all those senses had a sort of subordinate self, though only of a conditional character; and it has sometimes occurred to me whether there may not be a similar relation between what George Tyrrell described as the pseudo-personality of the individual and the one true personality which he called Christ to that existing between the conscious life of the body and the personal and all-embracing “self”; and whether, when the individual life goes back to its primal source, it may not have a related life, a share in a universal consciousness which has shed all the limitations of individuality.

I do not say that I believe this; but there is nothing in it (as there is in the idea of a separate surviving individuality after death) that I am unable to believe.

My main difficulty in deciding what to believe about a future life, is that I am up against the apparently unavoidable ten-

dency of the human mind to conceive of Deity and spirit in anthropomorphic terms. In presenting ourselves with a personal God, we almost inevitably endow Him with the conditions and directions of our human personality, even though we deny it. We present Him with the things we most admire in ourselves, having in past ages endowed Him with the attributes of scorn, anger, indignation, vengeance, accompanied occasionally by patience, long suffering, and, for a climax, repentance; and then later, with pity, mercy, and love. And though I can accept those final attributes in some all-combining personality, which through the process of evolution is emerging into being through the experiences of the human race, I cannot conceive of them as the attributes of a transcendent and pre-existing Deity, before the creation of this or any other world. So I am led to the conclusion that if there is some kind of a personal God, man is, (through the process of evolution), if not his maker, His matrix, and Christ the best expression of Him up to date. But if He has not found his way into being through the human race, but lies back in the dynamic forces of the universe, then though there may be, in the driving of those forces, an immanent will, which becomes a life-force in an ever-ascending scale through greater complexities of form, and higher and higher attainments of consciousness, I cannot conceive of it as a personal God.

AKKA MAHADEVI

By P. SAMA RAO, B. A., B. L.

In the history of Indian mysticism Akka Mahadevi occupies a supreme place. She is not a mythical personage, but a historical reality of the early thirteenth century A. D. She radiates the highest spiritual thought through a most charming personality in which the sensuousness of the mundane and ecstasy of the supra-mundane blend themselves to form something of a formful divinity. She achieved this lofty state, not by chilling abnegation of life but by a colourful participation in life's joys in perfect detachment. She stands as the symbol of the synthesis of the four traditional Paths. Like Meera of the North and Andal of the South she joins to her spiritual eminence high poetical sensibility and power of words.

Akka Mahadevi was born of Sumati and Nirmala, both great devotees of the Lord Shiva, at Udatadi near Shimoga, once the capital of a flourishing small kingdom in the last years of the 12th century A. D. She grew into a fine flower of luscious beauty and innocence :

‘To the passionate she was a source of sin,

She robbed the glamour of the sensuous
Tainting the moral’.

As Akka came of age, her parents became anxious, not knowing to whom they should give their daughter's hand in marriage. Akka herself was indifferent to this, as something in her told her that Shiva alone was her lord. So she dedicated herself and her all to Him to the knowledge of her parents.

One evening as Kausika, the chief of the

place was returning in a procession from his royal hunt she went out to witness its grandeur. His eyes fell on her and he soon determined to have her for his wife. She was a Veerasaiva while he was Jain. Her parents were in a dilemma : They knew that Akka had chosen Chenna Mallikarjuna (Shiva) as her lord, but at the same time they were afraid of going against the wishes of the chief of the place. Akka knew the plight of her parents and consented to marry him provided he allowed her all facilities for the worship of the Lord, and if this were obstructed in any way thrice she would be free to leave him. In his passion he was blind to the implications of the promise. He thought that he would be able to tame her to his ways and belief. The chief agreed. Very soon after the marriage thrice he defaulted and she secured her freedom to pursue with zest her devotion to Chenna Mallikarjuna at Sri Saila.

This in a nutshell is her life on the material plane.

Mysticism is the source and sustenance of all true poetic inspiration and hence is enshrined in it all that is of the finest perfection in life. It is bathed in the consciousness which not knowing itself craves after something indescribable like the cloud. In the final stage of spiritual enlightenment the subject and the object together with the link of consciousness between them become indistinguishably one. The self forgets itself, merges itself in the Higher Overself. In this forgetfulness there is a poetic abandon sweetly its own. Highest poetry and highest spirituality meet and clasp their hands and plight their troth not to know themselves

as distinct from each other. Out of this union is born the mystic feeling of oneness with God and His creation. Out of this mystic feeling has come the poetic words of Akka Mahadevi. She pictures this spiritual abandon in beautiful words :

Lord, You may hear me, or you may not ;
But I shall never be content without singing Thy glory.

Lord, you may become mine, or you may not !

But I shall never be content without worshipping Thee ;

Lord, you may accept me, or you may not !

But I shall never be content without hugging Thee ;

From this realisation was born an all enveloping consciousness that saw nothing distinct, but all as one whole. Akka knew not the gross from the subtle, the virtuous from the sinning, the high from the low and the desirable from the undesirable. She realised that everything was a sweet consecration unto God and only His manifestation. In His immanence He knew no distinctions and His devotees, if true to Him ought not to nourish it too.

Akka regarded the earth and its felicities as harmful to spiritual growth. But she would not shun them, for they were as much of divine origin as their virtuous counterparts. There was for her nothing absolutely vicious or sinful but what the mind in using them turned them out to be. Everything except the sincere devotion to the Lord which brought bliss and felicity of a different order, ethereal in its wake, was transient and fugitive and ought not to be adopted into healthy life. Everything was illusion that screened the God head :

To the Yogi, Yogini is the illusion ;
To the Savan, Savani is the illusion ;

To the Yati, the illusion is the flattery.
She sums up all illusion in her pretty say :

Illusion is the shadow that pursues the body ;

Illusion is the mind that haunts all life ;

Illusion is the memory that sways the mind

Illusion is the awareness of the memory

The illusion it's that goads at the back of humanity with its remorseless whip.

Since the mind is the seat of illusion, there cannot be liberation till it is completely purged of its mind-ness, till it is surrendered to the Lord. And so she beautifully admits :

'I have but one mind, and when I once surrender it to Thee,

Will I have the worldly being again, My Lord ?

Still she ardently pleads for a perfect detachment from the world :

"If one could play the serpent with its fangs unremoved the contact with the serpent is just ;

If one could be fond of the body without getting affected with its senses the attachment to the body is just ;

Lord, blame not those as clinging to the body, if through it they have realised Thee."

Her conclusion that way is fortified by the fact that the human body is the living temple of God, and it is through its senses, physical and intuitional that the Divine could be apprehended.

"There is the illusion in front of man, it troubles him in the form of woman ;

There is the illusion ahead of woman, it troubles her in the form of man ;"

Or more ecstatic when she fondles the protean Divine,

"O Lord, how small art Thou become in my hand,

Thou who art immense, ten-shouldered,
extending to the ten directions, infinite!

Thou, who hast Thy feet deeper than the
nether world and a head bejewelled,
crowned and lustrous, beyond the
highest regions?"

Although she feels that the human is powerless against earth's illusions and to unravel her mysteries, she is not deterred by any of them, for she had developed a synoptic vision of things and touched the centre of all life. She could therefore boldly exclaim,

If fire sparkles out on stirring I shall
deem my hunger and thirst are satisfied;

If the fleeting cloud gets tattered and
pours itself on me, I shall deem it's
for my bath;

If the hill falls down on me, I shall consider
a flower has fallen;

We often find a very illuminating strand of Advaitic teaching in the utterances of Akka Mahadevi, though she cannot be said to be an Advaitin. She was a Bhakta of the perfect type, but yet her Bhakti like others often bordered on the Jnana of the highest type:

When my mind attains Thy form whom
am I to serve O Lord,

When my mind attains Thy form, whom
am I to remember?

When my breath attains thy form, whom
am I to adore?

When my consciousness has become
Thine, whom am I then to know?

Thou hast made me forget Thee, My
Lord, for thou hast become thyself in
me in Thine own

Again,

'If the symbol and the identity with it
If the contact as well as the release,
If the commission and the omission, And

If 'you' and 'I' are all absolved in the
Lord,

There remains but 'Nothing', you know.

Her child-like wonder at creation and her synoptic outlook, terribly kind, are most remarkable. She sets most beautifully her spiritual achievement stage by stage:

"Crossing the threshold of the secret
doorway I have scaled the earth;

Climbing up the roots of conduct I have
reached the point of union;

Scaling up the rungs of renunciation I
have touched the highest Mount,"

a confession, which is ethically one of the greatest we could ever come across. She was thus beyond all caste, creed and colour and leant as she did only on Infinity.

To Akka Mahadevi there was nothing specially precious excepting her Lord Mallikarjuna, for there was no ego in her. She believed that distinction was born of the ego, and that nothing short of a perfect union with the Godhead could fortify the soul against the buffets of the world; nor could anything other than that solve life's mysteries and throw open the gates of bliss to the aspirant.

This bliss is a concomitant of a simplified existence akin to that of God who as St. John of the Cross said "was in his simple being...all the virtues and grandeurs of His attributes". But this simplification is not possible unless one has shed all the transient and the non-essential and "spoused" himself to serve the Lord with an abandon like His own. This coalescence of the self with the Universal Self enables him to perceive all beings in his own self. Sometimes the immanence of God is patent; more often it is latent as Akka Mahadevi found:

"Like the Patience concealed in earth;
Like the sweetness latent in fruit;

Like the gold concealed in spar ;
 Like the oil latent in sesame ;
 And,.....like the Truth concealed in
 attitude."

This is supported by the great words of the Svetāsvatārōpanishad, which in its translation reads,

"The One without a second is the Lord,
 Concealed in beings all, pervading all,
 The inner self of all ; impelled by Him,
 And all the deeds ; he is the stay of all,
 He is witness, He is consciousness and He
 Is lone and of attributes He is wholly
 void."

That is what Akka Mahadevi's compatriot meant when he said,

"It is void in the beginning, void in the
 end ;
 It gets spoilt in the middle knowingly,
 see !
 It is its own testimony in the world, that
 it becomes so, O Lord !"

and Chenna Basava confirmed in

"The body and the space sunk themselves
 in limbleness ;
 The mind and the space sunk themselves
 in limbleness ;
 The attitude and the space sunk
 themselves in limbleness ;
 Space mixed with space and became
 Space !"

The romance between the self and the
 Universal Self which in its idealistic description has all the glamour of the best in the terrestrial is the very essence of the

devotional Path. Thus the sublimated poetry of romance is also the highest philosophy, because the mystic essence of Equality or Samatva is common to them. What better instance of a perfect consecration could be given in Akka Mahadevi's own words,

"I have given myself away to Thee,
 And 'Thou to me' ;
 If Thou deserted me not
 I shall never desert Thee ;
 Are there places distinct for me and
 Thee ?"

Yet, she is full of flesh and blood, and natural. She is neither a vision nor a legend; nor is she like the midday sun repellingly scorchful with her purity. She has confessed her attitude to life in the spirit of *padmapatramivambhāsa* saying that she would neither desert the world nor be attached to it as though it were the "be-all and the end-all of all existence".

"I shall not give up the world, and shall
 not know it to shrivel and sink;
 I shall become the formless, but yet will
 walk hand in hand with form ;
 I shall efface the outside remembering
 the in;
 I shall not be deterred by anything that
 is said;
 Like the lotus in water I shall remain
 the eleventh amid the ten."

It is this ideal realisation that really links up the earth with heaven, and has turned the human into the divine.

RELIGION AND SPIRITUALITY

By Prof. AKSHAYA KUMAR BANNERJI, M. A.

The source of religion: Religion is the self-expression of the essential spiritual consciousness of man. This inherent spiritual consciousness has made man a rebellious child of Nature. Born with a psychophysical embodiment subject to the laws of physical and psychical nature, man finds himself under various kinds of limitation and bondage. His physical and vital needs, his mental desires and passions, the pressure of natural and social environments, are constant sources of irritation and sorrow to him. But the innermost spiritual urge in him refuses to recognise these limitations and bondages, these irritations and sorrows, as inevitably bound up with his existence. He declares rebellion against the worldly forces. He demands perfect freedom—freedom from forms of bondage and limitation, which his psychophysical organism imposes upon him. His spiritual consciousness inspires his intellect and heart from within with the idea that he is essentially a spiritual being and as such he has the inherent right to emancipate himself from the present subjection to forces and laws of empirical nature, to attain mastery over his sensuous and mental propensities and passions, to rise above all weakness and to enjoy the bliss of absolute freedom. It accordingly creates within his inner mind a craving for the Infinite and Eternal, an aspiration for absolute Truth, Beauty, Goodness, and Blissfulness, a demand for transcending the natural finitude and restrictions, the natural limitations of knowledge and power, the natural imperfections of character and enjoyment. Impelled by this spiritual consciousness man seems to assert his

claim to be a free citizen of some supernatural spiritual world,—a world of perfect freedom and bliss, of infinite and eternal existence, of absolute Truth, Beauty and Purity. It is this innermost demand of essential spiritual nature of man which is at the root of all religions and which finds outer expression in the apparently diverse forms of religion among the different sections of the human race.

The end of Religion: Every genuine system of religion is designed to be a particular path from the slavery of natural life to the freedom of spiritual life, from subjection to the physical and mental wants and troubles and hankerings of normal worldly existence to the enjoyment of a self-fulfilled life free from all wants and hankerings and cares and anxieties, from the attachment to the finite and transitory objects of sense-objects and the sorrows concomitant with such attachment to blissful participation in the infinite eternal perfect life of the supreme spirit. Every religion prescribes a systematic course of intellectual, emotional, volitional, and physical discipline which is intended to construct a bridge for passing from the world of bondage and sorrow to the world of freedom and joy, from the domain of the finite and temporal to the realm of the Infinite and Eternal, from the empire of Death to the empire of Immortal Bliss. Every religion has for its ultimate aim the realisation of the perfectly true, good, beautiful, and blissful spirit in the human consciousness. Every religion seeks to raise man to a plane of consciousness, in which he should feel the

inner unity of all life and all existence, in which he should experience the spiritual identity of his own existence with the existence of all and hence should become a perfect embodiment of love and purity and joy.

The common features of all religions: Originating from the common spiritual urge inherent in all human souls, all religions have not only a common ultimate aim, but also have all their fundamental feature in common with one another. All religions emphasise the necessity of the cultivation of truthfulness, justice, and universal love, of purity and charity in thought, speech and action, of harmony in inner life in relation with all fellow-beings, of control over lust, avarice, anger, malice, hatred, fear and all selfish propensities, of respect for life and properties, feelings and sentiments, honest ideas and cherished ideals of other people, of faith in the divinely regulated moral order of the universe, and of the sense of inner unity with all fellowmen and fellow-creatures. All religions enjoin upon man to subordinate their transitory and finite worldly interests,—their pleasure, power, prosperity, social position, political distinction etc.—to the supreme spiritual ideal of human life. All religions proclaim with one voice the intrinsic superiority of spirit to matter, of spiritual welfare to material gain, of a life dedicated to spiritual culture involving sacrifice of material interests to a life intoxicated with mundane objects and enjoying the fortunes of this world. All religions teach men to rise above all differences and conflicts, which are originated from their selfish desires, their worldly ambitions, their narrow outlook, their ignorance of, or indifference to, the true ideal of human life, and to be united with all men in love and

friendliness. All religions strongly point out that for the purpose of the spiritual fulfilment of his own life, every man must cultivate brotherly feelings towards all, must learn to identify his own true good with the good of the society, must purify his body and mind through selfless service to fellow beings, must develop the spirit of self-sacrifice for the welfare of others, must by all means try to realise the inner spiritual unity of all human beings,—irrespective of all outer social, communal, national, intellectual, political, moral, and economic differences,—and ultimately to realise the spiritual ground of unity of all living beings and of all finite and temporal existences.

Religions differ necessarily in outer features: Thus it is obvious to every truth-seeker that all religions have the same end. They are born of the same spiritual urge of the human consciousness. They have the same ultimate ideal in view. The essential features of all of them are identical in nature. Hence it can be truly asserted that, Religion is essentially one and the same for all men of all countries, all ages, all races and all grades of social and cultural development. Nevertheless, in practical life, religion appears in diverse forms in the human society, and these forms, when viewed superficially are often found to be unlike and incompatible with each other. When for the purpose of systematic practice of religion in actual life and the regulation of all departments of human endeavours with the same spiritual end in view, religion is sought to be embodied in the concrete form of a system of metaphysical ideas or articles of faith and a set of codified rules and regulations and practices, various differences arise between one such form of religion and another. The human soul has

a deep seated aspiration for the realisation of the absolute Truth ; but every metaphysical idea about this Truth is only an attempt at the intellectual apprehension of this Truth, and an intellectual concept being necessarily relative, can never perfectly unveil the absolute Truth. On the other hand, man in his actual life can never pursue the Truth without forming an intellectual idea about it. Different philosophers arrive as the result of their speculations at different conceptions about the absolute Truth and these conceptions are assumed as the bases of different religious systems.

Differences of intellectual conceptions about Reality: Some metaphysical thinkers conceive the ultimate Reality as an omnipotent, omniscient, spiritual Personality and others as an impersonal spiritual Principle ; others again find no ultimate self-existent permanent Reality either personal or impersonal, either spiritual or non-spiritual, behind this world of finitude, change and relativity, and conceive as the infinite and eternal absolute Void. Among those who arrive at the conception of a supreme personal Being as the ultimate or absolute Reality, various differences arise with regard to the true nature of this personal Being and His relation to the universe of finite, changing, imperfect conscious and unconscious existences. Philosophers differ also in their conceptions about the ultimate character of the soul and the cosmic order. All conceptions being intellectual and such relative and provisional, such differences are not unnatural and unexpected. As men have to base the courses of their religious self-discipline on such intellectual conceptions about the ultimate truth, for which they feel a deep aspiration in their innermost nature, the differences of the intellectual conceptions are reflected on the forms of

religion and hence the forms of religion widely differ. Accordingly we find in the world great atheistic religions, e.g., Buddhism, Jainism, Humanism, great theistic religions, great deistic religions, great polytheistic religions, great non-dualistic religions, and so on. The followers of these systems of religions generally forget that all the metaphysical doctrines expounded by the great teachers and founders of different religious sects are only relative and provisional intellectual approaches to the absolute Truth, which transcends the domain of intellect. This Truth draws the human consciousness towards itself from beyond the region of intellectual knowledge and can be realised by the consciousness, only when as the final result of the deepest spiritual discipline it transcends the intellectual plane and becomes in the supra-intellectual plane perfectly illumined by the Divine Light and wholly absorbed in, and identified with, the Truth.

Differences of religious practices: Again, the self-unfoldment of the spiritual nature of man being conditioned by his psychophysical nature, religious discipline necessarily involves the subjection of the body, the senses, the mind and the heart to a set of regulative rules of conduct. The natural demands and propensities of the body, the senses, the mind, and heart have to be controlled and regulated by these rules of conduct, so that they may be good instruments for, and not hindrances to, the progressive self realisation of the spirit embodied in them. Here also, though the purpose of the rules and regulations is the same, in all religious systems, the actual rules and practices with regard to particular forms of conduct are found to differ in different religions. These rules and practices are not unoften considerably influenced by the

social, political, and cultural conditions, the natural environments and the distinctive physical and mental characteristics of the people, among whom a particular religion may take a definite shape. Different religious systems prescribe different forms of religious rites and ceremonies, different modes of worship and prayer, different methods of body control, sense control and mind control, different ways of putting the consciousness in tune with the universal, eternal, infinite, transcendent, Reality and so on. All such prescribed rules for the progress of religious life are specially connected with the physical, vital and mental planes, and they are meant to raise the human life gradually to higher and higher spiritual planes and ultimately to the plane of perfect spiritual illumination and self-fulfilment.

Thus it is clear that it is the diversities of the means and contrivances which are the grounds of the differences among the religious systems governing the different sections of the human race, while the end of all of them is the same, i. e., the satisfaction of the innermost spiritual demand of the human nature.

A spirit of toleration and respect essential for religious self-fulfilment: Just as there are differences of physical features, differences of manners and customs, differences of tastes and ideologies, differences of environmental conditions, among the different sections of mankind, so there have always been and there will always be differences of religious ideas, beliefs, sentiments and practices in the human society. But every religious man ought to carefully bear in mind that the soul of religion is the same and that the diverse ideas, beliefs, sentiments and practices are only outwardly different embodiments in which the same

soul appears and through which the same soul seeks to realise itself. Hence toleration and respect for all religious systems should be regarded as an essential virtue for every spiritual aspirant belonging to every religious cult. Toleration and respect originate from humility, while intolerance and disrespect originate from conceit. Humility and absence of conceit is indispensably necessary for spiritual progress and hence toleration and respect for the religious views, practices and sentiments of the people of all communities are also essential conditions for the spiritual self-development of the followers of every religious sect. Fanaticism, bigotry, the superstitious belief that one's own system is the only possible path of spiritual self-fulfilment and one's own view of the nature of the ultimate Reality absolutely represents the Truth an attitude of intolerance, disregard and hatred of all other views and other forms of religious discipline,—this is a vice which if deliberately indulged in would for ever veil the face of Truth and render all efforts for spiritual self fulfilment futile. A man whose character and outlook are vitiated by self-conceit and want of humility, intolerance and disrespect, fanaticism and bigotry, voluntarily cultivates a sense of separation from and conflict with others and hence cannot advance in the path of the realisation of the infinity and the universality of the Spirit within his consciousness. A religious sect which is dominated by such an attitude becomes despiritualised and loses its character as a path of Truth-realisation; true spiritual aspirants gradually lose faith in such a despiritualised religious cult.

Truthful pursuit of one system and loving regard for all systems necessary for spiritual progress: Every sincere and earnest aspirant

for spiritual self-fulfilment must adopt a particular line of self discipline and must therefore adhere to a particular religious faith; but he must at the same time cultivate a spirit of universal toleration and respect for all other religious faiths, a spirit of humility and open-heartedness, a spirit of sympathy and love for all persons of all communities and races and nations, a spirit of sweet and harmonious relationship with all fellow creatures. It is only through systematic discipline of the body, the senses, the mind, and the intellect in accordance with a particular well established religious system and the cultivation of such a noble spirit, that a man can progressively ascend to higher and higher planes of consciousness and can ultimately realise the spiritual identity of his own self with the soul of the entire universe. He can then rise above all

bondage and limitation, all sorrow and restlessness, all sense of separation and mutual conflict, and become an incarnation of Love and Truth and Beauty and Goodness and Joy. Finally he feels himself in all and all in himself and becomes one with the infinite eternal absolute self-luminous self-enjoying Existence, which manifests itself in the diverse orders of finite, temporal, relative existences of the universe.

It is the duty of the State not to identify itself with, or to show undue partiality towards, any of the particular religious systems or communities, but to keep in view the spiritual ideal of the human life, to provide all possible facilities for the spiritual education of all sections of the nation and to enforce a harmonious and cordial relationship among the sects and communities and classes of people composing the nation.

POEM OF CRISIS* .

By BRUCE BAIN

Here is a provokingly modern reaction to an ancient scripture, in the garb of a review of two latest editions of the Gita. We reproduce it by kind courtesy of the 'Tribune' (London)—Eds.

Between the wars the English version of non-attachment, the single-pointed mind, and drawing-room occultism was popular among the gentler rentiers. Rival masters, with head-quarters in Tibet, headed determined sects of ladies with private incomes, whose enthusiasm for noble sentiments flourished on the margin of their unearned

increment. Occultism or Buddhism had one inestimable advantage—it seemed to seal their social security with spiritual guarantees. They were there—in Kensington Gore and Cheltenham, while the Chinese died of hunger and the Welshmen sang at street corners—because they were advanced souls. What did possessions, in any event, matter?

The Song of God, Bhagavad-Gita: translated by Swami Prabhavananda and Christopher Isherwood. Phoenix House. 5/-

The Bhagavad-gita: with an introductory essay, Sanskrit text, English translation and notes by S. Radhakrishnan. Allen & Unwin. 10/6.

They were above that sort of thing.

The *Bhagavad-Gita*—morocco-bound, on India paper—was, it seemed, an indispensable part of Kensington Yoga. That cult is an instance of the way in which its teaching can be applied in the West. But it is misunderstood just as grossly if it is dismissed merely as the word-spinning of a privileged priest-class, or the by-product of social change. It is undoubtedly one of the world's great books—and, as such, is usually taken as read. It is, moreover, an anonymous book. The first of these new translations is, I believe, the first to communicate its total power—not merely its literary charm or its didactic wholesomeness—and is produced reasonably and cheaply.

It is surprising how little impact the *Gita* has made on Western thought—apart from the teaparty occultists and lone sheep such as Mr. Isherwood and Mr. Huxley. It made its mark on the 19th century, influencing American and, in particular, German transcendentalism. But the optimistic rhetoric of Emerson and Thoreau, the vagueness of their fairweather humanism, seem remote today. Like the Kensington ladies, they took only part of the *Gita*: Vishnu was always ignored, Vishnu the destroyer and recreator.

Swift as many rivers streaming to the
ocean,
Rush the heroes to your fiery gullets:
Mothlike, to meet the flame of their
destruction,
Headlong these plunge into you, and
perish.
Licking with your burning tongues,
devouring
All the worlds, you probe the heights of
heaven
With intolerable beams, O Vishnu.

In our own times, the value of the sacred

books has been obscured partly by the quality of the English translations—concerned with paraphrase into English terms, or designed to be read as literature—and partly by the oblique discredit thrown on metaphysical speculation by psychologists on the one hand and “technocrats” on the other. If it was all a reflection of some activity of the libido, or a rationalising of the social structure, what was the use? And it doesn't affect the permanent famine, does it?

What possible appeal has the *Gita* for the West today? Aldous Huxley, in his introduction, suggests that it contains the H. C. F. of truth, “one of the clearest and comprehensible summaries of the Perennial Philosophy ever made,” and there will never be peace in the world until we accept an adequate philosophy of life. Who will quarrel with that half-truth? Here it is, then, for five bob.

If only the answer were as simple as that. But the whole fabric of what Huxley calls “the Perennial Philosophy” rests on the experience of inner vision, an experience apparently difficult to communicate—and impossible to induce. In fact, the *Gita* does—more than any book I have read—suggest something of the authentic and immediate power of such experience, but its interest for us lies rather in its comprehensiveness and its contemporary appeal. It is, in Jawaharlal Nehru's words, “a poem of crisis, of political and social crisis, and even more so, of crisis in the spirit of man.” Though the frame of the discussion is Indian, the feeling is universal.

The translators have aimed, they say, at an “interpretation” rather than a closely literal translation. They have varied the styles of the translation, for instance, with great effect; according to the epic,

philosophical or poetic content of the poem. At the simplest level this is a good idea, because it jogs the attention of the Western reader, unused to the abstraction and repetition of the dialectic. There is, the translators say, no justification for this "experiment" in the text itself, and "readability" is the only standpoint from which their method may be judged. But after all, the *Gita* cannot, in fact, be regarded as all of a piece. Rudolf Otto has proposed that it was based on a fragment of original epic, used through generations as the basis of doctrinal elaboration. And though the transitions in style do not follow the breaks in the narrative noted by Otto, they rarely jar. One curious result of this method, however, is that the poem has been given the appearance of unity, through the terseness and power of the translation.

The translators have wisely ignored the loose equivalents of "Nature," "the Lord," "Passion," "Purity," and other stock favourites, and have emphasised the simplicity of the images, avoiding the cloudy Shelleyan idealism which mists the eyes of most Occidental translators. Many instances could be given but there is the conciseness of this:

I am he who causes :
No other beside me.
Upon me, these worlds are held
Like pearls strung on a thread.

Or the power of this :

My face is equal
To all creation,
Loving no one
Nor hating any¹

An example of its difference from that of the great scholar Professor Radhakrishnan may be found in a contrast between the

versions of the preceding verse. Radhakrishnan translates it thus :

I am alike to all beings. None is hateful
nor
dear to Me. But these who worship Me
with
devotion they are in Me and I also in
them.

And he accompanies it with the Sanskrit text, printed in Roman letters, and an elucidatory comment. "God has no friends or foes. He is impartial..."

There is no doubt, I think, of the relative literary power of the two versions, or of their relative utility for the Western reader. Radhakrishnan's book is erudite, precise, and contains a scholarly commentary on the doctrines expounded, but it can be recommended only to those who already know the *Gita* and Indian philosophy. The verse by verse method is tedious, the comments are often obvious to the point of banality, and he provides a running commentary on the *moral* action, which, I think, reads too much doctrinal meaning into every verse. He rejects Otto's thesis, and believes in a single authorship of the great work. There is a misconception of his contemporary audience when he states in his preface that "the truths of eternity" must be re-stated "in the accents of our time."

Some incidental difficulties for the Western reader may be mentioned. If he is not used to the categories of Indian thought, the different way of looking at quantity and time may perplex him. The *abundance* of power is always emphasised, as in the great passage when Krishna reveals himself momentarily as the Universal Form, in whom all things are one :

¹ These quotations are from the version of Prabhavananda and Isherwood.

Speaking with innumerable mouths, seeing with a myriad eyes, of many marvellous aspects, adorned with countless divine ornaments, brandishing all kinds of heavenly

weapons...suppose a thousand suns should rise together into the sky : such is the glory of the Shape of Infinite God.²

The English are spare with superlatives. Abundance is always felt to be vulgar—why not one sun?—just as the exuberance of Hindu sculpture puts it out of bounds. The different sense of time, too, is a difficulty in reading these sacred books. The Indian is used to measurements of light

years : the Bible starts off in 4,000 B.C. To the English churchgoer eternity is a figure of speech with a Sunday halo : to the Indian it is at the end of a measuring rod clearly marked off in millennia.

A Study of the *Gita* may well, as the translators of both editions imply, help the Englishman to understand more of the inner life of the Indian—Moslem, Sikh and Hindu—and may prompt him to look at his own self in a different light. For the *Gita* expresses beliefs and attitudes underlying all religions, and embodies psychological truths of permanent value in language of simplicity and nobility.

A NOTE ON GANDHI*

By ALDOUS HUXLEY

Gandhi's body was borne to the pyre on a weapons carrier. There were tanks and armoured cars in the funeral procession, and detachments of soldiers and police. Circling overhead were fighter planes of the Indian Air Force. All these instruments of violent coercion were paraded in honour of the apostle of non-violence and soul-force. It was an inevitable irony ; for, by definition, a nation is a sovereign community possessing the means to make war on other sovereign communities. Consequently a national tribute to any individual—even if that individual be a Gandhi—must always and necessarily take the form of a display of military and coercive might.

Nearly forty years ago, in his Hind Swaraj, Gandhi asked his compatriots what

they meant by such phrases as “Self-Government” and “Home Rule”. Did they merely want a social organization of the kind then prevailing, but in the hands, not of English, but of Indian politicians and administrators? If so, their wish was merely to get rid of the tiger, while carefully preserving for themselves its tigerish nature. Or were they prepared to mean by “Swaraj” what Gandhi himself meant by it—the realization of the higher potentialities of Indian civilization by persons who had learnt to govern themselves individually and to undertake collective action in the spirit and by the methods of Satyagraha?

In a world organized for war it was hard, it was all but impossible for India to choose any other course than that of becoming a

² These quotations are from the version of Prabhavananda and Isherwood

* Reproduced from the *Vedanta and the West*.

nation like other nations. The men and women who had led the non-violent struggle against the foreign oppressor suddenly found themselves in control of a sovereign state equipped with the instruments of violent coercion. The ex-prisoners and ex-pacifists were transformed overnight, whether they liked it or not, into jailers and generals.

The historical precedents offer little ground for optimism. When the Spanish colonies achieved their liberty as independent nations, what happened? Their new rulers raised armies and went to war with one another. In Europe Mazzini preached a nationalism that was idealistic and humanitarian. But when the victims of oppression won their freedom, they soon became aggressors and imperialists on their own account. It could scarcely have been otherwise. For the frame of reference within which one does one's thinking determines the nature of the conclusions, theoretical and practical, at which one arrives. Starting from Euclidean postulates one cannot fail to reach the conclusion that the angles of a triangle are equal to two right angles. And starting from nationalistic postulates one cannot fail to arrive at armaments, war and increasing centralization of political and economic power.

Basic patterns of thought and feeling cannot be quickly changed. It will probably be a long time before the nationalistic frame of reference is replaced by a set of terms, in which men can do their political thinking non-nationalistically. But meanwhile technology advances with undiminished rapidity. It would normally take two generations, perhaps even two centuries, to overcome the mental inertia created by the ingrained habit of thinking nationalistically. Thanks to the application of scientific

discoveries to the arts of war, we have only about two years in which to perform this herculean task. That it actually will be accomplished in so short a time seems, to say the least, exceedingly improbable.

Gandhi found himself involved in a struggle for national independence; but he always hoped to be able to transform it, first, by the substitution of *satyagraha* for violence and, second, by the application to social and economic life of the principles of decentralization. Upto the present his hopes have not been realised. The new nation resembles other nations inasmuch as it is equipped with the instruments of violent coercion. Moreover the plans for its economic development aim at the creation of a highly industrialised state, complete with great factories under capitalistic or governmental control, increasing centralization of power, a rising standard of living and also no doubt (as in all other highly industrialized states) a rising incidence of neuroses and incapacitating psycho-somatic disorders. Gandhi succeeded in ridding his country of the alien tiger; but he failed in his attempts to modify the essentially tigerish nature of nationalism as such. Must we therefore despair? I think not. The pressure of fact is painful and, we may hope, finally irresistible. Sooner or latter it will be realized that this dreamer had his feet firmly planted on the ground, that this idealist was the most practical of men. For Gandhi's social and economic ideas are based upon a realistic appraisal of man's nature and the nature of his position in the universe. He knew, on the one hand, that the cumulative triumphs of advancing organization and progressive technology cannot alter the basic fact that man is an animal of no great size and, in most cases, of very modest abilities. And, on the other

hand, he knew that these physical and intellectual limitations are compatible with a practically infinite capacity for spiritual progress. The mistake of most of Gandhi's contemporaries was to suppose that technology and organization could turn the petty human animal into a Superhuman being and could provide a substitute for the infinities of a spiritual realization, whose very existence it had become orthodox to deny.

For this amphibious being on the borderline between the animal and the spiritual, what sort of social, political and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger a democracy grows, the less real becomes the rule of the people and the smaller is the say of individuals and localized groups in deciding their own destinies. Moreover love and affection are essentially personal relationships. Consequently it is only in small groups that Charity, in the Pauline sense of the word, can manifest itself. Needless to say, the smallness of the group in no way guarantees the emergence of Charity between its members; but it does at least create the possibility of Charity. In a large, undifferentiated group the possibility does not even exist, for the simple reason that most of its members cannot, in the nature of things, have personal relations with one another. "He that loveth not knoweth not God; for God is love." Charity is at once the means and the end of spiritu-

ality. A social organization so contrived that, over a large field of human activity, it makes the manifestation of Charity impossible, is obviously a bad organization.

Decentralisation in economics must go hand in hand with decentralization in politics. Individuals, families and small co-operative groups should own the land and instruments necessary for their own subsistence and for supplying a local market. Among these necessary instruments of production Gandhi wished to include only hand tools. Other decentralists—and I for one would agree with them—can see no objection to power-driven machinery provided it be on a scale commensurate with individuals and small co-operative groups. The making of these power-driven machines would, of course, require to be carried out in large, highly specialised factories. To provide individuals and small groups with the mechanical means of creating abundance, perhaps one-third of all production would have to be carried out in such factories. This does not seem too high a price to pay for combining decentralization with mechanical efficiency. Too much mechanical efficiency is the enemy of liberty because it leads to regimentation and the loss of spontaneity. Too little efficiency is also the enemy of liberty, because it results in chronic poverty and anarchy. Between the two extremes there is a happy mean, a point at which we can enjoy the most important advantages of modern technology at a social and psychological price which is not excessive.

It is interesting to recall that, if the great apostle of Western democracy had had his way, America would now be a federation, not merely of forty-eight states, but of many thousands of self-governing wards. To the end of a long life Jefferson tried to

persuade his compatriots to decentralize their government to the limit. "As Cato concluded every speech with the words, *Carthago delenda est*, so do I every opinion with the injunction, 'Divide the counties into wards'". His aim, in the words of Professor John Dewey, "was to make the wards 'little republics, with a warden at the head of each, for all those concerns which being under their eye, they could better manage than the larger republics of the country or State'...In short they were to exercise directly, with respect to their own affairs, all the functions of government, civil and military. In addition, when any important wider matter came up for decision, all wards would be called into meeting on the same day, so that the collective sense of the whole people would be produced. The plan was not adopted. But it was an essential part of Jefferson's political philosophy." And it was an essential part of his political philosophy, because that philosophy, like Gandhi's philosophy, was essentially ethical and religious. In his view, all human beings are born equal, inasmuch as all are the children of God. Being the children of God, they have certain rights and certain responsibilities—rights and responsibilities which can be exercised most effectively within an hierarchy of self-governing republics, rising from the ward through the State to the Federation.

"Other days," writes Professor Dewey, "bring other words and other opinions be-

hind the words that are used. The terms in which Jefferson expressed his belief in the moral criterion for judging all political arrangements and his belief that republican institutions are the only ones that are legitimate are not now current. It is doubtful, however, whether defense of democracy against the attacks to which it is subjected does not depend upon taking once more the position Jefferson took about its moral basis and purpose, even though we have to find another set of words in which to formulate the moral ideal served by democracy. A renewal of faith in common human nature, in its potentialities in general and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than is demonstration of material success or devout worship of special legal and political forms."

Gandhi, like Jefferson, thought of politics in moral and religious terms. That is why his proposed solution bear so close a resemblance to those proposed by the great American. That he went further than Jefferson—for example, in recommending economic as well as political decentralization and in advocating the use of *satyagraha* in place of the ward's "elementary exercises of militia"—is due to the fact that his ethic was more radical and his religion more profoundly realistic than Jefferson's. Jefferson's plan was not adopted; nor was Gandhi's. So much the worse for us and our descendants.

THE CRISIS IN INDIAN CULTURE

By M. R. RAMASWAMY, B.A., B.L.

What is wrong with India today? The Holy Land held in veneration and love by many millions as a *Punyabhoomi*, where even the Gods are said to be eager to be born, seems now to be deteriorating into a hell on earth. It is seething with communal passions, civil strife and social turmoils which tax the skill and wisdom of top-ranking administrators amongst us. The end of political slavery has not brought the blessings expected of freedom.

The country is in the throes of a transition. We are now in a sort of *Sandhya*, between darkness and light. The nation that prided itself as the herald of human unity, is rent in twain.

The scorching effect of the horrid happenings that led up to, and followed in the wake of, the partition of the nation has left an indelible impress on Upper India. The ominous rumblings on the horizon of Hyderabad threatens to create in South India a similar situation involving endless misery and suffering to millions. Some try to derive consolation from the thought that such mad orgies cannot be a permanent feature of national life, but only a passing phase. But the tragedy may not be lightly passed over as an ugly dream. As a reaction, the home of saints and sages has already produced one who had no hesitation to assassinate in cold blood one of the gentlest saints on earth. The malady is deep rooted. It reveals the depth of depravity to which man can sink under the sway of blind ignorance or ignoble passions. Hence it deserves patient study by sociologists as well as by seekers of truth.

The meaning of this heart-breaking

events must become clear to us on an objective approach to them. There is no gain-saying the fact that the recent happenings have considerably quickened the tempo of Indian history. They have ushered in a new epoch which is bound to make its mark in the future of world history and civilisation. The pain and suffering caused are but the travails of the nation's new birth into freedom. We are the privileged eye-witnesses of this great event and so must needs endure the agonies as well as the joy of thrills of this epochal phenomenon. The upheaval in India today is the result of the historic forces that have been held up hitherto by foreign domination. Nature is evidently eager to make up for the lost time and achieve in a brief span the progress arrested by nearly two centuries of national sloth and slavery. This forced march has naturally entailed colossal suffering. The revenges of history are indeed inexorable. The correct interpretation of the historic forces as they manifested themselves in the life of a nation or race, requires, as an essential preliminary, a clear grasp of the cultural pattern in which that nation or race lives from day to day. For, culture represents the very soul of the nation or the race. It goes to the roots of life and permeates all spheres of thought and action. It is reflected alike in art and literature, religion and philosophy, education and politics, economics and industry, custom and law. It colours even the daily administration of national affairs. This all-pervasiveness makes it the test of progress to everything that contributes to human welfare and happiness. It is a seed from

which the tree of the nation grows. It is the inner spirit of what outwardly blossoms as the flower of civilization.

In this comprehensive sense culture constitutes the very core of life. A nation saves itself in times of grave crisis by diving within to tap the inner springs of energy and wisdom. India has survived through the ages braving the storms and stresses of history, only by diving deep and gaining fresh life and light from the inexhaustible store-house of spiritual culture. In this hour of crisis also she must needs resort to the same process to revitalise herself.

It is just in this direction that the gravest peril faces India today. As a result of the long period of political frustration and sense of denial in every sphere of national life, forces of hatred have been generated that are working as poison in the body politic. The communal passions that deface the country are but a manifestation of this malady. Its signs are also to be seen in the economic and social spheres. But it is on the cultural side that the cancer works the greatest havoc. Once the corrosive poison of hatred is allowed to enter the heart of the nation, the nation sinks to its spiritual death. Such a betrayal of our sacred trust must be surely averted at all costs. Else India dies as a nation. That is also the solemn warning uttered by the rising Indian sociologist Sri Dhurjati Prasad Mukherji in his illuminating study on Modern Indian Culture.* After analysing the prevailing trends in all spheres of our national life wherein he uniformly traces the depressing effects of frustration, he points out: "Hatred lurks in the purlieu of the soul of the average Indian who is ready to inject the poison brewed by the long drawn

alchemy of denial into every activity. This will not give India any peace, because it is contrary to her spirit." Mukherji goes on to show how India, in the three millennia of her civilization has never produced hymns of hate, how from the Prithvi Sukta in the *Atharva Veda* to the 'Vande Mataram' of Bankim Chandra, Indians have offered paeans of praise to the mother earth and how the *Hindusthan Hamara* of Iqbal and *Janaganamana* of Tagore conjures only visions of Indian humanity. "India has never hated or excluded in the long course of her history," he adds, "and yet she is learning today to hate and exclude. This is against the teachings of all Indian sages, we know of, ancient and modern, Hindu or Muslim, though this may be natural in the pattern of India's all round disillusionment and frustration, in the context of her emotionalism and in the foreground of modern Indian culture." (Page 212).

Such is the sociological view of the crisis in Indian culture today. The immediate problem is the sublimation of this hatred into a creative force and its redirectioning into healthy channels of constructive endeavour so as to open out new vistas of national life. We fully share with Mukherji the confidence that Indian culture, like the Lord Shiva, can hold the poison in the gullet and forget it; nay, even transform the black force into a fine ornament on the nation's neck to the astonishment of a wondering world. The history of India is replete with striking instances of such sublimation. It is in the Nation's genius to conquer hatred by love and ignorance by wisdom. She is also an adept in forging unity out of highly discordant elements by

*Modern Indian Culture: By Dhurjati Prasad Mukherji, Hind Kitabs, Ltd., Bombay. Price Rs. 6/8-

blow assimilation and synthesis. That has been her historic function through the ages. The present provides only another opportunity to exercise this role and demonstrate to the world the practical way of achieving this even under the most depressing conditions obtaining today. That is the lesson of the life of such towering personalities as Tagore and Gandhi who have left a mark on contemporary Indian minds. In the midst of Himalayan obstacles, when the night was darkest, they have held high the torch of ancient Indian wisdom and proudly vindicated the permanent values of culture and civilisation by their firm faith in the universal teachings of the Upanishads, the Gita and other sublime scriptures which loudly proclaim the infinite power of Truth and Love which must lead to their ultimate victory over the forces of falsehood and hatred. Therein lies the only cure for the malady that afflicts us.

It is usual to hear this remedy prescribed by saints and sages. It is highly significant that a sociologist like Dhurjati Prasad also gives the same prescription. Here is his 'humble solution' of the problem facing Indian culture today. "Comprehend the spirit of Indian traditions and orient that spirit in the light of the collective life of the people. It can be done. But it will never be done by amiable talk of the East and the West, or the Hindus and the Muslims swooning into each other's arms in mystic affinity or soulful ebullition. Nor will it be achieved by praising the virtues of the British commonwealth of Nations and pointing out the profits in India's deciding to remain in it.....It is time that she (India) should set about creating new capital out of her own energy of which she still has an ample store.....India's energy is in

her social dynamics.....Indian culture has to be remade ; that is the be-all and end-all of the question." (P. 214.)

As one of the capital conditions of this rebuilding of Indian culture we are told that the nation must needs withdraw into its self. The assurance is given that this is no reactionary move, provided the inner retirement is followed by 'a return and rally' from 'the collective unconscious' to the collective conscious, to meet the new challenge with fresh strength, as every civilisation in history does and as India too has done in her earlier times of trouble. Conscious adjustment to Indian traditions and symbols, Mukerji holds to be the first condition of our cultural remaking. The second condition he suggests is that the people, who have hitherto been neglected, must be made to play the prominent role in this task. The common man in India, we are told, is still a person, a whole, more integrated and more humanly cultivated than the English educated, westernised Indian. The latter belongs to the spurious middle class, the cultural bastards of British rule in India, who have no roots in the soil and who live in isolation from the people, as rent receivers or subordinate servants of an alien administration. Their role in Indian national life is over. The future is with the people, the common man, who has still a form, a style of his own. The interests of Indian culture hereafter must lie with him. The pursuit of a programme of material advancement of the people, in which the interests of the Hindu and the Muslim must coincide and merge, will, according to Mukerji, also pave the way for the reunion of India's parts. Let us say 'Amen !'

NOTES AND COMMENTS

A Step in the Right Direction

It is a matter for genuine satisfaction to all lovers of religion that the Hindu Religious Endowment Board has decided to take steps in formulating a scheme for training people to give religious lectures.

There is a crying need today for the dissemination of religious ideas and ideals of the right kind, not only to combat and consume the mounting tide of materialism but to purify and strengthen the faith of those who have already received the transforming touch of religion. The Religious Endowment Board has rightly come to realise this increasing need for religious propaganda and is taking steps for the ministration of religious inspiration and solace to slums and cheris even, where perhaps, it is most needed.

Some may perhaps remember that an effort in this direction was made some years ago by Prof. Radhakrishnan while he was the Vice-chancellor of the Benares University. He initiated a scheme for the training of religious lecturers, selecting the best material available and stipending them during the period of their training and active work. It is not known whether the scheme is now functioning. The H. R. E. Board of Madras may profit by knowing the details of that scheme and it can see whether the scheme commends itself for acceptance in part or *in toto*.

People may naturally feel concerned as to the character of the religious teaching sought to be promulgated, whether it will be universal and reared up on the fundamentals of true religion or on sectarian bigotry and fanaticism. In the guise of Siddhanta Stapanam, Paramatakhana-

danam is easily resorted to, and fanaticism and bigotry are fostered. True devotees have disgust and abhorrence of sectarian bigotry which tries to establish that one's Ishtadaivam is the only one to be accepted and to dispute violently whether Shiva or Vishnu is the supreme God. Though religious persecution in its crude and mediaeval form is becoming a thing of the past, it still persists in subtler forms and lifts up its hydra head when occasions arise. People forget that when they step out of Rupanubhavam to the realm of Gunanubhavam all differences vanish.

To fulfil the great need of the times, as it were, the need for religious tolerance, understanding and harmony, Sri Ramakrishna came. None sounded as he the note of tolerance between religion and religion and between sects and none demonstrated as he the possibility of living the ideal of religious harmony by himself practising the principles of other religions and getting to their peak, all the time himself being a devout Hindu.

Sri Ramakrishna came to remind the forgetful world that the realisation and practice of the essential truths of all religions go to enrich the realisation of one's own religion, a richness that is the pith and marrow of any religious realisation. Not a word of condemnation of any creed ever escaped his lips. He realised and taught that in order to be a good Hindu, it is essential to fully appreciate and accept a good Christian and a good Muslim and to ideologically live the truths of their religion. We are miles away from the ladder that can take us to that top. Why then fight

about the state we will be in when we reach the terrace? Before that let us see whether we have fulfilled the conditions that will take us to the foot of the ladder. The religious lecturer who is found competent by the Board should fix his attention on the spiritual virtues emphasised by the scriptures as essential to aspirants, virtues of purity of heart, non-covetousness, absence of hatred, absence of anger and the like.

Nobody has any right to dictate to another which form of the Lord he should choose for his or her worship. Hindu religion gives the maximum freedom to choose his or her Ishtam. The religious lecturer should radiate this wide-hearted catholicity and help devotees to choose their Ishtam and remain steadfast in the worship of that Ishtam.

The precious Vedic message, *Ekam Sat Viprah Bahukthah Vadanti* should be his guiding light and sustenance. The Lord has clearly said in the Gita that worship offered in devotion and earnestness in any form by anybody is supremely acceptable to Him. The religious lecturer must live and teach the spirit of these words of our great Gitacharya. There is a tendency to take stories in the Puranas out of their contexts and use them to support one's own fanaticism. This fell tendency should be checked and the lessons drawn from them should be broad enough to be acceptable to all sects and opinions.

It should not be difficult to draw up a syllabus of study on broad lines without offending any faith or sect. It is quite possible to gather stories and anecdotes and texts from Hindu sacred books which will inspire devotees of all sects and faiths. The syllabus is necessary for another thing also. It will enforce uniformity. If this is not done, the whole purpose of this religious preaching will be defeated.

Religion, not of the true type, but religion's double has brought on India untold suffering and shame. If those tragedies are not to visit us again and if we are to turn a new leaf in the history of religious toleration, we must see that the ideas and ideals propagated are broad-based and universal in their character. To practise true religion is to recognise the divine dignity and equal status of faiths other than one's own and to practise the widest sympathy, tolerance and generosity of heart one is capable of. May the religious teaching sponsored by the Endowment Board help people to see religion in the true lights indicated above and practise it and may the Lord guide the Board along lines of endeavour that are really fruitful to humanity!

Madras's Opportunity

'Friends, we have done well in the past, let us try to do better'. This was the reassuring strain that hovered over the inspiring speeches Swami Vivekananda gave to packed audiences in Madras fifty years ago. Was there not an echo of that voice when Pandit Nehru during his recent visit to Madras patted the audience on the back and said, Well, you can do better?

A stern rebuke is not always a successful weapon to correct a fault. When a fault has become a perversity in a civilized individual the most successful and psychologically sound method is to pat him on the back and confide, well, friend, you have done well. Why not try to do better! Nehru was only too conscious of the petty provincialisms and littlenesses of mind that have corrupted the heart and head of Madras. But instead of dealing a stern blow, the psychologist that he is, he dwelt at length on their strong points and concluded by saying,

‘for my part I will gladly accept the leadership of Madras.’ But, for this Madras must fulfil certain conditions.

Nehru exhorted us to concentrate on big things. He warned us against the injury that India can do to herself by a narrowness of vision. ‘With that past I feel confident, he said, that India of the future is going to be secure and strong in spite of all the difficulties that face us to-day. I never had in my mind—though I do not like to use the word—any particular fear that any external authority or power can ultimately do great injury to India. But the only fear that sometimes comes to me is what we may do to ourselves in our narrowness of vision or by our forgetting the ideals that have governed us. No race, much less a great people like the people of India, can go down because of outside activity. A great race goes down because it injures itself, because it turns against itself, because it loses faith, because it becomes little-minded, because it becomes so tied up with the small little things of life that the big things escape it.

‘I am afraid’ Panditji continued, ‘many of us are too much concerned with the little things of life. We are shouting too much about secondary matters, which may be important in themselves, but which have little relevance in the context of things to-day. We have, after a great struggle, achieved something. We have at the very moment of achievement had to undergo a vital and dangerous operation. We are recovering from that operation and undoubtedly we shall recover. We have recovered a good deal and we shall recover wholly. All kinds of problems that had lain dormant during generations past have suddenly come up, political, economical and social. In India, apart from that, in the

world, no one knows what the next six months or a year may bring. Now when this is happening are we to lose ourselves in the small things and be unprepared to face the big things, whether you look at it from the international point of view or from the national or provincial? That is not good enough, because if we do so, we not only lose the big things, but we also lose the small things, because they cannot stand apart.’

‘Therefore we have, if I may use the word, declared war against some of the tendencies which weaken the country and which are essentially bad, especially in the present context of events. We have declared war against communalism. We will not tolerate it, although in certain aspects it may, perhaps, be commended or understood. But the thing has proved such an evil thing, such a vicious thing, it has brought so much suffering and injury to India, that we will not tolerate communalism in any shape, whatever may be the consequence. (Hear, hear and cheers.) Secondly, I will not say we will not tolerate provincialism, we are going to oppose provincialism with all our might, (Hear, hear); not again because the love of a province or a desire to push a province ahead has anything wrong in it. Of course not. You who dwell in the presidency of Madras should be proud of it. There is no reason why you should not be. You should further it, of course. That is not what I mean. What I mean is this. In every province in India there has suddenly grown, as a reaction I suppose, a far too great interest in provincial matters which lead, to some extent, to a conflict with neighbouring provinces. So long as it is constructive provincial activity is well and good. But when it becomes one which

creates a feeling of separateness from the neighbouring provinces, it is bad. Anything which disrupts, that separates, further weakens us. Therefore, I should like you in Madras, and you in the South, to consider these matters and give a lead to us in the rest of India. You have, perhaps, a right to do so, an opportunity to do so at the present moment which we of the North have not.'

Let us be honest and not hush up the petty provincialisms and narrow prejudices that have vitiated our private and public lives today. It is time we realise that there is something better and worth doing

than shouting slogans. With pain we have come to discover that those who shout they are non-sectarian, non-provincial are really the worst sinners. Perhaps they are anxious to cover up things. Great men come to tell us of great things, to take us out of our narrow ruts and show us the light of big things and big ways of life. Nehru came to remind us of our heritage which is known for its loftiness and nobility of outlook and generosity of spirit. Here is an opportunity for Madras to rise above her littlenesses of the mind and pettinesses of the head. Will Madras rise to the occasion and lead?

REVIEWS AND NOTICES

THE BHAGAVADGITA: WITH AN INTRODUCTORY ESSAY, SANSKRIT TEXT, ENGLISH TRANSLATION AND NOTES: By S. RADHAKRISHNAN. PUBLISHED by GEORGE ALLEN UNWIN LTD. LONDON INDIAN EDITION 7s. 6d.

The Bhagavadgita has shown a perennial vitality to be reborn in the hands of every commentator, to be restated according to the needs of the perennial in man. Professor Radhakrishnan though not in the role of a commentator but only in that of a translator gives us ample evidence of having restated the eternal truths of the Gita in the accents of time. 'Our times are different' he assures us on page five, 'our habits of thought, the material background to which we relate our experience, are not quite the same as those of the classical commentators.....Such a restatement of the truths of eternity in the accents of our time is the only way in which a great scripture can be of living value to mankind. From this point of view, the general Introduction and the Notes may perhaps be found useful by the intelligent reader'. (Page 6).

The seventy-eight-page Introductory Essay serves not only as an introduction to the Gita, but to the Hindu philosophy and religion. There is

nothing that is of importance in the Gita both to the lay reader and the specialist that the author leaves untouched. Date and text, chief commentators, ultimate reality, Krishna, the teacher, status of the world and concept of Maya, Individual self, Yoga Sastra, the Jnana and Karma margas and the Goal, all these topics are discussed with lucidity and thoroughness. 'Maya does not imply that the world is an illusion or is non-existent absolutely. (Page 38). It is a delimitation distinct from the unmeasured and the immeasurable. But why is there this limitation? The question cannot be answered, so long as we are at the empirical level.....Man's struggles, his sense of frustration and self-accusation are not to be dismissed as errors of the mortal mind or mere phases of a dialectic process. This would be to deny the moral urgency of life.' (Page 48.) 'The sense of insufficiency, of barrenness and dust, is due to the working of the Perfection, the mystery that lurks at the heart of creation. The invisible impulse to seek God produces the agony that inspires heroic idealism and human fulfilment.' (Page 51.) Many more such gems can be collected from the Introduction which must stimulate the modern mind and take him to the study of the text.

In the translation the author does not follow any classical commentator, though he gives in the Notes their views whenever they are specially noteworthy or when he disagrees with them. It is significant that in translating certain texts which are the strongholds of Visishtadvaitic commentators, the author has shown keenness to give them an Advaitic turn. For instance on page 268, he adds the note to the word *Ekaṁsena* thus: 'By a single fraction. Not that the divine unity is broken up into fragments.' But we are surprised to find that even in this the author is not consistent. Interpreting a similar passage on page 328, the verse beginning with, *mamaivāṁso-jīvaloke*, he begins by giving an Advaitic emphasis, changes over to Visishtadvaitic view point and rounds off by a typically christian view: 'When he (the jiva) rises above his limitations, he is not dissolved in the Superpersonal Absolute but lives in the Supreme and enters into a co-partnership with God in the Cosmic activity. So far as we know, in no school of Indian philosophy is the jiva after realization conceived as having the power for maintaining cosmic activity. He may become Isvara, but he does not have the capacity for creation. Even if the author is having in mind the Sarvaṁukti idea of *Siddhantalessa* where the realised jiva along with God waits until the whole world is free, this interpretation of its co-partnership in cosmic activity is unwarranted. We are reminded of the christian view according to which man's highest duty is to help God in the maintenance of the world!'

In the translation of words also, there is lack of consistency. *Buddhi* is translated on page 120 as intelligence and on page 370 as understanding. It cannot be that in the first instance Bhagavan meant only the intelligence aspect of *Buddhi*. 'Take refuge in *Buddhi*' is a call to manifest the highest aspect of *Buddhi* and not of intelligence. Nevertheless it must be said that the author has taken care to make the Notes very scholarly and rich with parallels from the wisdom of the East and the West. This indeed makes the book a treasure-trove of knowledge for both hemispheres.

Dr. Ravdhakrishnan has no doubt brought out an excellent edition of the Gita grading and adapting its traditional teaching to suit modern taste and temperament. Perhaps this is necessary. 'All

great doctrine' he admits, 'as it is repeated in the course of centuries, is coloured by the reflections of the age in which it appears and bears the imprint of the individual who restates it. (*italics ours*) But to colour the eternal in the doctrine with the adventitious in the age is not rendering service to the doctrine. The eternal has to be, and can be, reaffirmed and restated only by the eternal in the age.

The printing and get up of the book keep up the high traditions of George Allen and Unwin. S.N.

ATMARPANA STUTI: BY APPAYYA DIKSHITA. WITH WORD-FOR-WORD TRANSLATION AND COMMENTARY BY SRI K. M. BALASUBRAMANIA IYER. PUBLISHED BY THE AUTHOR, 18, THEERADI ST., MAMBALAM, MADRAS. PRICE RS. 1/8- (TAMIL AND SANSKRIT)

In these days, when Sanskrit is being looked down upon as a dead language and proficiency in it considered an anachronism, he will be a bold man indeed who endeavours to cultivate in the public mind a thirst for Sanskrit knowledge by way of publication of cheap popular editions of some of the celebrated classics of our venerable ancients. The *Atmarpana Stuti*, brought out recently by Sri K. M. Balasubramania Iyer, is a scholarly work on a devotional theme attributed to that renowned scholar, poet and Advaitin, Sri Appaya Dikshita. The theme of the book under review is not sectarian bigotry but the supreme surrender of one's self to the Almighty for the attainment of *Moksha* or eternal bliss through liberation from the cycle of births and deaths. The *Stuti* is indeed a work of real merit in that it is a spontaneous, and unsophisticated outpouring of the heart at the Lord's feet and is a passionate prayer for the Lord's grace. If properly studied, memorized, and meditated upon daily, it will lead even a *nastika* in the path of God-realization.

The word-for-word Tamil rendering of the fifty *slokas* of the *Stuti*, the elaborate and masterly explanatory comments of the author and the copious quotations from other authoritative works make the volume eminently readable even by the lay public.

T. R. SANKAR.

CHRISTIAN PRAYER AND APPROACH TO CHRISTIAN MYSTICISM: BY W. Q. LASH. PUBLISHERS: HIND KITABS LTD. PAGES: 52 PRICE: RE. 1/-

In this booklet the Lord Bishop of Bombay has attempted a simple and direct appraisal of the Christian approach to the Godhead. The contents of this book will be very familiar to Indian readers. To an Indian religion is nothing if not experience. The various systems of Yoga have detailed for him, with an almost trying precision, the various paths to Godhead, suited to different individual make-up. But there will be a sharp difference between the two as to the type of experience that is to be accepted as genuine or rejected as false. Christianity with its fundamental conception of a revealed theology-truth, of a God directly intervening in the course of history in a particular epoch for the revelation of some special truths, will appreciate a supra-normal experience only if it happens to conform to the body of Church doctrines and will reject everything else as spurious. This stands contrasted with the Indian conception, which accepts a diversity of approach to the Supreme and hence as a corollary believes also in the diversity of experience of the Supreme.

We may add here that mysticism will thrive only when absolute freedom is allowed to the individual as far as his approach to the Godhead is concerned, and where this is absent we can expect a bankruptcy of spirituality, coupled with a suspicion of everything that savours of mystical experience. But once the reality of mystical experience of an individual is accepted the adoption of a more tolerant attitude towards the verities in spiritual experiences will follow as a matter of course. We wish that this point of view is studied seriously by Christian Divines, especially in this twentieth century, when the very existence of religion is questioned and all doctrinal formulations of religion is regarded with suspicion.

On the whole the book indicates a forward movement in Christian thought; for here, Christianity is described as a matter of experience and not as a set of doctrines to be believed in.

We should congratulate the publishers on their neat get up of the book.

THE GREAT SANYASI: by ANLICHANDRA ROY. PUBLISHERS: THE AMIYA LIBRARY LLD., SHYAMBAZAR, CALCUTTA PAGES 106.

To incorporate a particular attitude to life in a narration, and to present the various characters as so many ideas in flesh and blood, is no new thing in the history of novel literature. The present book is a similar attempt at presenting the philosophy of Sri Aurobindo working in the actual circumstances of every-day life. Probably the Sanyasi referred to in the book is a proto-type of Sri Aurobindo casting his all for the welfare of the world.

But this undertaking has not met with any amount of success at the hands of the author. While we appreciate the writer's zeal for the ideal, we cannot pass without noticing the patchy nature of the whole book. The work reveals the ample potentialities of the author and we hope, that at no distant future, we will see a more mature and substantial work from him on the lines of the present work.

MODERN MAN IN SEARCH OF RELIGION: by SWAMI PAVITRANANDA. ADVAITA ASHRAMA, MAYAVATI, ALMORA, HIMALAYAS. PAGES 127. PRICE RS. 1-8.

This dainty volume, though small, is laden with profound thoughts on a subject that goes to the roots of life. It presents the case for religion in a simple, clear and comprehensive form leaving untouched no vital issue that has a close bearing on the problem. There is a peculiar inimitable charm in the Swami's style and approach which is quite free from the sanctimonious air that ordinarily vitiates such sermonisings. He enters fully into the difficulties of the modern man and with great insight and imaginative sympathy convincingly answers the arguments generally advanced in support of his sceptic position.

Here is no laboured defence of the old orthodox religions which have fallen into disrepute by the abuses rampant within their fold. The term religion is used here to mean not the traditional dogmas, in which all rational minds have lost faith, but the inner urge of every individual towards lasting happiness and freedom. It is the spontaneous aspiration of the human spirit to realise the Infinite that is the essence of its nature. Such a religion is not anything extraneous to man but

part and parcel of his being. It is a constitutional necessity like the air and sunlight to plants. Hence it cannot die.

That is the main burden of the book. The author also analyses some of the important factors in modern life that have led to the growing disbelief in religion. The tremendous hold of science and politics, with their over-emphasis on the materialistic side of life, is a powerful force in this direction. Psycho-analysis has also afforded an easy excuse for indulgence in a life of the senses, while Behaviourism has helped to reduce man to the state of an automaton devoid of freedom and moral responsibility. The book shows how the opposition of these forces is not irreconcilable and how religion, as it was taught and practised for ages in India, could be harmonised with modern life and made to enrich it. It is very useful and handy to remove the cobwebs clouding the vision of the modern mind.

M. R. R.

THE SANGITA-RAJA OF MAHARANA KUMBHA VOL. I. EDITED BY DR. C. KUNHAN RAJA. ANUP SANSKRIT LIBRARY, BIKANER.

The Anup Sanskrit Library, Bikaner, is particularly rich in music manuscripts and one of the important works among these is the voluminous San-

gita Mimamsa or Sangitaraja extending to 16,000 slokas, by the famous Maharana Kumbha of Mewar. The work is quoted by Kumbha in his well-known commentary on the Gita-Govinda from whose colophon we come to know of the high attainments of the king in music and dance.

Students of Sanskrit Sangita literature are indebted to the Bikaner Library and Dr. Kunjan Raja, its honorary adviser, for the publication of this treatise. Dr. Raja presents here the Pāthyaratna Kosa forming the opening chapter of this comprehensive treatise on the whole field of Nāṭya Sastra comprising poetics and music. The first section deals with Pada, Vakya, Samjnas and Paribhashas, Prosody and Poetics. The work is of use, to students of Alankara Sastra too.

The editor has added a critical Introduction variant readings etc. The editorial is based on two manuscripts in the library besides which there are some more manuscripts representing portions of this work. Strangely some manuscripts read the author as one Kalasena and the editor has effectively dealt with this problem and shown that the real author is Kumbha and the Kalasena version represents a copy made for that king.

The further parts of this work are eagerly awaited by scholars.

V. RAGHAVAN.

NEWS AND REPORTS

SWAMI MADHAVANANDAJI'S VISIT TO THE SOUTH

Srimat Swami Madhavanandaji, the General Secretary of the Ramakrishna Math and Mission arrived at Madras on the 6th of August on a short visit of the South Indian Centres of the Ramakrishna Math and Mission. On the 8th the Ramakrishna-Vivekananda Saraswata Samayagam presented him with an address at the Woodlands, Royapettah in the presence of a distinguished gathering. The next day he visited the Vivekananda college and addressed the staff and students. On the same day he visited on invi-

tation the local Andhra Mahila Sabha and addressed the inmates. He left for Calicut on the 9th.

From Calicut, he visited Trichur and Kalady. In all the three places, public receptions were held in his honour and he was the recipient of addresses of welcome. The Swami addressed the gatherings in these places as also the staff and students of the educational institutions run by these centres. From Kalady, he will be visiting the Ramakrishna Mission Vidyalaya, Perianickenpalayam (Coimbatore), Ootacamund, Mysore and Bangalore. He is expected back in Madras in the first week of September.

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HYMN - FLOWERS

द्विप्सस्त्वां त्वांस्तुमस्तुभ्यं मन्त्रयामोऽम्बिकापते ।

अतिवाह्यतस्साधु विश्वइन्द्रो धृतवानसि ॥

मिमेष्वपि न भिक्षं यन् छिन्नेष्वच्छिन्नमेव च ।

नमामस्सर्वसामान्यं रूपं तत् पारमेश्वरम् ॥

प्रणवोर्ध्वार्धमात्रातोऽप्यणवे महते पुनः ।

ब्रह्माण्डादपि नैर्गुण्यगुणाय स्थाणवे नमः ॥

निरुपादानसंभारमभित्तावेव तन्वते ।

जगच्चित्रं नमस्तस्मै कलाश्लाघ्याय शूलिने ॥

मायाजलोदरात्सम्यगुद्भृत्य विमलीकृतम् ।

शिवज्ञानं स्वतो दुग्धं देहोहि हरहंस नः ॥

पट्टप्रमाणीपरिच्छेदभेदयोगेऽप्यभेदिने ।

परमार्थैकभावाय बलिं यामो भवाय ते ॥

अपि पश्येम गम्भीरां परेण ज्योतिषामितः ।

उन्मृष्टतमसं रम्यामन्तर्भव भवद्ब्रह्मम् ॥

भगवन्भव भावत्कं भावं भावयितुं रुचिः ।

पुनर्भवभयोच्छेदवक्षा कस्यैव न रोचते ॥

We dislike you, we extol you, we call you forth; in our intense mutual love, O Father, all through you have upheld us fully.

The unsplit among things split, the uncut among things cut, that Universal Generality, the over-all form of the Lord, we bow to.

Obeisance to that immovable Lord, subtler than even the half *mora* above the mystic syllable *Om*, bigger than even the cosmos and having the quality of being quality-less!

Obeisance to that Lord of the Trident, praiseworthy for His art (beautiful with the digit-moon), who, on the wall-less void and without any accessories, projects the fresco of the moving world!

O Swan (Yogin) of Siva! Come, give us that self-drawn milk of auspicious knowledge, separating it from amidst the water of Illusion and purifying in.

Distinguished by definitions through the six-fold source of knowledge, Who is yet beyond distinctions, Who is in reality of one unitary form, to You that Existence (Siva), we become sacrificial offering.

May we, O Siva! behold within us that deep delightful cave of yours, the darkness whereof has been wiped away all around by (your) transcendent effulgence!

O Auspicious Lord! the desire to contemplate oneself as you, which is capable of ending the fear of rebirth, to whom will that desire not appeal?

BHATTA NARAYANA, STAVA CHINTAMANI,
4, 6, 7, 9, 10, 11, 12, 13.

—V. RAGHAVAN.

THE RELIGION OF POWER

Whatever in this world is powerful, beautiful or glorious, that you may know to have come forth from a fraction of my power and glory. —GITA.

His is the kingdom and the power and the glory.

—BIBLE.

Whether we like it or not, our posterity will mark off our age as an age of disillusionment. Much has happened in our time that would have brought stabbing disillusionment to the most optimistic (and even to the most perverse) of *homo sapiens*; but yet we go about as though nothing has happened. We are too proud to admit defeat, too shy to receive the fruitage of disillusionment, namely, wisdom. Man, the noblest and loveliest of God's creation has in modern times, distinguished himself for grim and ferocious orgies of wickedness and shame to such limits that none could ever think of by-passing him. Yet no disillusionment? The worship of naked power and the conscription of science and scientific knowledge for the amassing and display of power have fed this inhumanity to phenomenal proportions. In a masterly close-up of the present position W. R. Inge says in his recent book, *The End of an Age*: 'The Totalitarian Party, is more like a church than a state. It ruthlessly sacrifices the highest cultural values to the *lust of power*. (italics ours) The philosophy of progress has ended in disillusionment. Reason which hoped to explain Nature and man to itself, has ended in a kind of rational suicide by explaining itself away'.

'This disillusionment, which has found vent in revolutionary Socialism, may be compared with the obscure movements of revolt which shook the ancient world in the first and second centuries of our era. The social order was beginning to break

down, and the causes were imperfectly understood. It is the same today'.

From the above illuminating study of the present trends, it must be abundantly clear that the cause of the disillusionment that has come upon us have to be sought in the inordinate lust for power and the inhumanly unrestrained use of it. Those are wise words that said that when a passion is given the longest lease it brings in a terrible revulsion of feeling, an utter sense of frustration and disillusionment. But disillusionment must pave the way for wisdom. In us today unfortunately it has not.

Of the infinite desires of man, the chief are the desires for power and glory. These are not identical though closely allied. Bertrand Russell, analysing this fundamental urge of man in his book by name *Power*, says, 'In the course of this book, I shall be concerned to prove that the fundamental concept in social science is Power in the same sense in which Energy is the fundamental concept in Physics. Like energy, power has many forms, such as wealth, armaments, civil authority, influence on opinion. No one of these can be regarded as subordinate to any other and there is no one form from which the others are derivative.' After having discussed the manifestations of power and the highways and byways into which it has led mankind, Russell suggests the way in which this urge can be tamed for the good of man as well as of the world.

'The problem of the forming of power', says Russell, 'is a very ancient one. The

Taoists thought it insoluble, and advocated anarchism, the Confucians trusted to a certain ethical and governmental training...At the same period, in Greece, democracy, oligarchy, and tyranny were contending for mastery; democracy was intended to check the abuses of power, but was perpetually defeating itself by falling a victim to the temporary popularity of some demagogue... In the interval between Plato and the Webbs, the world has tried military autocracy, theocracy, hereditary monarchy, oligarchy, democracy and the Rule of Saints—the last of these, after the failure of Cromwell's experiment, having been revived in our day by Lenin and Hitler. All this suggests that our problem has not yet been solved.' How then can it be solved? 'It is not ultimately by violence,' he says, 'that men are ruled, but by the wisdom of those who appeal to the common desires of mankind, for happiness, for inward and outward peace and for the understanding of the world.' Russell picks out four men from world's history who had this wisdom in abundance and hence could exert great power over thought and men. 'If I had to select four men who have had more power than any others, I should mention Buddha and Christ, Pythagoras and Galileo. No one of these four had the support of the state until after his propaganda had achieved a great measure of success. No one of the four had much success in his own lifetime. No one of the four would have affected human life as he has done if power had been his *primary* object. No one of the four sought the kind of power that enslaves others, but the kind that sets them free—in the case of the first two, by showing how to master the desires that lead to strife, and hence to defeat, slavery and subjection; in the case of the second two,

by pointing the way towards control of natural forces.'

How can the Buddhas, Christs and Gandhis without having anything in their possession that constitute power in the usual sense, wield so much influence over men is a question which the modern age with its faith in material power cannot answer. The world understands by power, the power that kills, that enslaves and conquers and bequeaths misery and pain to the world. But the prophets and saints who are the salt of the earth, understood it as the power that liberates, that blesses and illumines the hearts of men and women, the power that brings peace and prosperity to the world. That indeed is the power of religion, the benign power that spiritual men enshrine in them and radiate as love for all beings and concern for their all-round happiness and development. To contemplate on this divine power is itself a great purifying meditation, that helps us to shed the undivine power that is in us.

We referred above to the scientists like Pythagoras and Galileo who have shown to mankind a way of amassing power that liberates man from the forces of external nature. But more powerful than the elemental forces in external nature are the elemental urges within man. Puny indeed is man: but this puny man has by sheer force of the powers within conquered nature and has, as it were, become the master of the world. But mastery of external nature does not mean mastery of the inner nature. And those who have controlled external nature have generally shown an incapacity to control the inner. The Buddhas and Christs by their control of the inner power have shown that by controlling the inner nature they achieve the conquest of the outer nature also. They moved the world

as none else did, they changed the lives of millions, they changed the course of history. Is any more proof required to show that mastery of the inner world brings in the conquest of the outer also?

The scientists of today, the spiritual children of Pythagoras and Galileo admit that their investigations compel them to posit the presence of a Power (Jeans speaks of a mathematical God) that not only guides the behaviour of matter in all minutiae, but controls it with all accuracy. These mystic-cum-scientists (so are they branded by other scientists) even go farther and say that in all scientific investigations man gets from Nature what man has put into Nature. This is the nearest approximation to what the Buddhas and Christs have said regarding the inner power. For them power was one though its manifestations may be external or internal. This then is another meditation that purifies us and helps us to shed the undivine power in us: seeing power as one and whole and not cut up into fragments. We often cut up this all-pervasive power into fragments, limit it and worship it. All of us are worshippers of power, in one aspect or other: some of priestly power, some of kingly power and so on. We have a knack to narrow down all-pervading things to a corner and propitiate it for private and selfish ends. We know that God is everywhere, but yet we are not satisfied if we do not worship Him in an idol and see Him in the idol only. It may be necessary to begin with the worship of the idol. But he indeed is a poor specimen of man who ends there. The true devotee is one who sees God in everything and worships Him as such. He understands that God's power has distributed itself in everything and hence himself becomes a dynamo of that Godly power.

With the Hindus it has been a tradition to name this all-pervading power as Sakti, the Mother. From time immemorial, Sakti, the supreme power behind world-phenomena has been worshipped as Kali, as Durga, as Rajarajeswari and so on. The month of October is sacred to Hindus as it witnesses the worship of Sakti throughout India in various forms, in some places in its terrible aspect as Durga, in other places in her benign aspect as Rajarajeswari. Mother is Mother whether in an angry mood to correct us or in a loving mood to bless us. This wisdom we often miss and we often avoid the terrible. We lack courage to face the terrible aspect of the Mother and so lack courage to face the terrible phases of life.

This idea of Power as the Sakti that pervades and sustains everything has opened up endless vistas of spiritual experience to mortals in India. How many men and women have become divine with the touch of this idea and what a glorious trail of spiritual inspiration it has left behind for the coming generations! Sri Ramakrishna condensed the wisdom of generations and the religion of ages when he said in his homely way: 'Brahman, the ultimate reality and Sakti are identical. It is the Primordial Power that has become the world and all living beings.....One must propitiate this Sakti, the Divine Mother, the Primal Energy, in order to obtain God's grace. God Himself is Mahamaya, who deludes the world with Her illusion and conjures up the magic of creation, preservation and destruction. She has spread this veil of ignorance before our eyes. We can go into the inner chamber only when she lets us pass through the door.....This Primal Energy has two aspects: Vidya and avidya.

Avidya deludes. Avidya conjures up "woman and gold", which casts the spell. Vidya begets devotion, kindness, wisdom and love, which lead one to God.'

So then, seeing Power as one and indivisible is itself a great Sadhana in religion. Emphasising this idea, Swami Vivekananda exhorts us: 'Face the whole! Power is power everywhere, whether in the form of evil or as Saviour of the world. There is one power behind all phenomena. So this is the new idea; the old idea was man-God. Here is the first opening out of the idea of one universal power. This idea must have a new name. It is called Mother. "I am the Power that manifests everywhere," says the Mother. Don't be chased about the universe by evil. Evils are evils. After all it is only Mother's play. What is this creation for? Just fun. We forget this and begin to quarrel and endure misery. "I am life, I am death." She it is whose shadow is life and death. She is the pleasure in all pleasure. She is the misery in all misery. If life comes, it is the Mother, if death comes, it is the Mother. If heaven comes, She is. If hell comes, there is the Mother; plunge in.'

These powerful words bring to us the vision of power that is one and that comprehends both heaven and hell. This vision in itself is a meditation that takes us to the citadel of spiritual balance, peace and poise.

It is not a meditation that makes us soft and submissive, but it is a religion that makes us powerful with the power of purity, of noble enthusiasm and holy endeavour, a power that gives us the strength to rewrite the writ of history, 'Power corrupts, absolute power absolutely corrupts.'

Only when we incarnate this benign, godly power in us shall we be able to exorcise the demon of power that has possessed us. This world has gone crazy with the limitless expanse of power it now enjoys and the mad use of it. Sometimes moments of disillusionment come to it and it begins to think. Let the wisdom of India that said,

धिक् बलं क्षत्रियबलं, ब्रह्मतेजो बलं बलं ।

Fie upon those who bank upon military power; real power is the power Divine—open the eyes and heart of the world and let those moments of disillusionment give place to wisdom. Disillusionment is always the morning-star of a new age, of a new consciousness. If the present disillusionment that has come to us by excessive use of power would open our eyes to see power as the power that liberates men and women from the thralldom of external nature and the old Adam, then this disillusionment would not have come in vain. Then this age would have been saved from the tragedy of killing itself by the demoniac forces which it has created but which it cannot control now.

THE GOAL OF LIFE—MUKTI OR FREEDOM

By SWAMI VIVEKANANDA

The goal of the soul is freedom. That is one peculiarity of our religion. We also have heavens and hells, too, but these are not infinite, for in the very nature of things they cannot be. If there are any heavens, they would be only repetitions of this world of ours on a bigger scale, with a little more happiness, and a little more enjoyment, but that is all the worse for the soul. There are many of these heavens. Persons who do good works here with thought of reward, when they die, are born again, as gods in one of these heavens, as Indra and others. These gods (*devas*) are the names of certain states. They also had been men, and by good work they have become gods, and those different names that you read of, such as Indra and so on, are not the names of the same persons. There will be thousands of Indras. Nahusha was a great king, and when he died he became Indra. It is a position; one soul becomes high and takes the Indra position, and remains in it only a certain time; he then dies and is born again as man. But the human body is the highest of all. (I, 127) ¹ The human soul has sojourned in lower and higher forms, migrating from one to another, according to *Samskaras* or impressions, but it is only in the highest form as man that it attains to freedom. The man form is higher than even the angel form, and of all forms, it is the highest; man is highest being in creation, because he attains to freedom. (II, 258) Some of the gods may try to go up higher and give up all ideas of enjoyment in heavens, but, as in the world, wealth and position and enjoyment delude the vast

majority, so do most of the gods become deluded also, and after working out their good karma, they fall down and become human beings again. This earth, therefore is the *Karma-Bhumi*; it is this earth from which we attain to liberation, so, even these heavens are not worth attaining to. What is then worth having? *Mukti*, freedom. Even in the highest of heavens, says our Scripture, you are a slave; what matters it if you are a king twenty thousand years? So long as you have a body, so long as you are a slave to happiness, so long as time works on you, space works on you, you are a slave. The idea therefore is to be free of external and internal nature. Nature must fall at your feet, and you must trample on it, and be free and glorious, by going beyond. No more is there life, therefore, no more is there death; no more enjoyment, therefore, no more misery. It is Bliss unspeakable, indestructible, beyond everything. What we call happiness and good here, are but particles of that Eternal Bliss. And this Eternal Bliss is our goal. (III, 127—28) ‘Hear, ye, children of Immortal Bliss! Even ye that reside in the higher spheres! I have found the Ancient One, who is beyond all darkness, all delusion; knowing Him alone you shall be saved from death over again.’—*Vedas*.

Life will be a desert, human life will be vain if we cannot know the beyond. It is very well to say: Be contented with the things of the present: the cows and the dogs are, and so are all animals, and that is what makes them animals. So if a man

The references are to the Complete Works of Swami Vivekananda.

rests content with the present and gives up all search into the beyond, mankind will have to go back to the animal plane again. It is religion, the enquiry into the beyond, that makes the difference between man and an animal. Well has it been said that man is the only animal that naturally looks upwards; every other animal naturally looks prone. That looking upward and going upward and seeking perfection are what is called salvation, and the sooner a man begins to go higher, the sooner he raises himself towards this idea of truth as salvation. That is what makes for human progress, that is the source of all material and intellectual progress, the motive power behind, the enthusiasm that pushes mankind forward. (III, 3.)

In some oil mills in India, bullocks are used that go round and round to grind the oil seed. There is a yoke on the bullock's neck. They have a piece of wood protruding from the yoke, and on that is fastened a wisp of straw. The bullock is blindfolded in such a way that it can only look forward, and so it stretches its neck to get at the straw; and in doing so, it pushes the piece of wood out a little further; and it makes another attempt with the same result, and yet another, and so on. It never catches the straw, but goes round and round in the hope of getting it, and in so doing, grinds out the oil. In the same way, you and I who are born slaves to nature, money and wealth, wives and children, are always chasing a wisp of straw, mere chimeras, and going through an innumerable round of lives without obtaining what we seek. The great dream is love; we are all going to love and be loved, we are all going to be happy and never meet with misery, but the more we go towards happiness, the more it goes away from us. Thus the world

is going on, society goes on, and we, blinded slaves, have to pay for it without knowing. Study your own lives and find how little of happiness there is in them, and how little in truth you have gained in the course of this wild-goose chase of the world. (I, 407)

It (nature) repeatedly kicks us away, but still we pursue it with feverish excitement. We are always hoping for happiness. There was a great king in India who was once asked four questions, of which one was: 'What is the most wonderful thing in the world?' 'Hope' was the answer. This is the most wonderful thing. Day and night we see people dying around us, and yet we think we shall not die; we never think that we shall die, or that we shall suffer. Each man thinks that success will be his, hoping against hope, against all odds, against all mathematical reasoning. Nobody is ever really happy here. If a man be wealthy and have plenty to eat, his digestion is out of order and he cannot eat. If a man's digestion be good, and he have the digestive power of a cormorant, he has nothing to put into his mouth. If he be rich he has no children. If he be hungry and poor, he has a whole regiment of children, and does not know what to do with them. Why is it so? Because happiness and misery are the obverse and reverse of the same coin. He who takes happiness, must take misery also. We all have this foolish idea that we can have happiness without misery, and it has taken such possession of us, that we have no control over the senses (I, 408-9)

Is there no hope then? True it is we are slaves of Maya, born in maya, and live in Maya. Is there then no way out, no hope? That we are all miserable, that this is really a prison, that even our so-called trailing beauty is but a prison house and that even our intellects and minds are prison houses,

have been known for ages upon ages. There has never been a man, there has never been a human soul, who has not felt this sometime or other, however he may talk. And the old people feel it most, because in them is the accumulated experience of a whole life, because they cannot be easily cheated by the lies of nature. Is there no way out? We find that with all this, with this terrible fact before us, in the midst of sorrow and suffering, even in this world where life and death are synonymous, even here, there is a still small voice that is ringing through all ages, through every country, and in every heart, "This My Maya is divine, made up of qualities, and very difficult to cross. Yet those that come unto me cross the river of life."—Gita. "Come unto Me all ye that labour and are heavy laden and I will give you rest"—Bible. This is the voice that is leading us forward. Man has heard it and is hearing it all through the ages. This voice comes to men when everything seems to be lost, and hope has fled, when man's dependence on his own strength has been crushed down, and everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called Religion.

Practical men tell us: 'Don't bother your heads about such nonsense as religion and metaphysics. Live here; this is a very bad world, indeed, but make the best of it'. Which put in plain language means, live here a hypocritical, lying life, a life of continuous fraud, covering all sores in the best way you can. Go on putting patch after patch, until everything is lost, and you are a mass of patch-work. This is what is called practical life. Those that are satisfied with this patchwork will never come to religion. Religion begins with a

tremendous dissatisfaction with the present state of things, with our lives, and a hatred, an intense hatred, for this patching up of life, an unbounded disgust for fraud and lies. He alone can be religious who dares say, as the mighty Buddha once said under the Bo-Tree, when this idea of practicality appeared before him and he saw it was nonsense, and yet could not find a way out. When the temptation came to him to give up his search after truth, to go back to the world and live the old life of fraud, calling things by wrong names, telling lies to oneself and to every body, he, the giant, conquered it and said, 'Death is better than a vegetating ignorant life; it is better to die on the battle-field than to live a life of defeat.' This is the basis of religion. When a man takes this stand he is on the way to find the truth, he is on the way to God. That determination must be the first impulse towards becoming religious. I will hew out a way for myself. I will know the truth or give up my life in the attempt. For on this side it is nothing, it is gone. it is vanishing every-day. The beautiful hopeful young person of to-day is the veteran of tomorrow. Hopes and joys and pleasures will die like blossoms with tomorrow's frost. That is one side; on the other there are the great charms of conquest, victories over all the ills of life, victories over life itself, the conquest of the Universe. On that side men can stand. Those who dare, therefore, to struggle for victory, for truth, for religion, are in the right way, and that is what the Vedas preach. 'Be not in despair; the way is very difficult, like walking on the blade of a razor. Yet despair not, arise, awake, and find the ideal, the goal'. (II, 122-24).

SOME UPANISHADIC PARADOXES

By PROF. V. A. TYAGARAJAN, M. A.

The term 'paradox' is defined by the dictionary as a term which is apparently self-contradictory, or as being opposed to commonsense. It does not, however, mean that what is apparently opposed to commonsense is necessarily opposed to truth. To take an instance, we think that we are on a stable world; but we also know that we are living in a floating island oscillating between Cancer and Capricorn, and rushing along space at the rate of eight miles a minute. From different points of view both are equally true; and if one should say of the Earth, 'It moves; it moves not', one would be giving expression to a scientific paradox.

The Upanishads give expression to Brahman, which they regard as the quintessence of truth, in terms which are apparently contradictory. Even a mere collection of these paradoxes is of interest to us. If they help us 'to become truly wise' so much the better. We find one such paradox enunciated in one of the peace chants. 'The invisible is the whole, the visible too is the whole. From the whole, the visible universe of infinite extension has come out. The whole remains the same even though the infinite universe has come out of it.' This concept, the realisation of the infinite has been so beautifully explained by Tagore in his *Sadhana* that any further explanation of it would appear superfluous. The poet there points out that the infinite is not one more rung in the ladder of the finite, that it is not an object either to be acquired or to be counted among the good things of the world, but that it becomes our highest awareness, as we surrender ourselves to it.

When we approach the paradoxes of the Upanishads in the spirit of the poet, however dark these expressions may seem, they shed light enough on our path.

Brahman, we are told, is above, below, in front, at the back, upon the right and the left; that all this world is indeed the supreme Brahman, and that Brahman, the all-pervading Being is both within and without. In short that what we take to be the world is in reality Brahman, and that all that is wanted is a change of attitude on our part for us to realise Brahman. But paradoxically enough we are also told that Brahman is above the understanding of all creatures, that even the Gods do not know Brahman, and that he who thinks he knows Brahman knows very little about it. We are again told that Brahman is life, speech, mind, immortality; but we are also told at the same time that Brahman is that from which all speech recoils along with Manas, being unable to reach it. Similarly, again we are told that the form of Brahman is manifold, that Vayu is verily Brahman perceptible; but we are also told that out of fear for Him the wind blows. At one time earth, air, fire and water are identified with Brahman; but we are also told that the Sun does not shine there, nor the stars. In one passage we are told that Atman having brooded projected all this, and having brought it forth entered it. Apostrophising Brahman the Upanishadic seer says, 'Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along'; but lest we should fall victims of a too facile identification, we are

confronted with an opposite set of expressions: 'He is neither female, nor male, nor neuter', and that 'His form does not stand within the range of the senses'. At times we get a string of negative descriptions, that the Eternal is 'Unseen, unrelated, inconceivable, uninferable, unimaginable, indescribable', but this negative series is arrested by a positive affirmation that Brahman resides in the heart as the self-resplendent being known to all. But before we can comprehend this 'intelligence in the intelligent', He 'who though One fulfills the desires of many', we are reminded of the arduousness of the quest and we are told that Atman can never be reached by speech, nor by eyes, nor even by the mind; and that before we can realise Him in the heart, 'the heart knot must be broken'. The all-pervading Purusha is said to be devoid of all distinctive marks, but is also described as being 'smaller than the smallest and greater than the greatest', as being at once 'subtle' and 'subtler than the subtlest'. 'Though sitting he travels far; though lying down he goes everywhere'. 'That effulgent Being rejoices and rejoices not'. In one passage we read that the Vedas reveal Brahman, while another passage tells us that Atman cannot be reached by a study of the Vedas, or at best all that they can give us is merely a knowledge of the lower aspect of Brahman. In this world of paradoxes to which the Upanishads lead us Brahman is aptly compared to an ancient Aswatta tree 'whose roots are above, and whose branches are below'. To crown all, when the dazed and mystified seeker approaches the instructor and says to him, 'Teach me, sir, the saving knowledge', he is told, 'The saving knowledge has been taught'.

Interesting as these paradoxes are in their assemblage, they are of value to us

only in so far as they help us to approach the ultimate reality. The traditional attitude to these paradoxes is to explain them by the simile of the Saka.Chandra Nyaya, as if one were to draw the beholder's attention to the distant moon, by pointing out the branch of a tree on which the moon is apparently seen to be sitting. But we miss the full significance of these paradoxes, if we regard them as mere exercises in intellectual parallax. We should regard them rather as a violent juxtaposing of ideas, strikingly expressed, so that the ultimate truth might emerge. They are rather like banks of dark clouds which by their opposition give birth to a flash of lightning. That is why these paradoxes are said to be brilliant. We may regard these paradoxes from the point of view of Hegelian dialectics, as expositions of the thesis and the antithesis. The antithesis is as true as the thesis though at a higher plane. The truth of the thesis is absorbed in the antithesis; it gives rise to the synthesis which is more felt than said. The synthesis being at a higher plane than both the thesis and the antithesis, the essential values of both these points of view are absorbed in it. In a sense the thesis is like a flowing river. The antithesis is like a boulder placed across the path of the stream. The synthesis may then be compared to the rising of the river above the obstruction as it flows in a magnificent waterfall. Truth becomes our own in so far as it represents an obstacle conquered. Let us now turn to these paradoxes and re-examine them in the light of these observations.

In the main, these paradoxes fall into two classes—those which appeal to the positive pole of consciousness, and those whose appeal is negative. Let us examine the positive sets first. They take life at the

work-a-day level. As long as there is the ego consciousness, the sense of I and mine, there is also the consciousness of the world around us, the non-ego. The positive statements in the Upanishads take advantage of this self-limitation on our part and affirm that Brahman is the Sum-ego, including in it both the ego and the non-ego. These passages affirm the reality of Brahman as the Everlasting Yea, for they draw our attention to the immanent aspect of the Divine. They point out that what we take to be the infinite world of matter has in reality come from Brahman. They are not meant to assert the reality of the things themselves, for it needs no scripture to assert it, and that is why the emphasis is not so much on their coming as on the fact that they are from Brahman. The reality of Brahman is what matters, and not the reality of the things themselves. That is why the negative sets of these paradoxes help us by correcting the mind from the error of false identification, lest it should make us oblivious to the transcendent aspect of the Divine. 'Thou canst not name the nameless', as the poet says; but unless the nameless is named, we cannot comprehend it either. By the very process

of bringing the Eternal into the field of comprehension, we make it an object of comprehension. In reality we are not outside it, nor is it one object among many. It is only by a figure of speech that we speak of the infinite as a person. That is why the negative sets of these expressions come into play as they correct the errors of a too facile identification. Strictly speaking they are not negations at all. They form rather the negation of negation. They are positive in significance, though couched in a negative form. One of the peace chants says, 'Let me not deny Brahman; let me not be denied by Brahman. Let there be no denial at all'. The negation is not a negation of Brahman. It is the symbol of an affirmation at a higher level, where all contradiction is reconciled. Taken together these paradoxes lead us to that state of awareness where the witnessing consciousness might hear the voice of the Eternal say, as the Bible has it, 'I am that I am', or as the Upanishads express it, 'That thou art'. Grammatically speaking we may choose between a tautology and a paradox. The tautology acts as a catalytic agent, fusing into a unified whole the conflicting elements of the paradox.

Let thy mind rest in truth, propagate the truth; put thy whole will in it and let it spread. In the Truth thou shall live forever. Self is death and Truth is life. The cleaving to self is perpetual dying, while moving in the Truth is partaking of life everlasting.

— BUDDHA

DIVINE GRACE

By SWAMI RITAJANANDA

Life is not always a pleasant stroll in the garden of Eden. Numerous battles have to be fought during the course of man's sojourn in this world and he gets the laurels of victory only at rare intervals. He often finds a number of forces working against him and that he has not the strength to fight single-handed. Consequently repeated failures in his war with evil make him turn his gaze towards some higher power for assistance. This sort of reliance on a higher power can be traced to the earliest periods of human history and traces of it can be found in all the religions of the world. Whatever the idea of divine grace and its manifestation in various religions, we find its influence has been very great in the lives of many saints and mystics in all countries and climes.

During the period when man had to fight hard against the forces of nature, man sought the helping hand of the gods through sacrifices. Great calamities were attributed to the wrath of the divine power and conciliatory penances and prayers were considered the only means of appeasing them. People of the Vedic age felt that they could appease the gods only by entreating them to forgive their transgressions. They prayed for the pardoning of their sins and for the bestowal on them of material prosperity. Cattle, wealth, and progeny were their needs and they felt the gods had the power to withhold these things, when people led sinful lives. Violation of the divine commands meant sure disaster. Many psalms and hymns of the *Rigveda* bring out this idea of one who has sinned seeking God's grace :

'With mine own self I meditate this question :

"When shall I have with Varuna communion ?

What gift of mine will He enjoy un-angered ?

When shall I happy-hearted see His mercy ?"

Wishing to know my sin I make inquiry,
I go about to all the wise and ask them :
One and the self-same thing sages tell me :

"Varuna hath with thee hot indignation."

'O Varuna ! what was my chief transgression,

That thou wouldst slay a friend, who sings Thy praises ?

Tell me, God undecieved and sovereign guiltless,

Would I appease Thee, then with adoration ?

'Set us free from the misdeeds of our fathers,

From those we ourselves have perpetrated :

Like cattle-thief, O King, like calf rope fastened,

So set Thou free, Vasishtha from the fetter.

'It was not mine own will, Varuna, 'twas delusion,

Drink, anger, dice, or lack of thought, that caused it ;

An older man has led astray an younger,
Not even sleep protects a man from evil.

'O let me like a slave, when once made sinless,

Serve Him, the merciful, ere-while the
angry.

The noble God has made the thoughtless
thoughtful;

He speeds the wise to riches, He a wiser.

' May this my praise-song, Varuna, sove-
reign ruler,

Reach unto Thee and make Thy heart
complacent

May it be well with us in rest and labour,
Do Ye protect us evermore with bles-
sings.'

(R. V. VII. 86 2-8)

The above lines vividly bring out the peni-
tent attitude of the sinner, who appeals for
mercy, not only for his sins, but also for
the sins of his ancestors. He asks for riches
as well as redemption. The idea that the
physical body is the home of all ills make
him request for freedom from re-birth :

' I do not wish, King Varuna

To go down to the home of clay,

Be gracious, mighty Lord, and spare.'

Though Varuna was very powerful and ca-
pable of doing immense harm, the worship-
per considered Him as a friend, extremely
benevolent and gracious.

As years rolled on, we find the gods
giving place to one supreme God-head
whose chief characteristic is love. The
prayers then were not for material pros-
perity but for salvation and grace. All
theistic religions lay much stress upon this
aspect and we get clearer ideas of the
doctrine of grace and its influence on the
seekers of God through them. Even in the
Upanishads, we find the realisations of great
seers made people seek the Paramatman,
which was an end in itself capable of bes-
towing liberation from the miseries of life.
They felt this realisation could not be
achieved by study or prayers, fasts and

penances but by the grace of Atman. 'He,
who sees by the grace of the Creator, the
glorious ruler, devoid of action, becomes
free from grief.'

To the devotee, the Lord's company is
the object of his quest and the religion of
devotion brings out clearly the qualification
of the seeker and the sought. Here we
find that the religious experience of reali-
sation of God was the ideal and mystics
throughout India worked for that. They
attributed infinite noble qualities and
excellences to their personal God whether
they called Him Siva or Vishnu and the
chief attribute of these gods is always found
to be grace. He loves His creation and is ever
ready to save the lost souls. He is ever eager
to be united with His devotees. 'He upon
whom Narayana looks with compassion
succeeds in becoming awakened. No one can
become awakened by his own wishes', says
the *Narayaniya*. It is this solicitude of the
Lord and his preparedness to court innu-
merable hardships for redeeming humanity
that has made the worship of Siva and
Vishnu very popular. Siva's drinking the
terrible poison, constantly appealed to the
devotees and the number of Avataras of
Vishnu entering this mundane world and
suffering all human ills is responsible
for the large number of His worshippers.

The benevolence of the Lord is said to
work in ways too difficult to grasp, since
they do not follow any man-made laws; at
the same time it affects the lives of the
devotees profoundly. The Lord removes
the barriers that stand between Him and
His worshippers. *Siva-jnana Bodham* says,
'Just like the moon which removes deep
darkness, God, who is eternally connected
with the souls in His love removes the
mala or Avidya of the soul'. He attracts
it to Himself like a magnet attracting iron

and keeping it attached. This act of the Lord never wearies Him. He confers His infinite blessings on His devotees and it may be even the highest goal of life, 'Moksha' unasked for. 'Unlike the wish-fulfilling tree, which has to be approached and solicited if it should satisfy anybody's wish, Thou art always in front of the Bhaktas, wherever they are, eager to bless them, even without their asking for any favour and finally give them eternal bliss', says *Narayaniya*. But the devotee is quite satisfied with his services to the Lord and never desires any thing more. Sri Ramakrishna used to compare this action of the Lord to the action of a rich man, who when highly pleased with the services of his servant gives him a place on his own seat and compels him to sit there.

It may not be the lot of all to get the necessary qualifications to win the love of the Lord, but even they are not ignored. The matters are so arranged that the devotee makes himself free from the attractions of the world which is the first step towards God-realisation. He is made to feel that the Lord alone is capable of giving him peace and happiness. In the *Bhagavatam* it is explained how the devotee is prepared for his grace. Sri Krishna says, 'Him on whom I shower my grace, I gradually deprive of his wealth. Thus reduced to poverty and smitten with grief, he is forsaken by his own people. If he ever takes it into his head to renew his attempts for getting wealth, I foil him by my grace. Thus the failures of his efforts dull his love for riches. He begins to view that wealth is a form of sorrow, develops an aversion for the same and approaches my devotees and makes friends with them and thus makes himself the fit recipient of my grace'.

यस्याहं अनुगृह्णामि हरिष्ये तद्धनं शनैः ।
ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥
स यदा विततोद्योगो निर्विण्णः स्याद्धनेहया ।
मत्परैः कृतमैवस्य करिष्ये मदनुग्रहम् ॥

The life of the Maharashtra saint Thukaram illustrates this. He was a prosperous merchant and faces a series of calamities and at last, he begins to realise that the worship of the Lord alone is that, which the vicissitudes of fortune does not affect.

In the case of some, change towards spiritual life comes all on a sudden, irrespective of their qualifications. People of aristocratic families like St. Francis suddenly change their way of life and ministers like Manikkavasagar give up their high positions in life on meeting a saintly person. It is really very interesting to note that even the most despised sinners and confirmed atheists sometimes come under the purview of the grace of the Lord. People, whom society condemned and whose general conduct was far from the established principles of morality, have been the blessed recipients of God's love. Amongst the Alvars we hear about a robber chieftain and a licentious libertine who were made to change their ways of life and become great saints by His grace. Their compositions bring out their feelings in moving terms, how the saving mercy of the Lord came to their rescue. Thirumangai Alvar, who was the robber chieftain in the beginning, says:

'Acharyas sought I none, the Vedas to
con
On matters needing senses five.
Their use alone I bent my mind. Hence
wretch
I am, fail to be alive
To the wisdom real. Intent but how to
wreck

Fell pains on all my fellow men
That swell this world, I roamed. Yet
grace hath come
And stainles shine I now. So then
To Moksha attain, I have caught the
matchless name
Narayana the universes claim.'

This change from gross sensuality to
saintship surprises even the redeemed.
They feel the infinite mercy of the Lord
would act upon them, even when they do
not want it. When once the Lord chooses
to redeem a person, His love acts upon
them even against his will. Saint Vipra
Narayana, when he was rescued from the
mire of sensuality says that in spite of the
fact that he never thought of God, He
came to save him.

'O gracious Lord: my days would I
never spend
In decking sweet Thy golden feet with
blooms
Nor flute in pure and holy tunes Thy
fame
And rites apart, have I Thee ever with
love
Impassioned loved? O no. Nothing I own
O Ranga * bright; yet even Thou triest
draw
Me to Thy holy feet against my will.'

This action of the Lord has been expres-
sed by many other saints and Francis
Thompson has beautifully expressed this
idea in his famous poem 'The Hound of
Heaven'. Brother Lawrence, who con-
stantly lived in the presence of the Lord,
says that He comes when you least expect
Him. Mysterious are the ways of the Lord,
say all the saints.

There is no power that can stand against
God's love. Even Karuna that wields the

destiny of mankind has to give way when
grace works. The past Karma becomes
null and void, when a person wins the love
of the Lord and he becomes purified.

'When thus all pure we come, strewing
fair flowers,

Adoring with songs upon our lips

And meditating in all our hearts on Him
Faults past and faults to come cease like
The cotton within the fire

Flames into dust', says Saint Goda.

Thus we see how the Lord aids the seekers,
however ignorant, morally depraved and
of low birth they may be. He wipes out
their sins, removes their ignorance, purifies
them and takes them to Himself.

The foregoing paragraphs which bring
out how Divine benevolence works, may
give an impression that without any effort
on our part we ought to be blessed by the
Lord. On this point all the religious books
uniformly point out that the devotee also
has a part to play in order to make him a
fit recipient of the divine grace. In the
Bhagavad Gita Sri Krishna repeatedly says
that to win His love, one should take
refuge in Him although engaged in many
works. 'Surrendering all actions mentally
to Me and regarding Me as the Supreme
Being and taking refuge in Me, with stead-
fastness of mind, do thou fix the thoughts
constantly on Me. Fixing thy thoughts on
Me, thou shalt surmount all difficulties by
my grace.'

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तं सततं भव ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारात्तन्मोक्षसि विनश्यसि ॥

With faith in the mercy of the Lord, the
devotee has to surrender even all Dharmas

Ranga or Ranganatha is the chief deity worshipped at Sri Rangam where the saint lived

and take refuge in the Lord, who will release them from all sins.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Along with this, the devotee is advised to meditate constantly on the Lord and to give no thought to anything else. All religions point out that self-effort is also necessary however weak one may be. All attempts for a virtuous life will not go in vain, but will lead a person higher and higher in the spiritual life. The manifestation of grace is compared to the advent of a favourable breeze that helps the boatman only when he unfurls his sails. So in order to get the full benefit of God's love the devotee has to take up spiritual practices. The mind has to be purified and it must be free from the evil effects of *Tamas* and *Rajas* and then it must be surrendered completely.

This reciprocal relationship between the devotee and the Lord in the manifestation of grace is beautifully presented by Ramanuja in his Bhasya to Bhagavat Gita, by means of a parable. A young prince leaves his royal palace in a playful mood and enters a jungle, where he loses his way. The

king thinks he has lost his son. The boy is picked up by a good brahmin, who brings him up and educates him without knowing whose son he is. Years roll on and the boy becomes sixteen years old and is well accomplished. Just then a trustworthy person tells the prince, 'Your father is a great king. He possesses all this country and is renowned for his excellent qualities, wisdom, courage, generosity etc. He is in his capital and is eager to meet you, his lost child'. Hearing these words that his father is a famous king the prince feels extremely happy and immediately starts searching for him. At the same time, the king who has come to know that his son is alive seeks him and finally the father and the son meet. Here the prince and the king stand for the individual soul and God respectively while the friend, who makes the prince know about his father is the Guru or the spiritual instructor. Here we find that the meeting takes place only when both make attempts to find out the other.

The grace of God is the crown and consummation of religious duties piously practised. It is an end in itself and is capable of far-reaching influence in the lives of the seekers after God throughout the world.

A PRAYER

Mother, my Divine Mother, I am the machine, Thou art the operator ; I am the room, Thou art the tenant ; I am the sheath, and thou art the sword ; I am the chariot, Thou art the Charioteer ; I do whatever Thou makest me do ; I behave as Thou makest me behave ; not I, not I, but Thou, but Thou.

— SRI RAMAKRISHNA

THE ROOT CAUSE OF SUFFERING

By DR. M. HAFIZ SYED, M. A., PH. D., D. LITT., UNIVERSITY OF ALLAHABAD

In answer to a question put by Arjuna to Bhagavan Sri Krishna as to what drags a man to commit sin in spite of himself as it were, by force constrained, the Blessed Lord said, 'It is desire, it is wrath begotten by rajas (excessive activity) all-consuming, all-polluting, know thou this as your foe here on earth.' This is the clearest indication of the fact that man's foe on earth is no other than his own desire.

As a rule when we are victims of sorrow and suffering, we usually blame God for our misfortune. This attitude is based upon a misconception. God is neutral and impersonal, he has neither likes nor dislikes. He has simply laid down certain laws for our guidance. If we work in harmony with it we feel happy, if we fly in its face and run counter to it, we naturally feel miserable. Now this law which is the expression of divine will works with unerring precision and dominates all the planes of our being, physical, mental and moral. Our sorrows and sufferings are our own creations and the result of our own wrong doing and wrong understanding.

One of the highest principles in man is *Buddhi* (reason). If it is properly developed and its lead is followed scrupulously, it very seldom lands us in difficulties; on the contrary, it guides us safely and securely to our desired goal. Every one wants gold but dreads digging. Every one wants peace, security and happiness and yet he seeks it in a wrong direction. In these days there are many people who talk glibly of the supremacy of reason and reason as a safe guide of man, but alas! how few there are who regulate their conduct in accordance

with the dictate of pure reason. If they consciously follow the inner voice of reason and commonsense, much of their sorrows and sufferings would be greatly minimised.

When we search our own heart to discover as to who is responsible for our innumerable sufferings and who is it that keeps us enslaved, 'cribbed, cabined and confined', we find on close scrutiny that our own uncontrolled desire is wholly responsible for our humiliation, frustration, disappointments, sorrows and sufferings. We unhesitatingly run after the objects of our senses in order to derive as much pleasure out of them as possible. But on close analysis we discover that what we have been getting out of our indulgence and the so-called enjoyments are nothing more, nothing less than mere momentary pleasureable sensations which does not elevate us to any moral satisfaction nor take us nearer to the peace of mind which we should really aspire to attain. It is open to us to seek pleasure from the known sources as long as we like, but once a while it would be right for us to pause for a while and to enquire within as to whether what we have been running after is really worth having or not. The supreme Teacher, Sri Krishna, has warned us time and again that 'the delights that are contact born are verily wombs of pain; they have a beginning and an end; the wise must not rejoice in them'. It is upto us to verify this statement of the Lord of the world and see for ourselves whether what we get out of our indulgence does really bring us any satisfaction in the long run or not. On the other hand those who have tested and verified the Lord's words assure us confidently that the

pursuit of momentary pleasure, instead of bringing us any peace of mind creates greater and greater chaos and confusion in our heart and mind. In those moments of our lives when we feel we have nothing to run after, nothing to pursue, nothing to desire and achieve, we feel our burden is lightened, our mind is calm and our heart is pure. From the purely rational point of view we have to discriminate and choose between what gives us momentary pleasurable sensation and what brings us, comparatively speaking, more abiding and lasting source of pleasure. In the words of J. S. Mill, the intellectual pleasure is more durable than the pleasure of the senses.

In order to secure greater and better sense of security and relative happiness we have to spot out *the root cause of all our trouble*, eliminate it as far as possible and free ourselves from its dominance so that we may enjoy real freedom and security from the weight and burden of care, confusion and strife. At every step in our search for happiness and victory over our foe we have to recognise the all-consuming and all-polluting influence of our desire-nature which should be transmuted and transformed into will for the cultivation and achievement of higher purposes. In the first stages of our evolution, as the divine nature has planned it, desire plays no insignificant part in making us active and develop some of our faculties which we would have failed to do if we had not striven for them. The various phases of material life and the vast development of worldly activities through which we acquire certain definite faculties would have borne no fruit if we were not egged on by our desired nature. It may be admitted that the pursuit of desire up to a certain stage has its own weight and value for less evol-

ved people. But when we have sufficiently grown in our mental stature and outgrown some of our moral weaknesses, it would then be meet and proper for us to argue within our own selves as to which course of action or which line of thought is most worthy and which is going to bring us nearer our goal of happiness exempt from decay. It is at this cross road of our evolution that we begin to discriminate between our foe and friend. That which was our friend during the early years of our development, becomes our foe when we are about to attain our majority and learn to stand on our own legs, aspiring to become the captain of our own soul and the master of our own destiny. Right understanding and right discrimination alone help us to decide for ourselves as to which course of action we should adopt and whose lead we should follow: Reason and religion or their opposites.

There are certain ethical laws and moral injunctions which have been unanimously and universally enjoined on us by all the ancient and modern religions. The inspirers of these religions have had direct experience and full vision of the evolution of man and his future destiny. They knew from their experience of human evolution what steps were right for a man in the march of his moral progress. They laid down certain rules of conduct which have stood the test of time in all ages. Therefore they have become incumbent and binding upon such persons as have faith in moral values and seek moral satisfaction for their own good and happiness. We are repeatedly enjoined to abstain from evil ways and to cultivate positive virtues such as truth and non-violence. We have to eradicate evil tendencies in us by cultivating their opposite moral virtues. Every right or wrong ten-

dency in man is the result of repeated thought and action. By constant reflection and repeated thought we can build certain virtues in our character and focus them in our mind when we are tempted to do anything wrong or contrary to the accepted and right scheme of life. In this way we shall be able to rebuild and reform our moral nature and thus would become successful in overcoming the foe of desire who is *the root cause of all evil*.

In the words of the 'Light on the Path', there is no cure for the ills of life nor the misery of longing except to fix our attention on that which is eternal and free from all change and sufferings. In other words we have to constantly dwell on the Divine in us and learn to identify ourselves with our higher Self which is one with the Supreme Source of happiness and life Eternal. This is the only way to overcome our foe here on earth.

RELIGION AND DEMOCRACY

By BRAHMACHARI ANANTARAMAN.

The last three decades of this century witnessed the rise and fall of Nazism and Fascism, two of the most militant and powerful political forces that threatened to destroy democracy by the very roots. The origin, growth and the decay of these forces present to us an array of proof as to the futility of a secular dictatorship with all the pretensions of a God-appointed monarch. Nazism and Fascism and other allied forces were not mere political forces—in the sense that their aim was not merely to build up a pattern of society; they were power-philosophies that were anxious to influence the personal world-view of the innumerable individuals who form the bulwark of society. Thus it would seem that the main aim of a Facist state is the creation of a sort of theocracy or the rule by an ideology, with very little friendly relations left for other philosophies. In medieval societies we study the working of a religious state, a state that has got an official religion, with the avowed aim of keeping the masses in check without stray-

ing into the 'hostile camp', that is, into other forms of beliefs or practices. The secular theocracy of the modern times is a real threat to democracy, spiritually and materially: the older theocracies had the fear of God, and of the Law; and since all people were equal in the eyes of God, a kind of democracy was then in existence. But its modern counterpart based purely on opportunism and power and with no stable social pattern as basis stifles all ideas of freedom and all conceptions of justice which are the foundations of any democratic institution. It will be well for us to study the contributions of the religions to the growth of the democratic idea, for in so doing we will be able to draw a sharp contrast between the older and modern theocracies in their relation to democracy.

In a recent symposium in the *Review of Religion*,* this idea is taken up, namely, the growth of modern democratic ideas from the theocratic pattern of society that was available in ancient days. At the very start we are asked to consider the juxtaposition

* Review of Religion, January 1948.

position of religion and democracy—religion that believes in the supreme sovereignty of God and democracy that places the power in the hands of the people. In the ancient Jewish community, the authority was placed in the hands of the King with the priest to pilot the administration of the state and correct the direction of the king's policy. By the recognition of the absolute sovereignty of God, the community recognized the democratic character of the relation subsisting between man and man. As a race that had undergone innumerable travails in the past, there grew up within the community a great sense of brotherhood and of a common social responsibility. We are told in the symposium just referred to, that 'since there are contradictory elements in the ideas of liberty and equality, an important question is, to what extent were these elements present in Judaism. In theory and practice, the Jews were all equal and from ancient times there were no durable or permanent class divisions'. The Jewish community, moreover, was not a homogenous unit, but divided into numerous principalities, with allegiance to a single king as the temporal and spiritual head and consequently the power of the state was never significant to the extent of interfering with the individual rights of people. Inequality in wealth was not recognized, but learning was greatly encouraged and even the inequality in learning was minimised by compulsory education.

Christianity, growing out of the fertile Judaic soil, inherited most of the beliefs and traditions common to the Jews. The Catholic Church, as the first great representative of Christianity emphasised the idea of representative government and in this respect it was in contrast to Jewish

community where there was democracy but very little representative government. The Catholic Church, as a symbol of the power of Christ fighting the iniquities of the world, stood above the sway of any temporal power. The enforcement by the temporal power of the Catholic codes in matters relating to faith and morals, was widely practiced. But the Catholic Church, demanded an absolute authority over the spiritual life of men and Lutheranism was the direct result of such an oppression. Lutheranism was a step further in search of the spiritual liberty of man, in which only can true democracy thrive. This latter developed into the Protestant movement which cultured the democratic idea in Britain and elsewhere.

Islam also, as a Semitic religion, raised itself on the platform of spiritual democracy. The Caliph was the head of the State as well as of Religion. Unlike Christianity, in Islam there was no intermediary between God and man in the form of the priest-hood, and spiritually at least the idea of direct petition was substantially recognized. The Christian religions, in spite of the profession of democracy could not extend it to all *in toto*, due to the existence of the priest-hood. In Islam an absolute spiritual equality exists between man and man, and social distinctions have no bearing as far as the spiritual life of man is concerned. The authors of the symposium observe with reference to this non-existence of a spiritual hierarchy and the consequent absence of social distinctions in Islam: 'It is in the sphere of social relationship that the apologists of Islam find much of the spirit of democracy. Sometimes we in the West are startled to hear the claim made for Moham-med that he came to bring universal peace, that he was a supreme example of tolerance,

and that he made no distinction between Muslims and those of other creeds. Yet it comes as a shock for Western readers to learn that Dr. Ambedkar, leader of India's some 70,000,000 untouchables, said in talking of their future, "Why take a short step into a Christian community where social distinctions persist? Why not go all the way into a Moslem community, where there is real equality for all?" Was it not an Iranian who exclaimed, when shown a picture of a lynching in America, "Thank God, I live in a civilized land"? The problem just stated is not peculiar to Islam alone.

There is a gradation in the type of social hierarchy available in each religion. In Christianity spiritual leadership was coupled with secular leadership, and the idea of democracy born out of the idea of a supreme ruler in the form of God was submerged under the weight of social distinctions which entered into the very vitals of the Church itself. The problem is only one limb of a of a vaster issue. Revelation recognizes the absolute equality of man before God. But who is competent to know the will of God? Is it the self-appointed priesthood? Is not each man's rational instinct a fit instrument for comprehending this idea? This point has never been recognized by the priestly hierarchies. All the democracies started under the aegis of religion, were one-sided, since there was a conflict between the instinct for the prosperity of of one's own nation, with the concern for the welfare of others. Spiritual tenets, when properly applied, in their true sense, will be a powerful instrument for forging this bond of unity. But history is otherwise. The priestly interpretation of revelation always came into conflict with the prophetic interpretation of it. Or, as it is

said in the article under reference, 'The priestly interpretation opposes the very fundamentals of democracy in that it makes an explicit claim to rule by divine sanction, while the prophetic idea of divine sovereignty challenges the implicit theocratic claims made by every governing class. From this standpoint religion is not opposed to democracy'. Men who have attuned their will to the Supreme Will of the universe see no distinction between man and man and thus the first criterion of a spiritual democracy, or even a secular democracy is this realisation of the oneness of existence.

It is rather disappointing that the study presented in the symposium covers only the field of Semitic religions. The problem can never be fully dealt with without a proper study of the Hindu and the Buddhist religions which have shaped the cultures of the Asiatic countries for ages past. When we turn our attention from the Semitic to the Indian religious pattern, the first sharp distinction that compels our attention is the separation of the temporal and spiritual leadership of the nation. The Emperor may be powerful, but he has no voice in the spiritual life of the people—he has no right to dictate the kind of beliefs that people should adopt. History has borne ample testimony to the fact that when spiritual and temporal power were vested in the same person it led to the deterioration of man and the misuse of power. Though there was a priestly hierarchy in India, there was always the check from the prophetic souls for the right interpretation of the revelation, and for the correct spiritual leadership of the people. The Indian conception of an immanent principle of life, sustaining all forms of existences was a powerful basic idea on which was reared up the edifice

of equality and liberty. The Supreme Being operated the universe through the law of Dharma or norm, which variously applied to the trade and different stations in life gave rise to the Caste system, a unique Indian way of the division of social responsibility. In its original sense, of course, there was no privilege associated with any caste. Each citizen by fulfilling the duties in his station in life was contributing his own quota for the welfare of the world at large. Granted this, he was free to elect any king he wants, to believe in any doctrine he likes. And thus for the past thousands of years, the social machinery in India was adjusted and readjusted and its almost smooth working even in the present day vouches for the perfection in its design.

There was also the idea of a constitutional check on the king rooted in the Hindu idea of sovereignty. The king was there to administer justice, to prevent people from reverting back to *the state of nature*, or in Indian terminology, to check the rise of *matsya-nyaya* in everyday life. The ruler personified the *Danda*, but the ruler as an individual was subject to the *Danda* and was not above it. It is explicitly stated by Manu that a King, like any other public servant is liable to fines for violation of his duties (VIII. 336). The wise ruler, according to Sukra 'should abide by the well-thought-out decision of the councillors, office-bearers, subjects and members attending a meeting and never by his own opinions' (Niti Sastra II lines 5-8) The minister, it is further stated, must have the confidence of the people, because any totalitarian form of Government will only precipitate a revolution. To avoid this, it is suggested that 'there should be a council of ministers whose control the King fears'. (Sukra II: 163-164) Often the legally con-

stituted ministers may fail to bring the necessary pressure on the King. In such a contingency, Sukra states that 'the unity of opinion possessed by the people is more powerful than the King. The rope that is made by a combination of threads is strong enough to drag a lion!' (IV Sukra: vii lines 830-833) Every village in ancient India had its own local self-governing machinery, in the form of Panchayats. Caste was not a barrier to any office in the governance of the country.

There was democracy in temporal matters, and there was also democracy in spiritual matters. The state did not officially support or recognise any religion. In certain exigencies, there may be a preponderance of one religion over other, but this was never made a political weapon. The closely knit, Judaic community, or the Christian states of the past could never have been dreamt of in India. Such liberty of opinion enabled India to absorb no less than six different races into the fold of her culture. True to the Indian heritage, the Buddhistic community exhibited a concern for the common-man. In this connection we remember the exhortation of the Buddha to his followers, that so long as they met together and discussed things frankly in the popular assemblies no enemy could conquer them. Buddhistic moral codes were the strong foundation on which was raised the superb structure of the Mauryan Empire. Such a stable Empire, could hardly have endured without the bed-rock of democratic institutions. This was, of course, guaranteed by the tenets of Buddha himself who was against any idea of privilege, of caste and social distinctions. Democracy, with the Hindus and Buddhists was not a self-satisfied recognition of a bare equality in one's own community; it was also

inclusive of other races, other cultures, and entirely different social patterns. It will do well for us to study this problem seriously : how while maintaining one's own

stand point one can actively sympathise, understand and appreciate others' point of view. This, we add, is the essence of democracy which India preaches.

THE EVOLUTION OF HINDUISM

By K. S. RAMASWAMI SASTRI

The Indian mind was the earliest in the history of humanity to rise to the concept of one spiritual Being which became the multiform universe and which could be posited as the material cause as well as the efficient cause of the universe. It postulated at first several deities who ensouled and ruled the various powers of nature, but soon rose to the concept of the one Deity of whom they are limbs or modes or aspects.

एकं सत् त्रिधा बहुधा वदन्ति ।

अग्निं यमं मातरिश्वानमाहुः ॥

(Rig Veda, I, 164, 46)

In the Upanishads these ideas were blended and put into a more abstract form. They called the innermost and transcendental Reality as

विज्ञानमानन्दं ब्रह्म, अखंडसच्चिदानन्द, तुरीय, and even तुरीयातीत, सत्यं ज्ञानमनन्तं ब्रह्म or simply as Sat positively or Neti Neti negatively. But let us not forget that these are only diverse statements describing from different angles of vision the *Causa Causans*, the unknowable अवाञ्छनसंगोचरं and yet the realisable, अनुभवरूपं. Sat, Chit, Anandam appear as these, but are to be equated as one. (Sat-Chit-Anandam).

There is no use in trying to dichotomize Hindu thought into diverse and mutually destructive schools. Nor is there any use in trying to put them into the Western philosophic cages labelled theism, monothe-

ism, pantheism, monism, acosmism, solipsism, etc. The time is now come to take our stand once more on the Gita as the essence of the Upanishads and as containing the supreme gospel of integrated and dynamic Hinduism.

The concept of Mukti also has undergone evolution. There was at first the concept of *Yamaloka*, (not the Yamaloka of the later day as a place of terror and torture) of *Swarga* or paradise, of *Videhamukti* by *Devayana* and of *Jivanmukti*. I have already shown elsewhere how the highest Hindu thought does not allege a difference of grade or level or sweetness of bliss between *Saguna Brahma Sakshatkara* or *Sayujya* in Paradise (be it called Brahmaloaka or Vaikunta or Kailasa) and *Nirgunabrahma Sakshatkara* or *Kaivalya*. The dichotomy of *Kramamukti*, *Videhamukti*, *Jivanmukti* etc., came as a later affirmation by some philosophers. The Trinity (Trimurty) was treated as one in three and three in one without any idea of grading them. The idea of grading them came as a later affirmation by philosophers.

There were also philosophic battles over *Karma*, *Dhyana*, *Bhakti*, and *Jnana*. The Gita finally recognised them as alternative paths each being present in some measure in all of them.

Later on a divergence began among them as the the result of later emphasis by a few

later thinkers; but the Gita synthesis stands unchallengeable and supreme. The same synthesis was elaborated and proclaimed by Sri Krishna in the eleventh Skandha of the *Srimad Bhagavata*. Let us go to the source books viz., Upanishads, and *Brahmasutras* and Gita and *Bhagavata* which form our *Prasthanachatushtaya* and cease to split and weaken Hinduism and India.

We had also many wrangles as to whether the world is real or unreal, what is the exact relation of the soul and the oversoul, and what is the exact content of God-consciousness. We had diverse *Khyatis* or theories of the universe. The battles about *Mithya* and *Satya* are continuing yet. The words *Sat*, *Asat*, *Sadasat*, *Sadasat-vilakshana* are hustling like arrows through the air in the intellectual battlefield. The words *bheda*, *abheda*, and *bhedabheda* have been confused with one another for a long time. The battles of *Karma* and *Jnana* and *Karma-Jnana Samuchhaya* are not yet over and all the controversialists are beating the drum of victory even now. There are yet battles going on as to whether *Mukti* is unattainable without *Sanyasa*. But on the whole we must realise and declare that most of these *Vadas* or controversies are of little pragmatic value now. The evolution of Hinduism under the influence of the *Vedas* and the epics and the *Puranas* and the *Sutras* and the *Agamas* and the *Bhashyas* has now led us to a new synthesis on the basis of *Ishta Devata* and *Ishta Guru* and *Ishta Sadhana* and *Ishta Siddhi*. The main ideas of living Hinduism are that Brahman and Iswara are one, that the soul can attain immortal eternal supreme bliss by any Sadhana, that the universe is but a projection of the supreme, that every soul is potentially divine, and that we must realise unity in diversity and

love all beings as God, who is both immanent and transcendent.

Sankara must be regarded as the systematiser of the Gita-synthesis with a stress on Advaita. By his great theory of *Adhyasa* and his affirmation of two types of Reality (*Vyavaharika* and *Paramarthika*) and his *Anirrachaniya Khyati* and his affirmation of *Saguna Brahman* and *Nirguna Brahman*, he was able to steer his ship of philosophy safely between the Scylla of diversity and the Charybdis of incomprehensible and featureless unity. His system combated and overthrew Buddhism and led the people back to the Upanishads and to passion and to search for *Brahmananda*. Ramanuja and Madhva, however, broke away from Sankara's *Advaita* and formulated their *Visishtadvaita* and *Dvaita* respectively, owing to the need for affirming theism rather than monism, having regard to the then plight of the people and the incursions of the later world-faiths into India. Sri Ramakrishna Paramahansa and Swami Vivekananda have shown the way to a re-synthesis of *Advaita*, and *Visishtadvaita* and *Dvaita* into an integrated and dynamic Hinduism.

Religion is not mere creed or dogma or ceremonial. It is in the main a way of life. It is idle or hypocritical to talk about the love of God when it does not issue in the love of all the children of God. Religion is not mere abstract philosophy or speculation or metaphysical belief. Max Muller says, 'What distinguished the Vedanta philosophy from all other philosophies is that it is at the same time a religion and a philosophy... Nowhere, however, do we find what we find in India, where philosophy is looked upon as the natural outcome of religion; nay, as its most precious flower and fragrance'. (*The Vedanta*

Philosophy Pp. 11, 12, 13). This is not all. Hinduism harmonises individual ethics and social, economic, and political ethics with philosophy and religion. The Gita contains three words which sum up these aspects, *Lokasangraha*, *Parasparabhavana*, and *Sarvabhuta Hite Ratah*. Prof. Max Muller says further, 'The Vedanta philosophy, so far from merely supplying a metaphysical explanation of the world, aims at establishing its ethics on the most solid philosophical and religious foundations'. (P. 163) 'The Vedanta philosophy, abstruse as its metaphysics are, has not resulted the important sphere of ethics, but on the contrary, we find ethics in the beginning, ethics in the middle, and ethics

in the end, to say nothing of the fact that minds so engrossed with divine things as the Vedanta philosophers, are not likely to fall victims to the ordinary temptations of the world, the flesh, and other powers'. (P. 170). Let us not forget or ignore the fact that the Islamic concept of the brotherhood of man and Christian concept of institutional philanthropy have to be woven into the texture of thought and life though our religion surpasses them in many other respects. They are there already in Hinduism; but they have to be deepened and broadened. Then shall we have attained the achievement of what I have called above as integrated, and dynamic Hinduism.

HOW SHALL I FIND GOD WHEN I HAVE LOST HIM? *

By GERALD HEARD

This is the second of the three key questions asked of masters of spirituality. This question, naturally follows on the first—How can I love God? We have been told that we love him by wishing it, by the will. This advice when it is followed leads inevitably to our 'getting results.' We find that something has begun to happen. It may be what we hoped and wished. It may not be. But it will be something that intensely interests us. We may be able to describe it by the terms that others have used. We may not be able to describe it at all. One thing however is so probable that, (though it is not so certain as the fact that we shall find that something of strange importance has happened), it may be said to be almost as

certain as that:— We shall begin to think that what we have found, however dim and odd it is and however hard to tell anyone else of, is something that we have gained for good. We may say we are converted for life, 'have a new heart', was the old phrase, or we may say we have found that autotherapy that suits us at last, that we do know ourselves and have penetrated down to self-knowledge and interior peace. One thing we are sure of is that we shall never lose this state and go back to what we were before, anymore than we shall once again become an adolescent. Indeed one of the surest symptoms of this state is that we feel very mature, really grown up, rather solemn, quietly assuredly rational, patient with others who seem to

be curiously unsure. In short we are in a state of self-contained discrete self-satisfaction. Then it goes. We may do something that accounts for this. We may have done nothing in particular. Just being comfortable in the way described above seems enough—and certainly it should be—to lose us our modest complacency. Then the discomfort may well be intense. We had become used to a certain experience and that experience not only freed us from a lot of rather silly and some harmful ways we had of killing time and soothing our sense of futility, before we found this other way. That experience made us able to entertain ourselves and not be frightened or disgusted at ourselves, as we had never been able to do and to be before. If religion is, as Dr. Whitehead used to say, 'What a man does with his solitude,' this new exercise of using the will to make acts of comprehensive interior attention certainly made loneliness more interesting than most company. If we find that theological language suits us best, we have to own that we are in a terrible muddle because, having thought we have found God for good, we now have to own that we have lost Him.

If we have been having feelings—however quiet and refined—the glow has gone out of them. If we have been enjoying thoughts that seemed to clinch matters—we find that the neat bindings have become loose. After a time we find that this losing is, if not a 'Night of the Soul' at least part of its spiritual exercising—painful but helpful—if we know what to do about it. Eckhart gave the answer to the question What am I to do when I found that I have lost God—Go back to where you last had Him. Eckhart does not seem to have blamed the person who asked. He seems to have taken

for granted that this losing was part of the process of learning—as the lung has to empty to take a new breath, as the mind when learning a language seems to have phases of forgetting before going on to a new and wider grasp of remembering. The author of the *Imitation* certainly thought these fluctuations were unavoidable and the author of the *Cloud of Unknowing* in one of his shorter works likens them to the tidal and wave conditions that a voyager on the sea must be prepared to find and in which he must learn to handle his ship.

The Desert Fathers held strongly that 'Short Prayer Pierces Heaven.' As sustained pressure of unwavering attention is impossible to most of us, we must, and can by a series of blows, or lance thrusts as the *Cloud of Unknowing* calls the process, pierce for moments into that upper atmosphere where we could not sustain ourselves. And, though we cannot yet stay there we can bring back something that makes us more resolved to continue striving to cause what has still to be only an instant, to become eternal.

Certainly the time when anyone never loses hold on God would seem to be equated with the time when they have attained to constant practice of the Presence, and surely that must be very close to the practice of the Unitive State? Father Baker notes, with that curiously pleasant diagnostic detail he employs, that the soul was bound in the 24 hours to go through a series of such dis-locations, interruptions of its current from its source. He thought that for 20 minutes after a meal it was not possible to retain the awareness of the Presence of God and that sleep generally 'de-ordinated' the attention. Perhaps some people would deny that—but he certainly had much experience and the state that he was referring to was probably a

very distinct and clear condition of recollection or to use a favourite word of his, 'abstraction'. That point will come up again—the point of the degree of 'abstraction' or detachment that the soul has attained—when the third question and answer is being discussed in the third article. Here it seems interesting to note that man would appear to be a creature whose consciousness is an 'alternating current' rather than a continuous one. We are tidal creatures. There seems to be in the daily cycle three such rhythms and each one of them may—may be should—strain and if we are not ready detach our hold on the unseen Eternal. There is the tide of sleep-waking, the wave of the diet-nutritional rhythm and the ripple of the breath. Perhaps behind that again is the heartbeat. Each of these sway and swing the frame of mind and angle of thought and base of feeling out of its position and throw it into another. May it not be that this is a necessary part of our training in achieving constancy of consciousness? Even if we leave go we are free to catch hold again before we have been swept too far from our moorings. And if we do not leave go, the strain like the gentle pull on the thread when it is being spun, gives us tensile strength. Consciousness has continually to be reminded that it must keep conscious or it ceases to be so. Of course at the beginning we all know how slow we are to wake up to the fact that we have fallen asleep. That is the great value of following a rule of life. For then when we have fallen to sleep round comes a duty, an 'office', a call to prayer and, though we feel as uninclined to it as we are uninclined to get up out of a warm bed at 2 in the morning, we have to do it whether we like or not and that however badly we do it is better than letting

the whole thing slide because 'one does not feel in the mood'. Of course one does not—the mood has gone and it is for us to make the next one.

The spiritual life is then for all beginners and perhaps for all the middling lot which the Western mystics call 'Proficients' and we might term 'professionals,' a constant and ever more rapid Recollection - another word much used by occidental religions. We are continually pulling ourselves together because we have in the stream and fluctuation of time and under the wash of events, begun to fall to pieces and to become completely unravelled. Progress in the spiritual life, one supposes, might be gauged by the speed with which one gets on to the unravelling before too many stitches have been dropped and unknitted. Most people find that they are getting a little handier at the task as they years go by, if they really think the matter is as important as thought would seem to show that it is. Of course if one lets oneself become badly 'de-ordinated', engrossed in some addiction of the body, some anxiety of possessions, some desire for social approval, then that is as though one's knitting had caught in the paws of an extremely agile and ill-willed monkey. Before the remnants can be recovered little may be left of long periods of patient work. Francois de Sales himself said he might easily lose what had taken him many years to work—in a quarter of an hour—one outburst of hastiness or of what the world would call 'righteous anger' might prove fatal to the endeavour of the large part of a life-time. It appears that our knitting of ourselves is always done, till we are out of the body, and perhaps long after, by 'chain-stitch' and not 'lock-stitch.' But however far we have become unravelled there is always this so very ad-

vice to help us back. We have lost God, but once we had Him, not of course in actuality or we would never have lost Him, but in potentiality ; we were on the way, on the trail. All we have to do is to trace back to that moment and there start again. Of course, though the advice is clear, it is hard. Discouragement keeps on tempting us to cheat and advises us to try and start where we are. That will not do. Recollection is, in one of its meanings, remembering. We have, like senile people in their talking, wandered, and we must go back to the last time we were coherent. We must trace back to where the deviation and the dissipation began.

But as we continue, we do find that we do not have to go quite so far back, each time we slip, as we had to do so earlier. That does not mean that the task gets easier. For the goal is constant recollection, each act performed in the sight of God and then discharged and left with contrition but not with remorse or even regret. We have to work up the whole series of approaches that lead to perfect instantaneity. When we are past being swept away by passions then we have to learn to correct the tidal displacement of mood and consciousness made by the tide of sleep. Some Sufis say that it takes several years before the sleep-mind will accept the attitude of the waking-mind. And even when it does, most of us know that it is still very capricious. Sometimes in sleep we can control the dream, sometimes we can detach ourselves from it knowing that both dream and earthly waking are dreams. But most of the time we are its object and not it ours. Then there is becoming aware of the optimum psychophysical lucidity which appears somewhere in the alimentary cycle. Swami

Brahmananda thought that the best condition for meditation was when the stomach was partly filled. Sir John Woodruff quotes a Tantric authority saying that the stomach should not be wholly empty because this produces a slight but definitely distracting tension in the mind. And of course about the care of the breath so that the lucidity that opens between each inhalation and exhalation may be caught, about this Sanskrit authorities have told us much. Every one of these 'dips' after a 'crest' will tend to "ebb us out" until we lose touch with the shore we should hold to and find ourselves adrift. But Eckhart seems to teach, and experience would seem to confirm, that if we would have the courage to trace back the moment we discovered our loss, we should be able to find the spot where it began and once there we could start again. Again, of course, the temptation to discouragement appears. We feel we cannot go on this hind-sight search time and again. We fear we are making no progress if we spend nearly all our time going back. But this may be a complete misapprehension of our process and progress. For each of these returns is really far more like a zig-zag ascent in which, it is true, after going right we then turn left, but always the traverse whether to right or left goes up and each drive is on a higher level than the one before. By this going back we are learning two essential things; self-knowledge—the structure of the human mind and the kind of things that throw it off its rational attentions and further we are learning humility. This humility is the real stuff, for it leads to true discrimination so that at last we can make the distinction between ourselves and the thing that is always straying. When we reach that stage it would appear that we discover

that the straying part of ourselves loses its power to wander. We begin to make the final recollection, we at last 'come to ourselves,' we remember who we are. And once we do that the journey is over. For

the whole notion that we were far away from our Source and Goal was the illusion and the distance we were from God was never more than the depth of our illusory self love.

THE SUKSHMA SARIRA AND THE PANCHA KOSAS

By T. BHUJANGA RAO

In the Vedanta philosophy, besides the physical body, man is said to have a subtle body or *Sukshma Sarira*. The subtle body is said to be composed of seventeen parts, viz, the *Jnanendriyas* (organs of perception); the *Buddhi* or *Vijnana* (intellect); the *Manas* (mind); the five *Karmendriyas* (organs of action); and the five *Pranas* (vital forces). The *Jnanendriyas* in the subtle body are the ears, the skin, the eyes, the tongue and the nose. The reference, of course, is to the roots, so to say, in the subtle body of the above organs as we see them in the physical body. The *Karmendriyas* are similarly the organs of speech, the hands, the feet, and the organs of evacuation and generation, that is to say, what may be called the roots in the subtle body of the above organs as visible in the physical body. It will be seen that the subtle body (*sukshma sarira*) corresponds generally with the physical body and differs from it chiefly in being incorporeal.

A few characteristics of this subtle body may be mentioned. During the life of man in this world the subtle body interpenetrates and works along with the physical body. When at death the physical body perishes, the subtle body does not perish with it but persists. Again, this subtle body adheres to man till he attains *Moksha* or liberation.

When after death in this world the man or *Jiva* reaches the heaven-world, he may there create for himself an exterior celestial body for the experience of the joys of heaven, just as he had a separate physical body for the experience of pain and pleasure on earth. But all the same the *Sukshma Sarira* continues to exist and is not destroyed till *Moksha*.

An important point to note about this subtle body as conceived in the Vedanta is that it is an integral whole and not an aggregate of separable distinct bodies one within the other, the outer ones disintegrating and persisting like the physical body after some period and only the innermost body, which may be called the causal body, adhering to man throughout his long evolution. In this the Vedanta differs from Theosophy. Theosophists hold the view that after the death of the physical body man lives for some period in the astral world in his astral or emotional body; that after that body disintegrates he lives in the lower mental world in his lower mental body; and that when the lower mental body again disintegrates he lives in his higher mental or causal body. Theosophists further say that, when owing to his karma, man has to reincarnate on earth, he descends from the higher mental or

heavenly world and develops first an entirely new mental body and then a new astral or emotional body before taking a new physical body. But this view of the Theosophists seems to find no support in the Vedanta. In his commentary on the first Sutra of the first Pada of the third Adhyaya of the *Vedanta Sūtras*, Sankara rejects the view that entirely new *Indriyas* (i. e. a new mind and new sense-organs) are formed when man takes a new physical body on earth. Govindananda, the author of the commentary known as the *Ratna-prabhu* on Sankara's Bhashya says that in the above passage Sankara criticises the view of the *Sugatās* i. e. Buddhists. Prof. Thibaut in his English translation of Sankara's Bhashya also says that the view criticised by Sankara is that of the Bauddhas. (See pages 103 and 104 of Volume II of Thibaut's Translation). It may be that the Theosophists have borrowed or adopted the view of some sect of Mahayana Buddhists.

But it may be asked whether, in postulating the *Pancha Kosas* (Five Sheaths) of man, the Taittiriya Upanishad does not recognise the existence of separable and distinct bodies within man. As there is considerable misconception regarding the five *Kosas*, the matter requires some elucidation, though it may be said at once that Vedantic writers, while referring to the existence of the five *Kosas*, do not refer to them as *Pancha Sariras* or five bodies, and that the Upanishad itself makes no reference to *Kosas* but to different *Atmas*.

In regard to the interpretation of the famous passage in the Taittiriya Upanishad, there is some difference of opinion amongst the writers of the various schools of Vedanta, chiefly in regard to the meaning of *Anandamaya Atma*. But as regards the

Sukshma Sarira being an integral body, there is, so far as I know, no difference of opinion. However, as I am more familiar with the Advaita school, I shall give the explanation given by Advaitic writers of the passage. I shall base it on Sureswaracharya's *Vartika* on Sankara's Bhashya on the Upanishad. (There is practically a translation into English of the important portions of the *Vartika* at pages 368 to 386 of A. Mahadeva Sastri's English translation of the Taittiriya Upanishad).

The views of Sureswara may be thus summarised. The real Self in man (*Pratyagatman*) is One in Himself. But owing to *Avidya* the real Self seems to manifest himself as the Ego in five forms, viz., as the *Annamaya Atma*, the *Pranamaya Atma*, the *Manomaya Atma*, the *Vijnanamaya Atma* and the *Anandamaya Atma*. The material agencies, so to say, through which this manifestation takes place are the various *Kosas* (sheaths), viz., the *Annamaya kosa*, the *Pranamaya Kosa*, the *Manomaya Kosa*, the *Vijnanamaya Kosa*, and the *Anandamaya Kosa*. Each *Kosa* permeates the *Kosas* mentioned prior to it. The *Annamaya Kosa* is the physical body sustained by *Anna* (food) and is hence corporeal. The *Pranamaya Kosa* relates to the vital functions of man. The *Manomaya Kosa* relates to the mental functions. The *Vijnanamaya Kosa* relates to the functions of the intellect and has reference to the Ego considered as the Agent (*Karta*). The *Anandamaya Kosa* relates to the function of enjoyment resulting from man's knowledge and action and is the ultimate cause of the other *Kosas* mentioned prior to it. But the real Self (*Pratyagatman*) is not the Ego manifesting himself through any of the *Kosas*. By proper contemplation of the *Kosas* these illusory Selves have to be rejec-

ted one by one and the real Self (*Pratyagatman*) has to be discovered and realised.

I may here add that in Sayanacharya's Commentary on the Upanishad (from which copious extracts have been given by Mahadeva Sastri in his book) Sayana makes clear what Sureswara's language may not quite clearly show, viz., that the *Anandamaya Atma* is the Ego treated as the *Bhokta* (enjoyer) and is to be thus distinguished from the *Vijnanamaya Atma* which is the Ego conceived as the Agent (*Karta*). (See page 487 of Mahadeva Sastri's book; even Sureswara suggests the same. See page 475 of the same book.)

But the real difficulty in the interpretation of the *Atmas* (*Kosas*) is caused by the language used in the Upanishad about each *Atma* (*Kosa*) being 'within' the *Atma* (*Kosa*) mentioned just after it. This seeming difficulty Sureswara explains or solves in this manner: The effect is not different from the cause; and the evolute can not be different from the source from which it has evolved. Each *Kosa* is an evolute from the *Kosa* mentioned just after it and is hence said to be 'within' or 'inside' it. Let me quote from Sureswara himself: 'As *Anna* has been evolved from *Prana*, the one is not distinct from the other, its material cause, and is one with it. In the same way he (the aspirant for knowledge) should see that *Prana* is not distinct from *Manas*, that *Manas* is not distinct from *Vijnana*, and that *Vijnana* is not distinct from *Ananda*, the first cause.'

To understand and properly appreciate the above explanation of Sureswara, one must know something of what is stated by writers about cosmogony and the order of the evolution of the world. This cosmogony has been given in books such as the *Vedantasara* and the *Vedanta Paribhasha*

(both of which have been translated into English by Swamis of the Ramakrishna Mission). According to these works, evolution has been from the finer and subtler forms to the grosser and denser forms. First to appear were the rudimentary subtle *Bhutas* or Elements, viz., *Akasa* (Ether); *Vayu* (Air); *Tejas* (Fire); *Ap* (Water) and *Prithvi* (Earth). Each of these elements became at a later stage of the evolution compounded (by being quintupled) with the other elements in a certain form and then they became the gross elements. But the reference given above is to the subtle elements which before being compounded are known as *Tanmatras* (literally, "only that".) Each of the subtle elements naturally contain *Salvic*, *Rajasic*, and *Tamasic* particles. From mainly the *Salvic* particles of each element came a *Jnanendriya*. Thus were the five subtle *Jnanendriyas* formed. Again, from mainly the *Salvic* portion of a combination of the above subtle elements was evolved the *Antahkarana* (the Inner Organ). The *Vrittis* or transformations of this *Antahkarana* are known as the *Buddhi* or *Vijnana* (intellect); the *Manas* (mind); the *Chitta* (Memory); and *Ahankara* (egoism or self-consciousness). The writers on Advaita Vedanta treat the *Chitta* and *Ahankara* as *Antarbhavas* or mere forms of the *Buddhi* and *Manas*; and therefore they generally treat the *Antahkarana* as consisting of two parts, the *Buddhi* (intellect) and *Manas* (mind), the former being conceived as subtler than the latter.

Now, the above account of the evolution of the *Antahkarana* will help one in understanding what Sureswara in his *Var-tika* means when he says that the effect is not distinct from the cause. Let me first take the *Vijnana* and *Manas*. The *Vijnana*

is subtler, as containing more of *Satva* than the *Manas*. The *Antahkarana*, though a single organ or instrument (*Karana*), may be notionally treated as consisting of two parts, viz., of the subtler *Vijnana* and the relatively grosser *Manas*. As evolution is from the subtle to the gross, the *Manas* may be treated as an evolute of the *Vijnana*, the *Vijnana* being notionally considered as appearing first and then the *Manas*. Hence, according to Sureswara, the *Manas* (*Manomaya Kosa*) is 'within' or 'inside' the *Vijnanamaya Kosa*. The sub-division of the *Antahkarana* is of course notional; and the *Kosas* are notional and ideal sheaths or envelopes of the Ego.

Here I may refer to one interesting fact. Some Vedantic writers such as the author of the *Vedantasara* try to correlate the *Kosas* with the various parts of the *Sukshma Sarira*. In doing so, they say that the *Vijnanamaya Kosa* consists of *Vijnana* (*Buddhi*) along with the *Jnanendriyas*, and that the *Manomaya Kosa* is the *Manas* with the very same *Jnanendriyas*. Surely the same *Jnanendriyas* cannot be parts of two distinct and independent bodies. This shows how the writers on the Vedanta conceive of the *Vijnanamaya Kosa* and the *Manomaya Kosa* as mere notional sheaths.

I have so far made no reference to the *Anandamaya Kosa*. This *Kosa*, according to Sayana, relates to the function of the Ego as the *Bhokta* (enjoyer). If enjoyment of the results of knowledge and action is treated as a higher faculty than the faculty of mere action, it follows that the *Anandamaya Kosa* is subtler than *Vijnanamaya Kosa* and may be treated as the primary cause of all the other *Kosas*. As conceived by Sayana, the *Anandamaya Kosa* seems to be that notional part of the

Antahkarana which contains the largest *Satvic* element (See pages 476 and 487 of Mahadeva Sastri's book).

Let me now proceed to the *Pranamaya Kosa*. In the order of evolution, the *Pranas* come later than the *Antahkarana*. Just as the *Antahkarana* was formed out of mainly the *Satvic* particles in the five subtle elements taken together, the *Pranas* came out of mainly the *Rajasic* parts of the same subtle elements. Again, just as the *Jnanendriyas* came of mainly the *Satvic* parts of the subtle elements, the *Karmendriyas*, similarly, came out of mainly the *Rajasic* particles in the various subtle elements. As the progress of evolution is from the finer forms to the grosser, the *Pranas* and the *Karmendriyas* (both of which together are conceived as forming the *Pranamaya Kosa*) may be said to be evolutes of the subtler *Manas* that preceded them in evolution. Thus is the *Pranamaya Kosa* 'inside' and 'within' the *Manomaya Kosa*.

Turning last to the *Annamaya Kosa*, it was the last in the order of evolution. By this *Kosa* is meant the gross physical body. This gross body is the product of the compounding of the original subtle *Bhutas* or elements. This compounding is known in the Vedanta as quintuplication or *Panchikarana*. It is unnecessary to deal with that compounding here, as the subject is dealt with in books on the Vedanta. (One may for this purpose read p. 167 of the English Translation of the *Vedanta Paribhasa* by Swami Madhavananda). For my present purpose, it is sufficient to say that, as the last in the order of evolution, the physical body may be said to be an evolute from the *Pranamaya Kosa* and therefore conceived as 'within' and 'inside' the latter.

Thus are the *Kosas* one within the other. These *Kosas* are notional or ideal divisions of the *Sukshma Sarira* not having any reference to actual reality. This is the view of several modern Indian scholars. Thus Professors Belvalkar and

Ranade in their 'History of Indian Philosophy', Volume II (p. 252) write:— 'The great Sankara did recognise the *Kosas*, but he understood them as having merely an ideal existence.....; he insists that the *Kosas* or sheaths have no real existence'.

BUDDHISM AND SCIENCE

By ANAGARIKA DHARMAPRIYA

The essence, or rather the quintessence, of Buddhism, consists strictly in what, for want of a more appropriate expression, must be described as a spiritual experience which is the culmination of firm but rational faith, long and rigid preliminary moral discipline, intense cultivation of concentration and meditation, and intuitive understanding of the nature of existence as a whole. This experience utterly transcends the three universes of desire, form and formlessness which comprise the entire range of phenomenal existence. It is the state of *Nirvana*, *Amalam-palam* (the ambrosial abode) and *Amittara-samyak-sambodhi* (Supreme perfect awakeness). Even as his realization of this exalted state under the Bo-tree near Gaya was the most significant event in the Buddha's career, so is the means by which each and every member of the human species can similarly reach and realize the same state the most significant feature of the Buddha's message. Bodhi is not merely the central fact in the Buddha's life but the principal theme of his teaching. Just as the mighty ocean has but one taste, the taste of salt (*Ionarasa*),

so has the Dharma preached by the Tathagata one taste, the taste of deliverance (*vimuktirasa*). The ways to this state of deliverance from the bondage of sorrow are innumerable, or perhaps it would be more accurate to say that there is One Way (*ekayana*) which contains all ways. Buddhism, or the Dharma preached by the Buddha on the basis of his realization of Bodhi, is the organic complex of the universal law which makes liberation possible (the One Way) and the totality of its applications in relation to the temperament and understanding of individual men belonging to all racial, national, social, cultural and religious groups (the many ways) whatsoever. The Buddha invariably delivered his message in accordance with the capacity of his listeners to receive it. This principle has been consistently applied by his followers throughout the ages and is one of the principal reasons for the love-victory scored by Buddhism over an appreciable portion of the globe. That this liberal tendency still persists in spite of the many degeneracies of the faith (or rather, of the countries, organizations and individuals

* *The Essence of Buddhism* by P. Lakshmi Narasu. Third Edition, Revised and Enlarged. Preface by B. R. Ambedkar. Thacker & Co. Ltd., Bombay, 1948. Pp. xvii & 268. 105 Photographic Plates. Price Rs. 12-8-0.

professing it) is abundantly demonstrated by the vigorous attempts to present the Dharma in terms of modern science which are being made from time to time. One of the most vigorous and authoritative of such attempts is *The Essence of Buddhism* by Prof. P. Lakshmi Narasu. 'In recent times,' writes Dr. B. R. Ambedkar, who is the sponsor of this third well produced and beautifully illustrated edition, 'many people from different parts of India have been asking me to recommend a good book on Buddhism. In responding to their wishes, I feel no hesitation in suggesting Prof. Narasu's book. For, I think that it is the best book on Buddhism that has appeared so far.' The predilection felt by Dr. Ambedkar and many other people for this particular exposition of the Dharma is undoubtedly based on the fact that the author first re-thought for himself its fundamental principles in accordance with the scientific spirit and then expounded them for the benefit of others in accordance with scientific terminology. This method of exposition does, like every other, furnish certain advantages and entail certain dangers. Of the advantages it would be superfluous to speak, since the undiminished popularity of the book for more than four decades is sufficient testimony on their behalf; but with regard to the dangers a few words may be deemed not out of place.

The Buddha taught that the Dharma was only a raft to ferry his followers over to the other shore of Nirvana. Japanese Buddhists believe that all teachings are as a finger pointing to the Full Moon of Enlightenment. The Blessed One ironically questioned his disciples whether, after safely reaching the farther bank of a river, they would take the raft on their shoulders

and carry it with them out of gratitude to it for having brought them across. Similarly, who will fix his eyes on the pointing finger thinking that it is the Full Moon? Yet the history of religion reveals that men have repeatedly committed exactly this mistake. They have invariably confused the spirit with the letter, have ever fed on the valueless husk rather than the precious kernel, have seen shadow for sunlight, have mistaken the means for the end, the local form for the universal truth, the manner in which a thing is expressed for the mode in which it exists. It is imperative that the truth which is the Buddhadharma should be presented to the men and women of this century not only in the verbal but also in the ideological language with which they are most familiar; but it is of the utmost importance that they should learn to discriminate between the letter which killeth and the spirit which giveth life. The message is not the same as the vehicle by which it is conveyed. The truth of Buddhism as a whole does not coincide with the truth of science. This does not mean that Buddhism contradicts science; it simply affirms that the truth of Buddhism is propounded from the standpoint of that realization which is integral to all experiences whatsoever, whereas the truth of science is advanced from the standpoint of one phase only (the material) of the whole infinite range of experiences integrated. Yet, inasmuch as every phase of experience is an integrated factor in the pure, harmonious wholeness of the Integral Realization, the integral truth of that realization will be reflected in, and revealed by, the partial truth of the limited experience of every one of the integrated factors. Microcosm mirrors macrocosm. Every jewel of the jewel-net reflects the whole web. If experi-

mental science is able to unearth within its own field of work the puissant presence of those very laws which Buddhism declares to be absolutely universal in scope and operation, then it will have testified to the very limit of its capacity to the truth of the Dharma. The characteristics of transitoriness (*anitya*), unsatisfactoriness (*dukkha*) and egolessness (*anatma*) are said by Buddhism to be inseparable from all degrees of phenomenal existence. This has been abundantly confirmed by science. It is only within these limits that a partial coincidence of the truth of science with the truth of Buddhism can be admitted.

The coincidence between Buddhism and the scientific spirit is, however, much more complete. It is merely an accident of European history that the spirit of intrepid exploration of all the fields of human experience, the experimental method of research, the refusal to recognize the validity of any external authority and complete freedom from prejudice and preconception in the quest for knowledge should have been designated the scientific spirit. It is really the truth-seeking spirit, the religious spirit in the best sense of that term. It signifies a quality of character which will sacrifice anything in the interests of truth. This spirit was the exclusive possession and peculiar trait of science only in the cultural milieu in which the term was first coined and acquired significance. Science cannot be loyal to the scientific spirit unless it passes beyond the boundaries of science. It is only through religion that the truth-seeking or so-called scientific spirit can attain its highest consummation and finest flowering. The life of the Buddha until his enlightenment, was one long relentless struggle and undeviating search for truth. His teaching is the ripe expression of

the truth he attained. He was the veritable embodiment of the scientific spirit. It is upon this aspect of Buddhism that Prof. Narasu lingers most lovingly and most long and which he expounds with conspicuous brilliance and signal success.

In spite of repeated accessions to our knowledge, chiefly from epigraphical and archæological sources, since the date when this book was written, the introductory chapter of *The Essence of Buddhism* provides a useful summary of the main outline and salient characteristics of the life of Gautama the Buddha. The purity of his character and the perfection of his teachings are impressed upon us by the pen of a devotee. The reader will find in this book no tame recital of a creed but the creative exposition of a way of life which seems to have gripped the imagination and stirred the hearts of thoughtful men and women throughout the world. The philosophical, ethical, psychological and social aspects of Buddhism have been expounded in limpid and perspicuous language and the exposition has been abundantly enriched by citations from ancient and modern, Eastern and Western, Hinayana and Mahayana, Pali and Sanskrit sources. Only in one respect has Prof. Narasu sinned against the scientific spirit: his estimate of certain aspects of the teachings of other religions is not always free from prejudice. In other respects *The Essence of Buddhism* perfectly fulfils the function which the author intended it to perform. It is an exposition of the Dharma which will go straight to the heart and mind of many, especially of the younger generation, who, in the scientific spirit, are sincerely seeking for a truth beyond science.

The production of this volume is a credit to its distinguished sponsor and its publisher.

Paper, binding, printing and illustrations are uniformly good. The last merit a few words of special appreciation: These 105 photographic plates provide us with a bird's-eye view, as it were, of the history of Buddhist art throughout the Near and Far East. The chaityas and viharas of India, the dagobas of Ceylon, the palace-monasteries of Tibet, the stupas of Indonesia, the pagodas of China and Japan, the sculptured gates and pillars and last, but certainly not the least, the numerous images by means of which a thousand artists of a hundred different countries tried to express the unspeakable spiritual beauty of the One

who had realized Nirvana. Particularly beautiful is the image represented in Plate 50. Peace, love, wisdom and compassion are blended in features of inexpressible sweetness. The mind becomes purified if it looks at this picture for a few minutes. The goal of the spiritual life assumes a tangible form. Nirvana becomes real.

If a fourth edition of *The Essence of Buddhism* is issued by the publishers its usefulness would be enhanced considerably if the source of the principal quotations was given, an exhaustive index added and the transliteration of Sanskrit words standardized.

THE TRUE CONQUEROR

.....If then God is in me, I can go to Him easily. I do not have to buy a ticket. It requires no effort on my part. In reality, however, it is the most difficult thing in the world. If you have the power to go inside yourself, then you have conquered the whole universe and you have gone back to God. It is not Alexander the Great or Napoleon who conquered the world, their conquest was temporary. It was a carpenter's son, a cowherd boy. They are ruling the world; and they are able to do it because they went inside themselves.

NOTES AND COMMENTS

INDIA'S EDUCATIONAL DHARMA

As a flame in a jar of oxygen, the youth glows and blazes in an atmosphere of idealism. At the touch of internationalism and world-citizenship the youth bursts into brilliance and swears to do its best and rise to the highest. His Excellency C. Rajagopalachariar, the master-psychologist that he is, made the young graduates receptive and fertile before he gave them a reaffirmation of India's educational ideals. His Excellency was delivering his convocation address to the new graduates of the Madras University. World-citizenship is a term easily bandied about on platforms and in presses. When we utter that blessed word, we feel as though we are uttering the name of distant Peru or Mombassa. We are not at all afraid of its coming near. But when Rajaji began with the words world-citizenship the young hopefuls felt that the sky has come at arm's length and they can pluck the stars. 'We cannot escape world-citizenship and the particular Dharma which must appertain to India in that regard' he reminded them. 'By thinking of the world and of man as a whole we shall purify and strengthen ourselves even in respect of internal problems and anxieties.'

In no way could India's signal contribution to educational theory and practice be better condensed than the above. India's education saw man as a whole, all of one piece and it never cut him up into fragments. It reared up the eternal in him. In this India's education was a rosy approximation to India's religion. It was the sacred duty of the student to consider himself a member of the world-family. How can the

youth prepare himself to be a word-citizen? By discarding selfishness, laziness and all narrowness of outlook. 'Work, unceasing work, should now be our watchword. Work is wealth and service is happiness. Nothing else is. The greatest crime in India today is idleness. If we root out idleness, all our difficulties, including even conflicts, will gradually disappear. Whether as a constable or as a high official of the State, whether as a businessman or industrialist or artisan or farmer or peasant, all of us are discharging our obligation to the State and making a contribution to the welfare of the country. Honest work is the sheet-anchor to which if we cling we shall be saved in spite of every danger or difficulty. Honest work is the fundamental law of progress.

'Next to honest work is the habit of respecting other people's feelings. It takes all sorts to make this world and the highest virtue of every citizen is to try to conduct himself so that a mode of life may be evolved by which people of differing religious faiths, occupations and attainments who constitute our society may live together in peace and amity. The law of love is a practical code of life as our departed leader so strenuously sought to teach us. My confirmed opinion is that in India there is in fact no communal hatred. Greed and fear of defeat in economic competition produce what is mistaken for communal ill-feeling. There is abundant and abiding respect for all kinds of creeds, faiths and ways of life but selfishness and personal ambitions of a poor variety produce conditions often mistaken for communal ill-will. It is not, therefore, a hopeless

ask to restore and maintain communal unity and goodwill all round.'

In order to achieve these objectives education should be a training for leadership.

'To manage the affairs of an independent State,' Rajaji continued, 'trained leadership is necessary. You have had training in that direction in some measure, for University education is nothing but a training for leadership. Numberless citizens are denied this privilege and it, therefore, becomes your sacred duty to regard your good fortune as a precious debt. In your daily conduct, in whatever walk of life you may be and under all conditions, you should remember your obligation of leadership and set an example to others how to think and speak and how to act. The physical defence of a State is the special responsibility of the members of the Armed Forces. You are the moral and cultural army of India. Her progressive culture and contribution to world-civilisation should be your concern. That the youth of to-day are the citizens of to-morrow is a trite statement. But in a land that has just attained political freedom and whose citizens have to shoulder new responsibilities in every field of national activity, you young graduates should see in that oft-repeated statement a vital and most significant reality that concerns you intimately.'

Among the problems that are of immediate educational importance to India, Rajaji touched the burning question of religious instruction and that of language.

'There are two problems which are the cause of great worry to our educationists, the problem of religious and moral instruction in a land of many faiths and the problem arising out of multiplicity of languages. Taking up the education of children

we see that they should be trained to love one another, to be kindly and helpful to all, to be tender to the lower animals and to observe and think aright. The task of teaching them how to read and write and to count and calculate is important but it should not make us lose sight of the primary aim of moulding personality in the right way. For this it is necessary to call into aid culture, tradition and religion. But in our country we have to look after, in the same school, boys and girls born in different faiths and who belong to families that live diverse ways of life and follow forms of worship associated with different denominations of religion.

'It will not do to follow the easy path of evading the challenge by attending solely to physical culture and intellectual education. We have to evolve a suitable technique and method for serving the spiritual needs of children through many religions in the same school. We would thereby cultivate an atmosphere of mutual respect, a fuller understanding and helpful co-operation among all the different communities in our society. India is not like other smaller countries with a single language and a single faith. We have a multiplicity of languages and faiths but are yet one and must remain one people. We have, therefore, to give basic training in our schools to speak and understand many languages and to understand and respect the different religions prevailing in India. It is not right for us in India to be dissuaded from this on account of considerations as to over-taxing the young mind. What is necessary must be done. And it is not in fact, too great a burden.

'Any attempt to do away with or steam-roll the differences through governmental coercion and indirect pressure would be

as futile as it would be unwise. Any imposition of a single way of life and form of worship on all children, or neglect of a section of the pupils in this respect, or barren secularisation will lead to a conflict between school and home life in the pupils concerned, which is harmful. On the other hand, if we give due recognition to several prevailing faiths in the educational institutions and organise suitable facilities for boys and girls of all faiths, it may itself serve as a broadening influence of great national value.

‘As for language, it is no good trying to impose a medium of instruction on young pupils which is not their mother-tongue. In the past, parents preferred their children to undergo the disadvantages of the English medium because, as against the drawbacks of a foreign medium, the advantages in life of superficially anglicised culture were great. They deliberately allowed their children to

learn language through subjects rather than subjects through language because facility in the use of English helped one very largely and covered many defects. These advantages must now soon disappear and the drawbacks in using a foreign medium will be more and more obvious as we go on. Nothing is gained by depriving young boys and girls of the advantage of the mother-tongue or some language near to it. In regions where more than one language is spoken I see no other way but one, namely, to form sections in the mixed schools according to language. For certain purposes they may sit together so that the advantages of both mixing and separate attention may be retained. Provided we solve the problems with understanding and patience, the very difficulties which we first deplore often prove in the end to be of the greatest value for progress. What was pain and trouble becomes a source of enlightenment and joy.’

TO THE MOTHER

To friend and foe, Thy lotus-eyes are even ;
 Ever Thine animating touch brings fruit
 To fortunate and unfortunate alike ;
 The shade of death and immortality—
 Both, these, O Mother, are Thy grace supreme !
 Mother Supreme ! Oh, may Thy gracious face
 Never be turned away from me, Thy Child !

— SWAMI VIVEKANANDA

REVIEWS AND NOTICES

WOMAN AND SOCIETY: By N. A. SARMA.
FOREWORD BY SMT. KAMALADEVI. PUBLISHED BY PADMAJA PUBLICATIONS, BARODA. PAGES 120. PRICE RS. 4.

Woman is a power, subtle yet stubborn, a power that turns benign or otherwise according to the direction given to her by man, her companion and by the society in which she lives and grows. In different societies different treatments have been noted out to her and she has risen to heights or become stunted accordingly. In Hindu Society, for instance where woman is looked upon as mother, a goddess, etc., she has often risen to divinity and amongst Arabs where she was scandalised as the whips of Satan' she climbed down to despicable depths. A new consciousness of freedom and power, of equality and more opportunities have dawned on woman in this new age and it behoves us to put woman in the new background. The author of this book has made a successful attempt to see woman in the modern setting and to solve her problems with an insight into her personality.

The first chapter entitled the Martyrdom and Humanization of Woman traces the inferior and menial position to which woman was subjected by the matriarchal system and by the 'superior' man in Roman, Greek and other societies. The second chapter, Marriage, Family and the Role of woman in Society, brings to focus the upsurge of woman for freedom and equality in various countries and its repercussions on institutions like marriage, family etc. The third chapter delineates the ideal and the actual in the womanhood of India and the last chapter poses some questions regarding the social status of women and answers them. The population problem which is now worrying the heads of many philosophers and intellectuals also is touched upon.

When we consider the modern woman with the background of modern social conditions we naturally get nervous over three or four new aspects of development. The Communistic upsurge is an increasing threat to joint families and private property. The contraceptives, companionate marriages and increasing percentage of divorces are a threat to the age-old institution of marriage and popu-

lation. W. R. Inge, allaying our fears says that though the age-old and time-honoured institutions of private property, family and marriage are in the throes of a transition there is no fear of their being upturned so long as human nature continues to be the same.' The more things change the more are they the same. The author reminds us in his last pages of these words of wisdom.

Sri Sarma has brought out a timely and thought-provoking book. The chapters on Marriage, Family and Role of woman and the social problems of woman's freedom are specially instructive and interesting.

The get-up and printing of the book is good.

UNITED ASIA: INTERNATIONAL JOURNAL OF ASIAN AFFAIRS: INAUGURAL NUMBER. EDITORS: G. S. PHOKEAR AND U. R. RAO. (UNITED OFFICES, 21 NOBLE CHAMBERS, PARSI BAZAAR ST., FORT, BOMBAY. PRICE: RS. 5/-)

The end of the II world war saw the resurgence of the Asiatic nations: almost simultaneous with its victorious termination, the world witnessed the birth of three new independent states in the East, viz., India, Pakistan and Burma. This new urge for freedom has extended to the Far Eastern countries such as Malaya and Indonesia also. An efficient organization of this new awakening and its direction in proper channel seems to be the immediate need of the hour. What is wanted at the present juncture is a new and strong unifying principle to cement the Asiatic nations together, to make them powerful enough to voice their opinion in international circles. It was the supreme vision of Pandit Jawaharlal Nehru that first visualized such a grand federation of Free Asiatic countries and happily it was also actualized in the Asian Relations Conference that was held over a year ago.

It is not merely political freedom that the Asians are striving for: It is also a fight for cultural freedom—freedom to preserve and develop the age-long culture of which every Asian is justly proud. India, in ancient days was the cultural Guru of all the Asiatic countries and it is significant that within so short a time of her attaining

independence, she has once more emerged as the cultural leader of the whole of Asia. The United Asia magazine, in trying to voice forth this struggle of the Asiatic countries, in its very inaugural number, has made a splendid beginning, full of hope for the future. One particular contribution, from Prof. George Catlin of America is noteworthy. Writing under the caption "Asia and the World" the Professor pleades that the Asiatic nations should again honour its Saints; this, in our opinion, is most necessary now, when

the centre of national life seems to be shifting from men of character to men of mere efficiency. With other brilliant contributions from such well-known leaders like Dr. Rammohan Lohia, Sri Krishnalal Shridharani, Srimati Kamaladevi and others, the *United Asia* has proved itself to be a unique venture in the history of Indian journalism. We wish it all success. We specially congratulate the publishers on the excellent get-up they have given to this latest fruitage of Indian Journalism.

NEWS AND REPORTS

SWAMI MADHAVANANDAJI COMPLETES HIS SOUTH INDIAN TOUR

Swami Madhavanandaji, General Secretary, Ramakrishna Mission, who was on a tour in the South since the beginning of August, visited several centres of the Mission in the Malabar area, Coimbatore and the Mysore state and finally arrived at Salem from Bangalore on the morning of 29th August. The public of Salem, led by the Ramakrishna Ashrama, Salem, took special advantage of his visit and drew up a crowded programme for his three days' stay in the town. On the 30th August the Swamiji performed the opening ceremony of the new Dispensary building attached to the Ramakrishna Ashrama, under the presidency of Mr. Justice Sundaram Chettiar, Retired High Court Judge. On the evening of the same day he delivered an interesting lecture on "Sri Ramakrishna and Service", in the Ashrama Hall. The next day a meeting was arranged by the students of the Salem College at which the Swamiji gave a stirring address on "Students and New India". The meeting was presided over by the Principal of the College. His last public address in Salem was on the 1st September at the Theosophical Society Hall on "The Ramakrishna Movement in India and abroad."

Starting from Salem on the afternoon of the following day, Swami Madhavanandaji reached Madras the same day night, halting for some time at the Ramakrishna Ashrama, Nattarampalli on the way. The 3rd September was spent in visiting the various institutions of the Ramakrishna Mission in

the Madras City. On the 4th September he visited the Mission Centres at Attur, Chingleput and Conjeevaram. He left for Puri on the night of 6th September *en route* to the Headquarters at Calcutta.

His visit to the South, it need hardly be added, was an occasion of happy re-union for all the admirers and the lay and monastic workers of the Mission in the South.

SRI RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS. REPORT FOR 1947

The report records the work of the Dispensary in 1947. In 1947 it completed twenty-one years of efficient and devoted service to the poor. The statistics of persons treated show the ever-increasing range of service of the Dispensary. In 1925, the year of its inception, it treated 970 cases and the figures for 1947 show 6,8467 cases treated. The credit, no doubt, goes to the devoted services of the doctors in attendance and the efficiency of the management running the institution, both of whom have jointly kept up the high traditions of service preached and practiced by the Great Ones.

Like the other philanthropic activities of the Math, the Dispensary depends mainly on private financial support for its maintenance. Due to general depression the door to door collection has gone down considerably. Hence the authorities have been forced to the painful necessity of restricting the range of their medical aid.

The present needs of the Dispensary are:—

(1) A permanent fund procuring a monthly income of at least Rs. 500/- for the day to day maintenance of the Dispensary.

(2) Suitable donation in kind or cash making available for the Dispensary up-to-date medical appliances for the surgical, pathological, medical and the E. N. T. Departments.

(3) Contributions for the construction of a new building for the Dispensary, necessitated by the cracking at many points of the present one. The estimated cost of about Rs. 50,000/- is to be met solely by public contribution.

It is earnestly hoped that friends of the poor and the needy would give a helping hand to the Management of the Dispensary in its labour of love.

THE RAMAKRISHNA MISSION
SEVASHRAMA, AMINABAD, LUCKNOW. U. P.
REPORT FOR THE YEAR 1945.

The main items of work of this centre, the Charitable Dispensary, the Night school, the Afternoon school and the Library and Reading Room, maintained their record of progress. The Dispensary treated 67, 842 cases during the year. It also distributed 9 maunds and 15 seers of milk

for expectant mothers and children. The Night school had 61 students and the Afternoon school had 66 boys on their rolls. The Sevashrama gave monetary help to widows to the tune of Rs. 88-

All the activities of the centre require expansion and they are in need of money for this much-needed expansion. The management appeals to the generous public to come forward and strengthen its hands in their service of our unfortunate brethren.

THE RAMAKRISHNA MISSION LIBRARY,
PURI. REPORTS FOR THE YEARS
1944, '45 and '46.

The aim of this library is to promote spiritual advancement, and cultural exchanges and understanding. Gita classes are held on Saturdays and a class on the life and teachings of prophets and sages on every Sunday. Public lectures by distinguished scholars are also arranged by the library. The centre had also the benefit of the presence of senior monks of the Order who came and stayed there from time to time. The Library has a public reading room attached to it where many periodicals are received. Both the library and reading room are open to the public who visit the same in large numbers.

FUTILITY OF CONTENTION

To yield is to be preserved whole
To be bent is to be come straight
To be hollow is to be filled
To be faltered is to be renewed
To have plenty is to be confused
Therefore the Sage embraces The One
And he becomes the model of the world.

— LAO TZE

TEMPLE AT SRI RAMAKRISHNA'S BIRTHPLACE

The Village of Kamarpukur, in the Hooghly District of Bengal is hallowed by the birth of Sri Ramakrishna, the prophet of Modern India. The authorities of the

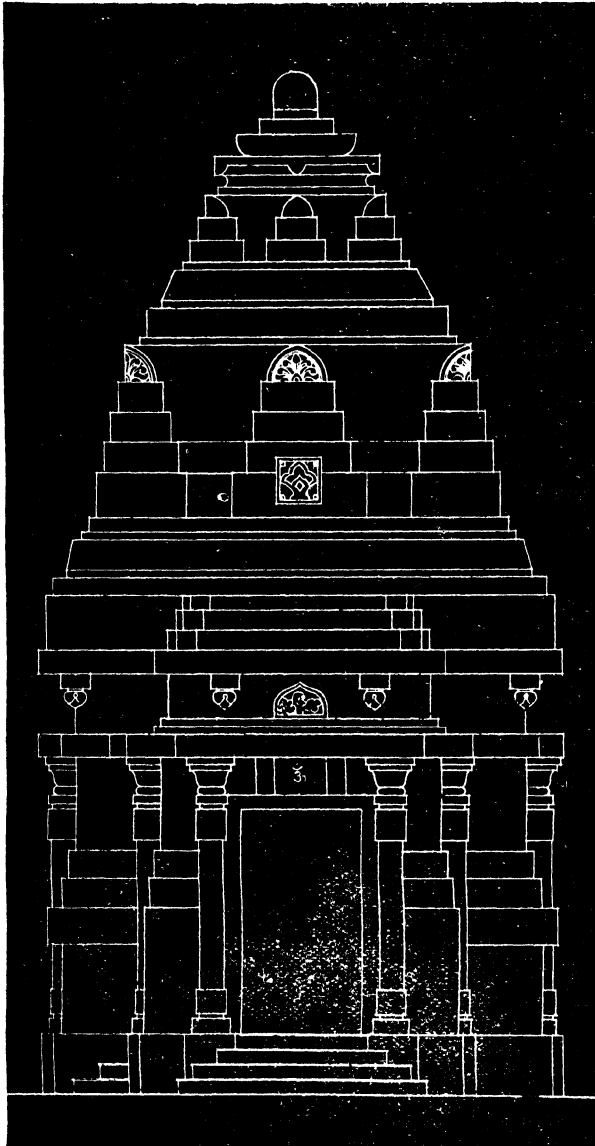
Ramakrishna Mission & Math have already started a branch centre of the organization there. For that purpose they have already acquired nearly 15 acres of land including Sri Ramakrishna's ancestral home.

A plan has been prepared for building a small memorial Temple on the exact spot of his birth with Chunar Stone at an estimated cost of Rs. 50,000/-, of which we have already received half. It is proposed to start the work just after the rains.

A Dispensary building, a school, building and a Guest House will have also to be constructed, which will cost at least Rs. 25,000/-.

Thus a sum of Rs. 50,000/- is required immediately to work out the scheme. Considering its importance and urgency we earnestly appeal to the admirers and followers of Sri Ramakrishna as well as our friends and sympathisers to lend us a helping hand in materializing it.

Contributions will be thankfully accepted by : The General-Secretary, Ramakrishna Mission & Math, P. O. Belur Math, Dt Howrah, Bengal.



A PLAN OF THE PROPOSED TEMPLE

SWAMI MADHAVANANDA
General Secretary
RAMAKRISHNA MISSION & MATH



The Vedanta Kesari

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HYMN - FLOWERS

यावज्जीवं जगन्नाथ कर्तव्यमिदमस्तु नः ।
त्वत्प्रसादात्त्वदेकाग्रमनस्कत्वेन या स्थितिः ॥
शास्त्रासहस्रविस्तीर्णवेदागममयात्मने ।
नमोऽनन्तफलोत्पादकलपवृक्षाय शंभवे ॥
वाङ्मनःकायकर्माणि विनियोज्य त्वयि प्रभो ।
त्वन्मयीभूय निर्व्वन्द्वाः कञ्चित्स्यामापि कर्हिञ्चिन् ॥
जगतां सर्गसंहारतत्तद्धितनियुक्तिषु ।
अनन्यापेक्षसामर्थ्यशालिने शूलिने नमः ॥
कः पन्था येन न प्राप्यः का च वाङ् नोच्यसे यया ।
किं ध्यानं येन न ध्येयः किं वा किं नासि यत्प्रभो ॥
अर्चितोऽयमयं ध्यात एष तोषित इत्ययम् ।
रसः स्रोतस्सहस्रेण त्वयि मे भव वर्धताम् ॥
निरावरणनिर्व्वन्द्वाः निश्चलज्ञानसंपदाम् ।
ज्ञेयोऽसि किल केऽप्येते ये त्वां जानन्ति धूर्जटे ॥
निर्गुणोऽपि गुणज्ञानां ज्ञेय एको जयत्यजः ।
निष्कामोऽपि प्रकृत्या यः कामनानां परं फलम् ॥

‘To remain, by your own Grace, in one-pointed mental absorption in you,’—may this, O Lord of the Universe, be the duty that we have to do till our life lasts.

Obeisance unto Siva, the wish-yielding celestial tree that bears the fruit of Eternity and has spread out into the thousand branches of *Vedas* and *Agamas*.

Dedicating unto you the acts of our speech, mind and body, could we ever become you and be rid of the opposites (of pleasure and pain and so on)?

Obeisance unto the Lord of the Trident who, with His own un-dependent competence, makes and unmakes the world and directs it to its several beneficial activities!

What path is there by which you cannot be reached? What word is there by which you are not meant? What thought is there by which you cannot be contemplated upon? O Lord! What is there that is not you?

‘I have now worshipped Him; I have now meditated upon Him; I have now gratified Him’—thus, in a thousand streams may the flood of my delectation in you swell forth.

You are to be known only by those endowed with steady knowledge that is unshrouded and beyond all opposites. Surely, O Siva! those who know you are unique!

Yourself without qualities, you are the one object worth knowing for those who appreciate qualities; by nature without desires, you are the supreme fruit of all desires! Hail O un-born One!

BIHATA NARAYANA, STAVA CHINTAMANI,

15, 16, 17, 18, 21, 22, 27, 28.

—V. RAQHAVAN.

IS HINDU THOUGHT REVOLUTIONARY ?

We have been very liberal with the term revolution and our glib usage of the word has robbed it of some of its basic hues of meaning. We often characterise our age as an age of revolution, but in the next breath give to a cheap movement the glory of being a revolutionary force! Revolution worth the name must aim at making the future radically different from and better than the past. Scarcely are we drawn to this fundamental fact about revolution when we bandy the word about.

Another sin that we are doing to the word revolution is the mixing up of Indian and Western ideas of revolution. The Western idea of revolution, not even the Marxist school excepted—is dictated by the faith in time-philosophies. For the time-worshippers of the West, 'the ultimate good is to be found in the temporal world—in a future, where every one will be happy because all are doing and thinking something either entirely new and unprecedented for. And because the ultimate good lies in time, they feel justified in making use of any temporal means for achieving it. 'The Inquisitions stand justified in this way. So also the Jacobins and Bolsheviks who are ready to sacrifice millions of human lives for the sake of a political and economic future gorgeously unlike the present. 'From the records of history', writes A. Huxley, 'it seems to be abundantly clear that most of the religions and philosophies which take time seriously are correlated with political theories that inculcate and justify the use of large-scale violence.' Time is so sweet and enchanting to the West that it cannot think of a time when time stops. And time must have a stop! Says Marx in a letter to Engels summing up his view of the social revo-

lution: 'A development that seemingly repeats the stages already passed, but repeats them otherwise, on a higher basis ("negation of negation") a development, so to speak, in spirals, not in a straight line—a development by leaps, catastrophes, revolutions—the transformation of quantity into quality...such are some of the features of dialectics as a richer doctrine of development.' This is only another confirmation of the faith in time. These time-worshippers and their idea of revolution have not given us any peace. The peace that passeth all understanding is the fruit of liberation into eternity, into an eternal divine now. The Hindus live in eternity, not in time. Where there are violent passions and compelling distractions the ultimate peace which eternity brings can never be realised. That is one of the reasons why the life and policy of eternity-philosophies like that of the Hindus is tolerant, non-violent, meek. Unlike early Judaism, Christianity and Mohammedanism (all of them time-worshipping creeds) Hinduism and Buddhism have never been persecuting faiths, have preached almost no holy wars and have refrained from that proselytising religious imperialism, which has gone hand in hand with the political and economic oppression of the coloured peoples. Yet Hinduism and Buddhism through their tolerance and meekness and love have worked up a revolution, a bloodless revolution that has transformed men and changed the history of nations. How could they do it? In the changing flux of time Hinduism fed us with the milk of eternity. It taught us how to win immortality with this mortal frame. It changed the earth into heaven, time into eternity, ignorance into knowledge, death into deathlessness.

That is the kind of revolution that the meek and gentle Hindu is capable of working. So then the Hindu revolution aims at making the future radically different from and better than the past. Why future, it is all in the ever-present divine now for the Hindu. Thou art that.

Witness for instance how Advaita, the summit of Hindu thought step by step works up a revolution in us. It takes up the world of our daily experience, analyses it and says that it is a texture of three strands—space, time and causation. It shows how these three threads of the texture so real and dear to us are really unreal. A space is the distance between two points and that space is known in relation to another space and that in relation to another which takes us to infinite regress. Again time is the duration between two events and this duration is known in relation to another duration etc. which means that time also shares the fate of space. Then, causation is a habit of the mind and the cause-and-effect-link is seen by something that is uncaused. This analysis shows up their utter unreality that they are really untenable and that the texture made up of these though dear to us is unworthy to be hugged or doted upon. Where do these get their sanction and sustenance? These point to a reality that is so different from their nature. Which shows that reality must be spaceless, timeless and uncaused. It is in the light of this spaceless, timeless and uncaused reality, the knower in us, that we analyse and discover the hollowness and unreality of space-time concepts. This knower which is the basic reality in all knowledge is always there, is the fountain light of all our lives. The knower is affirmed and vindicated in every act of knowledge (*Pratibodha Vidilam*) says

the Upanishad. Thus Hindu thought seems to contradict what it said in the beginning. First it said that the world of daily experience is unreal. Then it says that when the knower or the experiencer of every experience is known and affirmed the everyday experience is the most real. It is no self-contradiction but the incarnation of reality in unreality, of the spaceless in space, of the timeless in time. There is a real, eternal element in the unreal, fugitive empirical experience. That element is the knower without whom there can be no experience. The great mystics, Buddha, Sankara and Ramakrishna affirmed the knower in every moment of their lives. In other words while in the texture of this space-time-causation ridden life they realised the spaceless-timeless-uncaused reality. They had the experience of Samadhi, they realised the reality in themselves. That is the revolution they wrought in their own lives and that is the revolution they want to work in our lives too. When they tell us again and again of the unreality of the world they ask us to usher into our lives the heaven that lies within us.

This element of revolution as a principle of negation on a lower plane and affirmation on a higher plane runs like a thread throughout Hindu thought and illumines the ideas of God, liberation or Mukti, social service and the like. In the Rig Veda (X. 121. 1-2-3.) we have a description of God as the source of light, as the shelter of immortality as the spiritual essence etc. But each mantra ends with the words कस्मै देवाय हविषा विधेम, To that Somebody, the God, let us offer our worship with oblations. Having posited God through various possible descriptions, the Rigvedic Rishi finds that the Reality baffles all description and gives himself up to a sort

of scepticism which is the first step towards affirmation and integration on a higher plane. Similar seeds of revolutionary thought are sown in profusion in the beginning of the *Kenopanishad*. In mantras I: 4, 5, 6, 7 and 8 the Upanishad shatters all popular conceptions of God and leaves us to construct our own God :

‘What speech does not enlighten, but that enlightens speech, know That alone to be the ultimate reality, not this which people worship. What one cannot think with the mind, but by which they say the mind is made to think, know That alone to be the Reality, not this which people here worship..... What none breathes with the breath, but by which breath is in-breathed, That alone know thou to be the Reality; not this which people here worship.’ Advaita clenches the whole argument and says that there is no God but the indwelling ever-present Atman, the ever-luminous reality in us by virtue of which we *are*, we *know* and we are *in bliss*. This realization is reached after negating the lower planes of being, the physical, the vital, the mental and even the intellectual. It may be asked wherein does the revolution come in here. The Hindu thought does not stop after climbing to the last step, but affirms that the goal is ever-present in all the stages that lead to it. It does not stop by saying that Atman is the ultimate reality but goes on to show that ‘we are Atman to the finger-tips’ that ‘the Paramatman is in the middle of our hair’, that it is there in stocks and stones pervading the whole from Brahman to a clump of grass. That is indeed a revolution that lifts the so-called lowest to the highest, that brings about an affirmation on a higher plane and ushers in a new order of life.

The conception of *moksha* or liberation

that obtains itself in Hindu thought is a powerful strand of revolutionary thought. After having spoken of liberation and bliss in the heavens of various sorts, Hindu thought proclaims that liberation is here itself in this very body. Teachers like Gaudapada and Ashtavakra go even further and say that there is no liberation, none to be liberated, and no aspirant after liberation. This is the ultimate truth. Ashtavakra says that the desire for liberation is itself a bondage which is a tacit affirmation that liberation is already achieved and is intact and it is an illusion to think that it is to be laboured after. Every moment of our life is the bliss of liberation. Realise it and be happy.

It is a very interesting and profitable study to trace the elements of revolutionary thought from the Vedic times to the modern days. Only in a very scrappy way have we surveyed it in the above paragraphs and we reserve a thorough analysis for a future occasion. We conclude by a few observations on the revolutionary elements in the thought-contribution of teachers of renascent Hinduism in Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi. If one word can condense the distinctive contribution of Sri Ramakrishna it is his words: Jiva is Shiva. He raised every Jiva to Shivahood, saw the world and everything in it in a transformed light. He lifted the world with all its furniture to heaven; in other words, he captured heaven by violence and brought it to the earth. Swami Vivekananda followed it up and gave social service and all work of dedication the status of spiritual sadhana. In the order of monks he founded work is worship, social service is liberation itself for it is the service of God in man. Mahatma Gandhi incarnated religion in politics and

used it as a spiritual means to lift up the masses of India, to organise them even to revolutionise their life and thought. For him politics divorced from religion was death-trap and so religion was to him not only a rallying point of other planes of activity but the plane for higher and higher integration. No student of history can controvert the statement that these three are the fathers of the renaissance in India today. And how have they brought about this renaissance? None of them had any other instrument than the meek and mild weapon—if weapon it can be called—of religion. We are in the throes of a revolution in many paths of our life. But no revolution will be beneficial and progressive unless our ideas

about it are genuine and true. The Hindu idea of revolution is fundamental; it aims at a thorough change, a spiritual transformation in us and in the world, not in the future, but in the divine *now*. The Western idea though drastic and striking is superficial. The philosophy that says that it is not the consciousness of men that determines their being, but, on the contrary it is their social being that determines their consciousness is not going to work up a revolution that will be beneficial and spiritual. Here again the meek and mild Hindu has something fundamental to offer to the world's life and thought. He can revolutionise them through means meek, mild and non-violent.

THE IDEA OF IMMORTALITY IN THE UPANISHADS

By PROF. V. A. TYAGARAJAN

Next to the idea of the reality of Brahman, the concept of immortality occupies such an important place in the general thought of the Upanishads that it demands our special attention. In a sense these two concepts may be said to be interconnected; for we are told that he who takes Brahman to be an unreality becomes a non-entity. This observation which is a kind of *reductio-
ad-absurdum* incidentally proves the truth of the opposite point of view, according to which immortality is 'the consummate fulfilment of all desires, the stay of the universe, the endless fruit of all rites, the bourne of freedom from fear, the most adorable and great, the exalted resort and basis of life'. Although in one of the Upanishads we read,

"Let my breath be merged in the all-pervading immortal Prana, and the body be reduced to ashes," the Upanishads generally tend to depict immortality not as something to be realised after death, but as that which is realised when a person has destroyed the chains of death before the fall of the body itself. That is why the Upanishads say that for one who has realised it, immortality is here, in this world, and they equate it with that true life which is obtained through every modification of the senses. That is why it is said that the wise man is he who rises from sense life and attains immortality.

The Upanishadic idea of immortality becomes clearer to us when we examine it

in the light of what the Upanishads have to say on Brahman. When the Upanishads declare that he who is established in Brahman is established in immortality, when they point out that Brahman is 'the Unborn, Eternal and Everlasting', when they speak of 'the imperishable Supreme Brahman', immortality becomes an inseparable attribute of Brahman. Conversely again, immortality is explained as the revelation of the Self-manifest Brahman. In so far as Brahman is existence, intelligence, infinitude, the awareness of the Eternal becomes also the test of the awareness of immortality. That is why the Upanishads say that he who realises Brahman attains the supreme. The error of the opposite point of view is established with conviction. Death is made to say, "Fools, dwelling in the very midst of ignorance, yet vainly fancying themselves to be wise and learned, go round and round staggering to and fro, like blind men led by the blind. 'This is the only world and there is no other' — he who thinks thus falls into my control again and again." From what the Upanishads affirm as well as from what they negate it follows that immortality is consistent only with being established in Brahman, 'the boundless, the highest and blissful'.

It is true that this awareness of Brahman is equated with a heaven world, where we are told there is neither old age, nor hunger nor thirst. It is equally true that the fire sacrifice is said to be a means of attaining immortality. But the general outlook of the Upanishads is not ritualistic. The Eternal, they say, can never be attained by the non-eternal, and though sacrifice may be a means, in the last resort it is a question of knowledge, of awareness, and that is why we are told that the right way

to attain Brahman is to regard It as the goal of all knowledge. Hence it is that it is said that the eternal heaven is in the heart of the learned. In as much as the knowledge of Brahman is life, and the denial of Brahman is death, it is unnecessary to ask if one can attain the knowledge of Brahman only after death. True immortality is attained whenever and wherever knowledge of Brahman is attained. The Upanishads say that the wise attain immortality 'having known the origin of the prana, its advent, place, all pervasiveness, its five-fold distribution, and its internal aspect.' This emphasis on awareness as the only condition necessary for realisation is brought out in another passage which says, "The Supreme, Undecaying One he verily attains who knows the indestructible, the pure, without a shadow, colour or body." Other passages say that he who realises 'that Purusha by whose going out one goes, by whose stay one stays' realising It 'when past, present and future, as well as what transcends time are discarded', 'when names and forms are discarded, and people speak of the Purusha only'—in short when one knows Brahman, not as correlated to something else, but as It is in Itself, it is, we are told, by that higher knowledge that the imperishable is attained.

The way to know Brahman aright seems to be to know ourselves aright, in relation to Brahman. Otherwise the immortality of Brahman does not in itself carry us far. In the Upanishads the word 'Atman' is used as synonymous with Brahman. In so far as Brahman is the All-pervading Spirit, Brahman is the Atman or soul of the universe, but in so far as Brahman is not an object among other objects, the Upanishads refer to Brahman as 'the bodiless, all-pervading supreme Atman who dwells in all imper-

manent bodies'. In answer to the question, "Who is He whom we meditate upon as Atman?", we are told, "Perception, direction, understanding, knowledge, retentive power, vision, firmness, power of reflexion, memory, recollection, determination, vitality, desire, love—all these are but names of that supreme consciousness; and we are told further that this supreme consciousness alone existed in the beginning of what we perceive as the mighty ocean of existence. In as much as Brahman is conceived of as the one Atman who abides in all beings, immortality becomes synonymous with the revelation of the Self-manifest Brahman. In the picturesque language of the Upanishads, the Gods are referred to as the limbs of Brahman. They also speak of Brahman as that 'whose body is ether, whose essence is truth, whose sport is in the life-force.' The Upanishads associate with the name of Brahman all this universe, perceived and unperceived. In a sense creation is a descent from Brahman. "Earth, water, fire and air are descended from Brahman". Strictly speaking however, Brahman is the 'prana' of the universe; for, as the Upanishads say, "Who would indeed breathe, if this bliss were not alive in the ether?" In so far as Brahman is the Atman of the universe, the way to perceive Brahman is to regard all beings as our own self. The Upanishads say, "The wise man perceives all beings as not distinct from his own self at all, and his own self as the self of every being." That is why it is said that he who is devoted to Brahman is also devoted to the Atman, and that the wise man is he who can separate the Atman from the faculties that rise out of sense-life and comprehend the Atman as the spirit by whose power life functions. Though Atman is that from which speech and mind turn

away, the redeeming of the self is said to be only by comprehending it in the manner described above. It means Brahman is immortal. The Atman is Brahman. The Atman is immortal. Fear, whether it be the fear of death or of any other fear, is no more than an interval in the state of identity. The Upanishads therefore say, "Indeed he attains immortality who intuitively it (realises Atman) in and through every modification of the mind". This concept of the immortality of the Atman leads the thinkers of the Upanishads to assert, "The knowing soul is not born, nor does it die. It has not come into being from anything, nor anything has come into being from it. This unborn, eternal, everlasting ancient one suffers no destruction, even when the body is being destroyed."

We are told further that the true and wise 'perceive the Eternal as existing in one's own self' and that it is only he who sees here as different that meets death again and again. Brahman as the Atman of the universe is identified with the Sun, soma, water and earth. In as much as the infinite Being is also the lord of immortality, and immortality is the realisation of the infinite in the finite, and the supreme goal of realisation is identification, the sages are the seers who can say, "I am the immortal being who is in the Sun". In the conviction of their realised faith they say, "And this one, who is here in man, and that one yonder in the Sun are one and the same. I exist even prior to the Gods. I am the centre and source of immortality." Immortality is another name for the realisation of Brahman 'verily in this life, as fixed in the heart'. The Upanishadic idea of immortality is consistent only with 'realising the Being who is the God of religion, the Self of philosophy, the energy of science,

who exists as the self-luminous power in every one, who is the source of the intellect, emotions and will, who is one without a second, who presides over all the causes enumerated above, beginning with time and ending with the individual soul: and who has been incomprehensible only because of the limitations of their own intellect.'

INDIA'S NEED OF THE ARCHITECTONIC SCIENCE OF SOCIOLOGY

Wanted: A Central Institute of Sociology

By KEWAL MOTWANI A.M., Ph.D

With the withdrawal of the foreign ruler, we have come face to face with great problems of maladjustment in the educational, social, economic, political and cultural spheres of our national life. The situation has become aggravated by the onrush of recent happenings on the national and international fronts: partition of the nation into two dominions, accompanied by exchange of millions of population belonging to the two major communities, Kashmir and Hyderabad clashes, communal riots and butcheries, black-marketing, corruption, shortage of food and clothes, inadequacy of health services, strikes, abolition of zamindari, liquidation of medieval states and princedom; all these, reinforced by the international situation in which the ruthless game of power-politics goes on a world-wide scale and which threatens to engulf India in the near future. These and other problems, which are manifestations of the wide-spread social disorganization born of the conflict of two cultures, now at its white heat in our country, have forced on the attention of the nation and its leaders the vital urgency of social welfare organized on scientific lines.

Schemes of Harijan Welfare

Both the central and the provincial governments seem to be aware of the need and have made large financial appropriations for social services on extensive scale. *The Bombay Government* is said to have earmarked Rs. 1 crore for the first five-year period of post-war reconstruction. Rs. 3 lacs have been reserved for slum clearance and housing, Rs. 23.53 lacs have been provided for educational facilities for the Harijans. The Bombay Harijan Act and the Bombay Social Disabilities Act are designed to remove the social disabilities of Harijans, including entry into places of worship.

The Bihar Government has started co-operative societies for Harijan welfare and individual loans are also sanctioned. A Welfare Department to deal with welfare measures has been constituted. Primary education is free and numerous college and post-graduate scholarships are provided in the current budget.

The U. P. Government has started training camps for social workers, where 1,000 workers receive one-year training at a time. The government has also set up a Board to coordinate all schemes of welfare for

the Harijans. A special Harijan Sahayak Department has been started for uplift of the Harijans through education, development of a better sense of living, cooperation and technical training. A total sum of Rs. 44.41 lacs has been provided in the budget for the ameliorative measures of the masses.

The Madras Government has set up a Harijan Welfare Committee and placed a sum of Rs. 1 crore at its disposal for welfare of the Harijans.

In *Orissa*, the Jagannatha Temple has been opened to the Harijans and this means a virtual death-blow to untouchability. Scheduled caste and Baul tribes students are given scholarships; Rs. 1.20 lacs have been provided for six schools for Harijans. Forty Seva Ashrams have been started for service of the Harijans and ten more will be started during the current year.

The Assam Government has housing schemes for Harijans under preparation.

The Central Government is also pledged to removal of untouchability, provision of educational facilities, etc. in the centrally administered areas.

While this gives us an idea of the ameliorative measures being devised by the various governments in India for the Harijans, it by no means exhausts the need of social service of the nation or the measures being taken to meet that need. The Kasturba Trust attends to the welfare of the people as a whole. It organizes camps to give practical training to women social workers for service in the rural areas of the country. Social service as a duty which both the government and the public owe to the socially-disinherited and maladjusted and economically backward members of the community has come to stay, and with passage of time, there will emerge refine-

ment of techniques of service, of administration and extensiveness of operations, so that social service will be rendered to the needy with utmost efficiency and expedition.

Need for Training

This rapid awakening of the social consciousness and the prospect of social service being made available to all those in need of it make it incumbent on us to approach the problem scientifically, to study the nature of the social processes that lead to the break-down of the normal working of life and result in disorganization, both individual and social, and to define the equipment of the social worker, so that he will acquire a mastery of his profession in the same way as the doctor or the engineer does of his own. Unless these two requirements are complied with, that is, unless we study and understand the causes of social change and disorganization and impart technical efficiency to the social worker, social work will remain a pastime of the lazy rich who have considerable leisure to dabble in such affairs that bring them publicity, or serve as a means of earning a livelihood by the ignorant, low-paid worker who will make confusion worse confounded. One of the main considerations of social worker should be elimination of himself or herself, of dreaming and devising means that will help to create a social order in which maladjustment and suffering will be reduced to the minimum.

All this must demand not a mere passing acquaintance of an intellectual dilettante with the basic social science, *Sociology*, but a thorough mastery of it, so that one can see life as whole, in which the physical the biological, the psychological, the moral and spiritual forces, working in the individual and the nation are seen as a

dynamic, interacting whole. Society, like the human being, functions on multi-dimensional planes and unless they are seen as one organic unit, every attempt to repair a dislocation must end in failure. The world suffers from too many social "medicine-men" who, with their high sounding panaceas, only succeed in adding to the confusion and the misery of the world.

Indian Science Congress Association.

The Indian Science Congress has interested itself in the introduction of Sociology in Indian education in recent years. Like other scientific bodies of the world, it brought into being a Sub-Committee of Science and Social Relations, the main function of which was to study the results of the impact of science on Indian society and to promote the advance of socialised science. This Sub-Committee elected the author of this to become its Secretary some years ago, invited him to address it on *Science and Indian National Reconstruction* at its annual Session at Baroda in January, 1942, and deputed him to deliver series of three lectures on *Science and Society in India* to all the universities of the country in 1944-45, with a view to foster interest in this subject. Last year, at the Delhi session, the authorities of the Indian Science Congress requested him to conduct a survey of the status of Sociology in our Universities. The survey conducted during 1947 makes a dismal reading and shows our unpreparedness, our heart-breaking apathy to this basic and most important of social sciences. The following summary has been prepared from the replies received from the Universities.

Sociology in Indian Universities.

Sociology has been included in the B. A. course in *Agra University*. Only one college

a missionary one, has been recognised for instruction in this subject, but no classes have been started so far. In *Allahabad University*, Sociology is one of the subjects for B. A. and B. Sc. for women candidates in Home Science and Home Arts! No separate provision has been made for this subject in under-graduate and post-graduate classes. In *Andhra*, the subject is one of the optionals with other groups. There has been no demand for the subject and there is no instructor in the University to offer it. *Annamalai University* has included the subject in the B. A. degree course revised recently. *Bombay University* has a School of Sociology. The subject is offered for M. A. and Ph. D. It is not proposed to introduce the subject at under-graduate level. In *Calcutta*, Sociology finds a place in courses in History, Politics and Economics; in *Dacca*, it forms a part of Philosophy and Political Science. According to newspaper reports, *Delhi University* will have a Chair in Sociology, a Faculty of Social Sciences, and a School of Social Welfare! All grandiose schemes, which may not materialise for a long time. Sociology is one of the subjects for Pass and Honours Courses in *Mysore University*, while *Nagpur University* has provided for a Chair in Sociology and is awaiting sanction of the grant from the government. It is proposed to offer this subject of an optional for both the Inter and B. A. classes. *Rajputana University*, that came into being only last year, has referred the matter to the appropriate academic bodies for consideration and report, and so has the *Utkal University*. *Travancore University* has made no beginning. *Aligarh*, *Benares*, *Delhi*, *Lucknow*, *Madras*, *Osmania*, *Patna*, *Punjab*, *Sagour* and *Sind* did not supply any information on the subject.

University of Ceylon

The only University that has moved in the right direction is that of Ceylon, comparatively a new University. The Vice Chancellor sent out the following letter to the Sociological Society of the United States, asking for a professor to be sent out to Ceylon to head the Department. His letter, containing terms of appointment, makes interesting reading, just by way of contrast with what the Indian universities have accomplished in his direction. In his letter, the Vice Chancellor wrote on February 7, 1947, he said: "I have been asked by the Senate and the Council to make enquiries about filling from the United States the Chair of Sociology which the University is about to establish. The professor will become the head of the new Department to be established in the Faculty of Arts, though for the time being he will be the only member of the Department. The nature of his courses and the manner in which they can be fitted with the University scheme of education can be settled after he arrives. The main conditions of his appointment will be as follows: *Salary scale*: Rs. 14,400—600—18,000. *Allowances*: (i) rent allowance on Ceylonese Government scale is at present Rs. 15 percent for a married man or woman and $7\frac{1}{2}$ percent for an unmarried person, subject of to a maximum Rs. 120 and Rs. 60 per month respectively. (ii) war allowance on the Ceylon Government scale is at present 10 percent of the salary on the first Rs. 6,000 only. (iii) Overseas allowance upto 33 percent on salary according to the decision of the Council at the date of appointment. *Provident Fund*. The professor will contribute 5 percent of salary plus overseas allowance, and the University will add 10 percent, the whole being

accumulated at the University rate, which is at present 15 percent. *Passage*. Free, first class passage to and from Colombo for the professor, his wife or husband, and not more than three children. *Leave*. If reappointed, the professor would have leave under the University Act as a non-Ceylonese. Roughly, this means one term in four years, which can be expanded to six months by taking in the vacations. There being no racial discrimination in the University, questions of race, nationality and colour are irrelevant, and I need hardly say that there would be no objection to a women. We have women as heads of the Department of Sanskrit and Philosophy. We should be grateful for any assistance that you can give us toward enabling us to fill the post."

The terms, to be sure, are very attractive, but a reference to "race, nationality and colour" has been made with the tongue in the cheek! The Vice-Chancellor is an Englishman, saturated with the idea of his race's superiority, and he would be seen squirming in his seat if the Sociological Society of America, one of the most liberal academic organizations in the world, it has elected a Negro Sociologist as its President for 1948,—perpetrated a joke on him and sent out a Negro woman, of course bearing Christian name and, therefore, indistinguishable from the white from a distance, as the Professor of Sociology! Indeed, his ideas of race, religion and caste got the better of him and it fell to my lot to fight, with the aid of the late Sir Baron Jayatileke, some of the nefarious provisions in the University Bill when it was on the Agenda of the Ceylon State Council. That is another story. It is tragic that the poor Ceylonese are having a westerner foisted on them to teach Sociology, the Science of Social Synthe-

sis, known to the people as Dharma, to the young generation in their only University.

If the indulgent reader will forgive a little personal conceit, I think I may claim some amount of credit for this forward step taken by the English Vice Chancellor of the University in our sister nation. Fate and circumstances have conspired to draw me to the Island frequently, and during my visits, both the public and the press have not only given me numerous opportunities to plead for immediate introduction of Sociology but have received my ideas favourably. One of my lectures on "The University of Ceylon", long before the University came into being, was expanded into a booklet and it received favourable comments from all sections of the press in the Island. Later, 100 reprints of an eight-page article on "Need for a Department of Sociology and a School of Social Sciences in the University of Ceylon" were distributed to members of the University Council and Court, urging them to give increasing measure of attention to integration of social sciences and to the starting of a Chair of Sociology. Finally, a special Number of a leading monthly, *Young Ceylon*, was brought out, containing contributions from the writings of eminent sociologists, showing the relationship between social sciences and national planning. All this ground was prepared for the Vice Chancellor to move in the direction rapidly. The fact that he has served as a visiting lecturer in a few universities in the U. S. A. and seen the rapid strides that this science has made in that country also accounts for his friendly attitude towards this subject. Nor can we forget that he turned to the U. S. because he knew that his country is appallingly backward in this subject and that U. K. has no sociologist worth speaking of. The leading

ones have migrated to the U. S., as I have pointed out on many occasions.

Of course, the Inter University Board of India and the Central Advisory Board of Education, Government of India have also been interested in this subject. They have both passed resolutions at their various annual meetings, urging the universities to introduce Sociology as an undergraduate subject.

A Word of Caution

From this rapid survey of the status of Sociology in our institutions of higher learning, a few facts emerge and force themselves on our attention. I shall state these briefly.

1. The claims of some of the universities that they have introduced Sociology as an undergraduate subject must be taken at their face value. In some, there is no demand for instruction and therefore no teaching provision. In others, Sociology is a subsidiary to other subjects, such as History, Economics, Politics and Philosophy.

2. In one University, the nature of the subject has not been understood, since it is considered good enough only for lady - students studying domestic science, etc !

3. If and when there is a demand for instruction in the subject, a professor teaching some other social science is asked to teach Sociology, perhaps, on payment of some extra allowance. But Sociology can no more be taught by an instructor in another social science than, shall we say, a Professor of Geography can teach Biology or Ethnology ! All these subjects are specialisms and require years of training, and since Sociology is not a "specialism" but a science of synthesis of many social sciences, it requires still greater effort and study.

4. There is a great danger of this most practical, most urgently - needed social

science falling a victim to the curse of the over-specialised education that functions only on the mental level, thrust on us by our erstwhile alien rulers. The fundamental significance of the subject, which is its practical nature for purposes of integration, individual and social, will be lost on us once vested interests have been allowed to develop. A thorough training in the various branches of this science, including its application in some one selected area of social maladjustment, should be the minimum qualifications of those who undertake to impart instruction in this subject. Otherwise, men with no background in this field, will manoeuvre to jockey themselves into positions of prominence, as Directors of Schools of Social Work, of Social Science Institutes, as Heads of Departments in Schools of Sociology, while the interests of the subject, the students and the country will suffer. A thorough investigation into the qualifications of those who teach this subject in various Universities and Schools of Social Work is urgent called for.

5. One of the serious dangers that will beset Sociology in this country will be its misalliance with Social Anthropology. In two leading universities, those of Bombay and Calcutta, the contents of the course in Sociology and research - theses submitted by students during the last twenty years or so in Bombay, fall in the field of Social Anthropology, not Sociology. The former gives us insight into the social processes as they worked in the primitive communities in the past, while Sociology gives us insight and foresight into the working of these processes in the present and the future.

Our country is in the grip of a tremendous upheaval, and our governments, both central and provincial, are confronted with very complicated social, educational, econo-

mic, political, communal and other problems. India has to be built anew, but in accordance with our national ethos and the present-day needs. We shall, therefore, require battalions of men and women, thoroughly saturated with the sociological point of view. Rehabilitation of the refugees is a passing phase of our governmental activity, but even that demands knowledge of Psychology and Sociology, so that the sufferers may be enabled to effect easy adjustment to the new conditions of their lives. We shall require trained, intelligent, patriotic social workers to work in the lanes of our villages and cities, and this training implies, as its basic assumption, integration of the social worker, be he a teacher in a school or a labour officer in a factory, a capacity to see the various aspects of life interlocked in a mutual interdependence. These are acquired with the aid of Sociology, and no other social science.

Needed: A Central Institute of Sociology

We are, therefore, in urgent need of an Institute to train Sociologists on a mass scale. The Central Government has established Institutes of Teaching and Psychology, I don't see the purpose of having two Institutes, their work could have been easily combined, but the need for an Institute of Sociology is much more urgent. I believe the Department of Education, Government of India, has some scheme on the anvil for training in social services, but as the reader can judge by now, training in Sociology must have a precedence over training in social work. One can't be doctor unless he has had thorough training in the science of healing, which is medicine. Similarly, one can't be a social worker unless he has had a thorough grounding in the science of social life, which is Sociology. A Central Institute of Sociology is a vital, national necessity today.

THE PROBLEM OF NICOLAS BERTIAEFF, PHILOSOPHER OR PHILOSOPHY

By M. M. DAVY.

Nicolas Bertiaeff whose death was recently announced was a Russian Philosopher of great repute and an author of many books. His love for Indian thought was not second to his love of Western philosophy. In a letter addressed to the Editor, Vedanta Kesari, he writes :

"I highly appreciate the Indian religious philosophy, with which I am, of course, chiefly acquainted from the books of European scholars and from some translations of Indian books. In some respects the Indian philosophy is nearer to me than the Grecian one, because I believe in the possibility of the knowledge beyond the antithesis of the subject and object. I know that Māyā is not an illusion. But there is an essential difference between the Occidental Christian thought and the Indian one. It is connected with a different attitude towards the problem of personality and the problem of history. The Christian thought sets a great value on the idea of human personality, that cannot be dissolved in the Divinity, and values more than the Indian one the sense of history, for there has been in history, the phenomenon of Christ-Logos. But I very much sympathise with the rapprochement of the Christian Occidental thought with the Indian religious and the philosophical thought." — EDS.

It is rare that the ideas of common sense will be really superficial. A commonplace is a paradox obliterated by usage and corroded by contact with many brains ; it often needs only a favourable experience or a shrewd expression to rediscover its powers of spiritual ferment. It is therefore only in the fitness of things that we investigate the popular notions of philosophy and philosophers to find therein two roots, two mysteries of thought closely connected and yet profoundly opposed. Under the same concept, two divergent tendencies of the human mind, two inimical families find themselves brought together and restored

to a factitious parallelism. Let us question our daily language. Aristotle and Hegel were philosophers. Diogenes and Pascal were also philosophers. There is here not a mere confusion of words, faithfully reflecting things which are confusing in themselves. We may rather say that under this verbal confusion, is hidden an important problem, a contradiction which should be well resolved by saying that it is of the philosophic nature. Is a philosopher the efficient servant of an abstract science whose mathematical form unites it strangely enough with a totally spiritual or even mystic stuff ; or is he rather a speaker of cruel truths,

the popular prophet of a practical, bottomless morality like that taught by the cynics of antiquity? The same question is put under a thousand forms. Why is it that the 18th Century, which was in one sense the century of philosophers, did not produce any philosopher in the other sense? Why is it that philosophical thought, which begins always by the breaking of traditional limits and the affirmation of an unconditioned liberty, ends always in a system that is more stiff and hasty? How can we separate this encyclopedic tendency from the essence of scepticism which seems to dwell on one and the same idea? History shows a succession of thinkers who have chosen deliberately between Socrates and Aristotle. But there have been some others who reconstitute the dismembered concepts of philosophy showing the reason behind the apparent contradictions of common sense. They have refused to choose and have taken in all things at the same time. In fact they have emerged from this contradiction. The name of Nicolas Berdiaeff naturally comes to our mind as a shining example of this latter class of thinkers.

We shall consider in greater detail these two classes of thinkers as it will help us more than anything else to understand Russian Philosophy. It would seem that all thinkers have to make, at the threshold of their career a choice whose terms can be expressed in a paradoxical alternative; to be a philosopher or to make a philosophy. To be or to make, to affirm like a memorable or famous hero or to be dissolved in one of those marvels of impersonality that are called systems. On one side we have Socrates who did not know anything but himself and wrote nothing and his nearest reproduction among us, Valery, whose writings, mere exercises are but sumptuous

debris of his personality. On the other side are some intellectual architectures which reject from their essence the mortified personality History attaches to them. Leibnitz, a vainglorious courtier; Kant, a maniac; Hegel, a rattling bourgeois..... These individualities form the necessary reverse of the grand philosophic impersonalities.

Besides, there will not be even a great concept of Philosophy without the others, that is, those who have refused the alternatives and have re-established at one stroke the unity of its scattered members. Using all our discretion in the consideration of these reconciliations, we can say thus: between Socrates and Aristotle, there is Aristotle; between Pascal and Spinoza, there is Malebranche; between Valery and Heidegger, there is Nicolas Berdiaeff.

No one is more conscious than Nicolas Berdiaeff that this mediatory attitude is not without the danger, that it is exposed to all sorts of shocks including even a possibility of death because of its impossible basis. It is no mere chance that his first work on 'Meditation on Existence' bears the title, 'the Tragic Position of Philosophy'. He says; "The attacks of which philosophy is the object come from above and below. Religion is its enemy and Science is also its enemy. It does not possess in any degree that which is called the prestige of popularity and the philosopher never gives the impression that he has fulfilled a social command." He says further that philosophy touches science on one side and religion on the other. On one side it is theoretic and contemplative while on the other side it is prophetic and revolutionary. Berdiaeff rejects the dilemma, to understand and to act, that is to say, to build the future. For him, they are the two phases of the philosophic act, "totalitarian knowledge,

embracing all the aspects of the man and human existence." This totalitarian knowledge presents itself in all his works as a regeneration of the category of the concrete. The very title of one of his important books shows this, *Spirit and Reality*. Since the Spirit cannot be a form without content, a concept of an extension as vast as his comprehension is poor, the problem of how the individual is able to think has to be solved. The dilemma of this problem has, as we have already seen, divided the philosophical world into the algebraist manipulators of symbols and the careful mystics of the gradations of life. We have to seek the universal without dissolving it in the general and seize the conditions of existence in the world without losing ourselves in the immediate data of a psychological subject born and dying in an instant. Berdiaeff adopts the paradox untenable in logical thought of an idea, an intuition whose extension and comprehension instead of varying in an inverse sense, increase in parallel lines, the most vivid concrete, the most physical coinciding with the vastest universality. This is the Reality of the Spirit.

We can easily understand the element that should be contributed by Christian thought to this problem. Is not Christ the living and eternal solution of the antimony Spirit-Reality, Extension-Comprehension? A man who is also a God, dying and rising from death and a resurrection, are things pertaining to all humanity. The Gospel was to be the matter of a great moral work of Berdiaeff, 'Destiny of man', the principal title of which is singularly clarified by the strange sub-title, 'Essay on Paradoxical Ethics'. In his hands, each phrase of the Gospel gives forth a strangely Nietzschean echo. He

writes, 'The Gospel effectuates a complete subversion of moral evaluations, a subversion whose power cannot be fully grasped since we are too familiar with it and have modified it a great deal to cater to our daily necessities. 'That the first shall be the last and the last the first' is a revelation without precedent on account of its radicalism. But the Christian world has not had the strength to apply the teaching to life since that would force it to rise above 'the good and the bad', in which the ordinary world lives in some way or other. Christ is not an Antichrist. Berdiaeff clearly emphasizes the elementary and logical impossibility of a realisation of Christian morals. According to him, all objectification is degeneration. It has sufficed for the words of the Gospel to be transformed into norms so that the last have once again simply become the first. Thus in the social revolutions where the oppressed classes came to power, they reveal themselves in their turn as oppressors. Such is the paradox. It suffices for the oppressed classes to rule for their turning into oppressors and for the poor to dominate for their becoming rich.' And that is why no external revolution susceptible of producing a change in the position of men corresponds to the radicalism of the revolution inspired by the Gospel. The Gospel brings to us the happy message of the coming of the Kingdom of God.

We may now be able to understand better how the mediatory position which should be the role of philosophy, according to Berdiaeff, is also considered by him as the highest goal of man, exhausting all his possibilities. It is the position of a 'prophet'. Philosophy, as shown by him in his book on 'Les Meditations' (the Meditations) should change the world by love

and wisdom. To renounce for the sake of wisdom is to renounce for the sake of philosophy. In his work 'La Destination de l'homme' (the destiny of man), he says that ethics is the philosophy of liberty. Liberty in so far as it is a condition of the moral life is even the same as the tragic side therein and it makes of ethics a philosophy of tragedy. Such is the enigma of man: the tragic element is neither the Good nor the Bad but the paradoxical, good and bad entangled. The enigma of man can never be unravelled in spite of psychological, biological and sociological researches. Anthropology, which should undoubtedly be the foundation of ethics has assumed on the contrary the aspect of a science actually inapt to solve the problem of the human being. Man represents for himself a discontented enigma of his own self but the enigma can be surpassed. This surpassing is the philosophy which should operate, a veritable conquest of anthropology. Thus defined, the thought of Berdiaeff and existentialism have been often connected, as has been worked out by Jaspers. On the contrary, we seek in vain for a common atmosphere between Heidegger or Sartre and Berdiaeff. The latter has himself indicated this in a recent book 'Au Seuil de la nouvelle Epoque.' (At the threshold of the new epoch). That which interests him is not the question or the interrogation of existentialist categories *par excellence* but of spiritual categories like the enigma and the problematic. When he speaks of the influences exercised on himself, he cites above all Ibsen, Nietzsche and Dostoievski, demonstrating the depth of the problems which are set up by persons and the importance of the enigmas of personal destiny.

Regarding Marx, he remarks that Marx has made him idealistic. The first book of

Berdiaeff published in 1900, 'Le Subjectivisme et l'Individualisme dans la Philosophie Social' (Subjectivism and individualism in social philosophy) breathes a great deal of revolutionary Marxism. To understand exactly the complex position of Berdiaeff with regard to Marxism and communism will enable us to penetrate far into his thought. This position is twofold. On the one side, there is a frank and free attitude of denial. In his book of great profundity, 'Les Sources et le Sens du communisme russe' (The sources and the significance of Russian Communism) he has shown how a revolution in general can include three view-points, (1) objective, historic and scientific view-points leaving entirely intact the real problem of the essence of the revolutions, (2) the revolutionary or counter-revolutionary view-point, both of them closed up even though from diverse points in a profound sense of the revolution that rationalism cannot unveil and lastly (3) the religious, apocalyptic and historicos-philosophic viewpoint, that of the beings who bear in themselves the revolution, living it dolorously and exhorting every day, to combat it.

And it is only on this plane that the real problem appears; it is here that the philosophy of history can be explained. What is its nature? Revolution is defined philosophically both as an abyss opened of yore, a stop of the continuance, an irruption of forces apparently irrational and as a triumph of reason over darkness, a judgement bearing on that which has no *raison d'être*. It is clear that the essence of the revolution cannot be grasped by the philosophy of history unless it is religious in its foundations. 'Philosophy and history constitute in a certain sense a theology of history; it has always, consciously or otherwise, the

religious basis, a religious basis which inevitably takes an apocalyptic tinge. Fundamentally this paradox of revolution is that of Christianity. Christianity is historical; it is the revolution of God, not in nature, but in history where it is installed and situated and nevertheless it cannot judge the arbitrary of history. Now we can understand the thought of Bertiaeff. If he denies communism, it is in so far as the latter does not love liberty, refuses to think of the true sense of the revolution and demagogism, shutting out all religious psychology. On the other hand, if he feels an intelligent passion for the Russian revolution, it is because it recalls and summons Christians to that justice they have not yet realised. He says, 'It is exactly for the Christians that revolution has a sense and it is they who should understand it'. Next and above all, the Russian revolution is more 'traditional' than it seems at first sight. 'It is a deformation of the old Russian Messianic idea. We must however bear in mind that we cannot deform that which has no form in some manner or other. For example, the man-God as an extension of the God-man ending in an incarnation, is a fundamental thought of Russian Christianity according to which the collective and universal incarnation of God should be fulfilled in mankind. 'Communism does not merely aspire to the creation of a new society, but also of a *new man*. Incessantly, they speak in Russia of the new man, a structure of a new soul... But a new soul cannot appear except where man is considered as having the highest value.'

The sense of the enigma in its relations with prophetism and messianism beyond communism and in a return to the philosophy of history assuming its proper basis is defined here. The enigma will be all at

once the creation of the new and the removal of that which prevents its being born, the breaking of the chains, the liberation. It is in this sense that in his book '*Esprit et Réalité*', Bertiaeff blames Hegel for not having seen that liberty is quite different from a necessity becoming conscious. He says: "There are two philosophies a between which we have to choose. One of them recognizes the superiority of the being over liberty and the other accords to liberty the primacy over the being. Thus, society is represented by some as a person occupying a hierarchic rank more elevated than the individual. It is this that makes man a slave. Society defined as an organic being is a fiction created to transform man into a slave. Bertiaeff has profoundly and precisely marked this sense in his book '*L'Homme et la machine*'. (The man and the machine). 'Technics indeed represents the final passion of man who is quite ready, under the influence of this passion to modify his own image. But the characteristic of the technics is that it has no ends; there are only technical means. The ends appertain to the domain of the spirit. And the danger appears when these means turn aside for their own profit even the sense of life. By its nature, technics is as much heterogeneous to that which serves it as to that which it serves. Under its ascendancy, man does not act any more, that is to say, does not freely exercise his powers, but makes, produces some objects, becoming a means of production, completely reduced to its own present. From the organism, born of cosmic life, totality presents in each of its parts, increasing and developing in an inherent conformity to the goal; the machine and technics replace the organisation, the result of human acuteness, an aggregate, a conformity inserted outside

the goal, cutting all relations of the spirit with the ancient, organic life. But, as Berdiaeff shows in his book '*de Esclavage et de la Liberte*', (Bondage and Liberty) technics cannot serve man, if he were not an enslaved being first for himself and then against him-self. A society of slaves has its source in an internal slavery of the man. We have not to make illusions of ourselves. We are never the slaves of that which is outside us. The objects which weigh upon and enchain us, to begin with the totalitarian State, are the products of the objectification seeking a refuge in collective formations; the man is ready to renounce his own self to assure its security.

Furthermore, to understand the objectification in its processes, we should know what the subject is. When Berdiaeff asks, 'What is the being?', he remarks first that the fault of monism is to mix up the being and the concept to discover the being in an objectification of concepts. In general, all philosophy which considers the being as an object, as nature, acting with a spiritual nature is naturalistic. 'It is Kant on the contrary', Berdiaeff says in his *Esprit et Realite*. 'who has rendered possible an existential consideration of philosophy surmounting this naturalism. We cannot apply to the spirit the category of the being elaborated by rationalistic thought, because the spirit is never an object, but always a reality, 'a reality of liberty, and not of nature. In the object we find nothing but the objectification of the spirit. In this sense, the object is a product of the subject and the subject alone exists. It does not certainly create the world, but it is called to create in the world. Consciousness itself is not a relation between the thought and the being, since in this case it is placed in face of the being

without itself being a being; it is an event in the being and it is in itself that it discovers the enigma and the mystery of the being. The spirit is personal; the original reality is individual and even irrational being liberty. Berdiaeff says further in his book *Esprit et Realite* (Spirit and Reality), that the spirit is paradoxical, because it emanated from God, perhaps responds to God without his response proceeding from God; it proceeds from the nothingness which cannot be objectified. And it is precisely in opposition to those true characteristics of the spirit and to the consciousness as a revealing event that objectification comes to be defined as the measure of our slavery and alienation, a notion found in all the works of Berdiaeff. The subject creates the object by objectifying the products of the spirit; but this is a sign of its downfall, its isolation in relation to other objects, its discord with others and the divine world. History grows with us and by us, but if it produces an alienation of ourselves, it would become fatality. We see herein the sense and the bearing of the idealism of Berdiaeff. First of all the creating and constituting subject is individual, existent and irrational; and next, its work is not the construction of a true world, but the ruin and abdication of its characteristic truth. Of course, objectification is rather an activity of the subjective spirit 'called forth by the relations of the personal spirit with the state of the parcelling out of the world by the necessity of establishing contact with another', but the subject conceives at the same time the results of that objectification as real objects it can passively accept. Regarding the middle class, of which he speaks in his book *Esclavage et Liberte* Berdiaeff once again did what we have seen

him doing about the idea of revolution. Great historical events, the categories which animate history, aristocracy, bourgeois, revolution, wars etc., cannot reveal their essence except by showing them as so many dimensions of the spiritual life. The truth, says Berdiaeff in *Esprit et Realite*, is subjective and revolutionary. The objectification of the spirit is always at the same time Socialisation, making it common. What the incarnation proposes to us is a true society, where there will no more be the object. Similarly, anguish does not proceed from the external; it is not determined in a movement of history and is not born from social injustice. It is a system, like the suffering it discerns. The original evil links itself with liberty and not with causality. In his book, *La Dialectique existentielle du divin et de l'humain*, (The existential dialectic of the divine and the human) Berdiaeff writes: 'Liberty is a sign of evil as much as of the spirit and it is the evil still that destroys the spirit and liberty'. And in *Esprit et Liberte*, he opens one of the Key-thoughts of all his works by remarking that it is indeed absolutely hypocritical to defend an irrational disorder condemning man to hunger, and support a social state where there are proletarians but the disappearance of the disorder as well as of this State is not the solution of the spiritual problem. On the contrary, it only makes the problem more acute. 'Marxism is not a social but a spiritual Utopia'. We return to the same idea. Spiritual life is not determined in its form and aspects by the movements of history. On the contrary, it is rather history that expresses thought by degrading and objectifying the diverse dimensions of the spiritual life!

The problem of the philosophy of Berdiaeff is that of a new spirituality. His philosophy being the unity of the philosopher and philosophy seeks to unite the study of philosophy and prophetism. Perhaps the prophets have never achieved their work. He himself says in his book *La Dialectique Existentielle* (the Existential dialectic) that we are wanting in a great work up to this day, that is a critique of revelation as a counterpart to the Kantian critique of the pure reason and the practical reason, whose object should be to make manifest the contribution of man to revelation. This latter is indeed two-sided, divine and human. The last chapter of *Esprit et Realite* is entitled 'the new spirituality' (i.e. Spiritualite nouvelle). The new Spirituality refers the world to an internal existence which remains always profoundly personal. It destroys the phantom of the collectivity; in other words, it accomplishes a personal revolution." Isolated salvation is impossible, each taking on himself, the destiny of the world. The ultimate realisation of a person consists in being that which he is, that is, in being Spirit. Socialism is nothing other than the passage from the fact of having some thing to the fact of being some one. It is always the Spirit which creates. And if we take philosophy as a passive contemplation, we are mistaken. "Contemplation is an activity of the Spirit, a resistance of the man to the exhausting process of technics, in the wake of actuality... Contemplation is indeed a movement of the creative way, one of the creative forms". The movement of the philosophy of Berdiaeff is completed when the unity of the philosopher and philosophy is seen as the prophet.

MONASTIC LIFE FOR WOMEN

By 'NIRMALA'

Nirmala who prefers to remain incognito here voices forth the spiritual hunger and aspirations of numerous women in India. Those women who are in earnest about leading a spiritual life feel the immediate need of a monastery as their spiritual home which will not only give them an atmosphere but shelter them from the inclemencies of social criticism and insecurity. How to start such a monastery and where to find the finances are problems that are engaging the attention of many educated ladies in India today. Hence Nirmala has pitched upon a timely topic. We have been recently receiving many enquiries from young ladies as also from parents whether the Ramakrishna Mission is conducting any institution for women—Sannyasinis. We are not yet in a position to answer them in the affirmative. We have great faith in India's power to produce the right type of men and women at the right time and we hope and pray that a great woman perhaps of the calibre of Sri Sarada Devi will come forward to lead these women-aspirants and to string them together into an order of Hindu nuns, for their own liberation and for the welfare of the world. —Eds.

In this fast changing world has the woman changed, is a question which will have to be answered both in the negative and affirmative. The mother, the sister, the wife, these have not ceased to be what they were. Their jewels of sweetness, grace, affection and the wide feminine heart that always protects continue to adorn them. If in some cases the lustre of these jewels has dimmed a bit, it is only due to usage. But yet there is some change in woman. Can we after seeing her in the cockpit, in the bar and in the army say that there is no change though opportunities have shown that this change is only a change in the externals and that the eternal feminine in her remains unchanged. Human nature changes very little says W. R. Inge. 'It is childish to suppose that such institutions as private property, the monogamous family and religion which have thousands of years of

tradition, can be uprooted in a generation. The more things change, the more are they the same.'

The outer changes may come and go. The dynamism of the perennial feminine must express itself in the accents of time. It is death to woman to curb that dynamism. So then, let it not be thought that the new daring roles she has taken up as conduits for her dynamism have changed the essential woman in her. No doubt these have given her new looks and a new outlook. She has come out into the open with new ambitions which can be directed to benign objectives both individual and social.

If one word can hit off the new woman it is this: Out-of-rut abundance. She is thirsting for more freedom, for more opportunities for all-round development. If she doesn't like to marry and rear up a family of children it is not because she does not

like the pleasures of a married life or the thrills of being a mother. She is afraid of losing her freedom, her opportunities for what she thinks to be her growth and development. Many hence choose the career of nurses and teachers, not simply because it gives them economic independence; it gives them economic independence along with the satisfaction of being a mother by proxy. It is an interesting and profitable psychological study to analyse the ideals and ambitions that actuate these new women and to classify them, if that is possible. The majority of them, let us not worry about statistics, take to jobs and a career primarily for economic independence but always choosing a line that gives them some kind of emotional satisfaction. Then there are those who choose a career that gives them opportunities for social work. A third section—a small section—is composed of those who desire to lead a celibate life, with meditation, study and social work to fill up their daily routine. In this article we are concerned with them and their future.

I have met a good number of them in different provinces of India, but more of them in Malabar and Travancore. Srimati K., a prominent social worker of Bombay was telling me the other day of two educated girls from Trichur who had written to her asking for her co-operation and guidance to start a centre for girls who want to devote their life for sadhana and social service. Most of whom I have met have not got very clear ideas about the conduct of the institution, of gaining financial assistance and all that sort of thing. But they are in dead earnest and are ready to walk through fire to prove their bonafides and to gain their objective.

All of them have rightly come to the realization that to start with they must

have a monastery which will be their spiritual mother and home and that it is only the loftiness of aims, the purity of purpose and the prestige of the monastery that will shield them against all the inclement weather of social criticism and insecurity.

And so almost the first question all of them have asked me is whether there is any monastery for women anywhere in India. I had to answer them in a helpless negative. India that gave the world the idea of women-Sannyasins centuries before St. Teresa of Avila or the Lady with the Lamp were born, has not yet made up her mind to start a monastery for women-sannyasins.

Are we wanting in tradition when there are the glorious examples of the Sannyasins of the Upanishadic times, of the Buddhistic age and even of modern times culminating in the name of Sri Sarada Devi, the nun-consort of Sri Ramakrishna? Are we wanting in scriptural sanction when the Smriti of Yama tells us of girls who were invested with the sacred thread (Upanayana) and who could teach the Vedas and repeat the Savitri mantra. Jaimini quotes Badarayana to show that woman could perform Vedic sacrifices and from Harita we gather about Brahmavadinis who made intensive study of the Vedas after Upanayana while the majority of girls underwent the formality of the ceremony shortly before marriage. The Brahmavadinis did not marry but followed the ascetic life. Many centuries later Manu (*Manusmriti* 11, 66) favoured women's Upanayana without the reciting of Vedic mantras.

We have it from Megasthenes Fragment 40 where life in India between 650-325 B. C. is depicted that woman are permitted

to share in the 'philosophic life' with the ascetics on condition that they observed sexual continence like them. This is also supported by Nearchus and Strabo. [XV. C. 718]. The Sakya women had the rare honour of founding the order of Buddhist nuns. The most famous was Mahapajapati Gotami, the Buddha's aunt, Tissa, Mitta, Sundari Nanda all of whom attained Arhatship. But none so near in history and so realistic as the personality of Sri Sarada Devi. Though as a young girl she was married to Sri Ramakrishna she led a perfectly celibate life and rose to heights of spiritual illumination. She continued the spiritual ministry of her divine husband. Sita and Savitri were reborn in her; and all that was austere and lofty in the spiritual tradition of India was reaffirmed in her. Sri Sarada Devi marshalled all these to solve the problems of the new women, to hold out to them the simple yet splendid example of a life of celibacy and God-dedication. Gouri-Ma a lady-disciple of Sri Ramakrishna and a close associate of Sri Sarada Devi was yet another blazing example of a sannyasini who held aloft the ideal of a celibate life devoted to meditation and social service. It is very heartening to find that the foremost of the sannyasin disciples of Sri Ramakrishna were encouraging women-aspirants to lead a life of celibacy and in deserving cases they initiated them into Brahmacharya, the first step towards Sannyasa. Swami Vivekananda had time and again expressed his desire to his brother-monks to start a monastery for women where they will receive the crown of spiritual culture, Sannyasa. I have heard it from very authentic sources that Swami Brahmananda, the first President of the Ramakrishna Mission initiated the two daughters of a doctor devotee of Bangalore

into Brahmacharya and these two girls remain to this day Brahmacharinis.

The Ramakrishna Mission as the only Hindu institution that enshrines all that is best in ancient tradition and in renascent Hinduism is just the people to give us the lead by lending its name or by starting a monastery for women by itself. I am not indulging in wishful thinking, but trying to look at things with realism and with a view to bring things to success. It is all nice to quote from scriptures about Brahmavadinis and their glorious trail of spiritual ministry. But unless the modern woman-aspirants have a monastery to call it their spiritual home, an institution to nourish their aspirations and to banish all fear of insecurity and social stigma nothing is going to be achieved. The sense of insecurity, the social criticism and the problems of the future are much more difficult to get over in the case of a lady-aspirant than in the case of a male-aspirant. And then the occupants of the monastery must find occupation for their extra time in some socially productive way. All these things are solved if an institution with the prestige and experience of the Ramakrishna Mission makes up its mind to start a monastery for women. The Mission's educational work among women and its hospital for expectant mothers will provide ample economically productive opportunities for social service to the spiritual aspirants of this monastery. Not only that: While it will become the refuge of those who are pining to get into an institution and to start life, it will attract others whose minds are half-settled, and whose enthusiasm is chilled due to the absence of any suitable organisation. It would be a great pity if the great inspiration trailed by Sri Sarada Devi and Gouri-Ma and the wish that never goes

untrue of Swami Vivekananda were not to take the form of an institution for women-Sannyasinis. I couldn't reply a friend the other day when she asked me how Swami Prabhavananda of the Ramakrishna centre in California could start and run a convent for girls there and how there is no such monastery in India.

The Christians have their numerous institutions for nuns and for those who desire to do social service without becoming nuns. The short yet wonderful life and work of St. Teresa of Avilla is a blazing beacon not only for the Christians but for all women. Within a period of ten years she with her very frail health achieved things which it would take lives to do. If India, the glorious land that gave birth to the ideals of renunciation and service cannot give opportunities for women to live up to those high national ideals and to become St. Teresas, then to which country shall we look for light and guidance? India has got great resources in her woman-Sannyasin-material and if that potential is not explored and developed for individual's benefit and for world's good it is a national waste.

An organisation that will pool together such material and train and develop it is a great desideratum today. And then the seasoned products of that institution will man key positions in the fields of socially

ameliorative work for women in India. Let us hope and pray that institutions like the Ramakrishna Mission which have given a modern turn to ancient Hindu ideas and ideals and are already doing so much for women in the fields of education, and religion will study this national necessity and go forth to answer it.

The new woman sometimes finds that she cannot define her aspirations, cannot discover the exact nature of her hungers and thirsts. The monastic life will be an opportunity for self-analysis and self-discovery. She will find how new facets of her being open up and new powers of her personality get organised and developed. Monastic life is not a negation as many misunderstand it to be. It is an affirmation on a higher plane; it is an invitation to a life where one brings to one's tasks of dedication and service a new and expanded awareness, untiring efforts and holy enthusiasms. For centuries India had been holding out the promise of this new life to men and women alike. Let women who were not having their full share of these treasures hitherto claim it after deserving it, and let us hope that those who have progressed along the path would give women more and more of encouragement and opportunity so that she may come to share with pride and prestige the crown of spiritual culture side by side with her brother.

“Without Shakti (Power) there is no regeneration for the world. Why is it that our country is the weakest and the most backward of all countries? Because Shakti is held in dishonour here. Mother (Sri Sarada Devi) has been born to revive that wonderful Shakti in India; and making her the nucleus, once more will Gargis and Maitreyis be born in the world.....Hence it is her Math that I want first.”

— SWAMI VIVEKANANDA
(from a letter of 1894)

PROGRESS AND RELIGION

By ANAGARIKA DHARMAPRIYA

When the pen of posterity endeavours to delineate the principal characteristics of the present age, it will probably write large on the pages of history: 'It was an age which believed in progress'. From the peasant toiling in the fields and the worker labouring in the factory, to the men in whose hands rest the destinies of nations and empires, almost everyone who is born into this war-bewildered world believes in the possibility of progress, and not only attempts to visualize in imagination a society which yields the maximum amount of happiness to the maximum number of people, but also makes strenuous, though spasmodic, efforts to realize it in practice. Humanity strains its eyes to discern faint on the horizon of the present the first glimmerings of the dawn of a future which will flood the dark and troubled sky of our existence with infinite light. A thousand times men have seen, or think they have seen, that light; but always it proved to be 'the phantom of a false morning', and when that phantom died the skies seemed blacker, the wind colder, the rain heavier, than ever before. But as the poet has said, 'Hope springs eternal in the human breast', and in spite of a hundred crushing frustrations the hope of man's heart wells up perennially in the midst of the desert of disappointment and helps imagination to make a green oasis there. A few grey old folk cannot help casting a "longing, lingering look behind" and find amidst the gorgeous mists of the past the golden palace of their dreams; but the fresh young folk—and we are mostly such to day—derive from the contemplation of the ruined grandeur

of a past culture, civilization or empire only a keener appetite and a more eager aspiration to build up one grander and more enduring in the future.

Many think they believe in progress who only believe in change. Change is a rearrangement of accidentals; progress a transformation in essentials. Change merely staggers round and round in a closed circle of existence and sooner or later repeats itself; progress shoots up in an ever-expanding spiral and never repeats itself. The medium of change is quantity; but the medium of progress is quality. The doctrine of change is the doctrine of matter; but the doctrine of progress is the doctrine of spirit. Change shakes its head in despair and mutters, 'There is no new thing under the sun', but progress enthroned on our hearts declares 'Behold, I make all things new'.

Although the present generation adheres limpet-like to the ship of progress it does not adhere to it quite so complacently, or with exactly the same firmness of conviction, as did our Victorian forefathers; for experience has in the meantime taught us that although we thought we had acquired the bullion of progress we had in fact acquired only the tinsel of change. In the majority of cases our vaunted progress was as artificial as the flowers in a Victorian drawing room. The terrors and atrocities of the second World War froze the blood in the veins of humanity and stilled for a few minutes the pulse of hope. In that midnight of civilization the dancers unmasked and the nations saw each other as they really are. It became nakedly obvious

that the struggle between man and man, class and class, nation and nation, between one-political or economic interest and another was as bloody and as brutal as any life-and-death struggle between wild beasts in the jungle. The ideals and aspirations of ten thousand years of civilization went up like smoke in the flames of conflict. If Freudian psycho-analysis stripped the mask from the face of the individual man, war stripped it from the face of collective man. We began to question ourselves if civilization was native to us, or whether it was an adventitious tinsel trapping which the storms of war might sweep away. We saw that much which had usurped the name of progress was in fact only change, and we began to enquire among ourselves what progress essentially was. Multiplication of gadgets, we found, was not progress, neither the raising of the standard of living, nor yet any of the innumerable amenities and amusements of a material civilization. The logic of the events of contemporary history drove us relentlessly to the conclusion that progress does not consist in any re-arrangement or readjustment of outward and merely accidental things. The world has now learned—or at least has been taught—the painful lesson that progress is an achievement possible solely in the realm of spirit; and that there is progress in things material only to the extent that they are so ordered as to subserve the wide-winged aspiration of the spirit.

Progress consists primarily in an apocalypse of spiritual knowledge in perpetually recurrent accessions of spiritual strength, in the ceaseless supervening of new qualities of wisdom and compassion upon the old. Progress is no mere duplication of the pattern of past existence, however, beautiful

that may have been; but it essentially consists, so far as the history of man is concerned, in the achievement of new qualities of consciousness and supraconsciousness and in introducing into the texture of existence uniquely original elements. From this brief characterization the diametrically opposite nature of change and progress is to be clearly seen. Change deals its cards without shuffling the pack; but progress not only shuffles them but (to continue the metaphor) introduces from time to time entirely new suites thus extending the range, elaborating the rules and augmenting the difficulty and interest of the game. This conception of progress automatically invalidates any appraisal of history in general and the history of the achievements of the human race in particular, which considers it to be merely a reorganization of already existent components. The materialist conception of history is too narrow to accommodate the ideal of progress. The ideal of progress, as distinct from the fact of mere change, can be entertained only in company with the conviction that there are accessible to humanity superior levels of existence, more refined qualities of consciousness, which cannot be adequately described by terms generalized from the data presented by inferior orders of experience.

If we shift our attention from the abstract idea or concept of progress to the concrete fact of progressing individual or organization it will enable us to apprehend more quickly and vividly one or two important implications of progress. To begin with the career of the actually progressing individual—that is, the fact that he is at all able to progress and improve and not merely to change—suggests that there exists in him no permanent locus of experience, no central and motionless sun of selfhood

round which revolve the planets of his experiences in various spheres of being. The achievements of hyperconscious and supra-conscious states does not merely add to or augment the bulk of his individual existence, but enters into and so radically transforms it that in one sense he is a new individual; but in another sense he is not since the new individuality is a continuation of the old. The unity of personality is to be understood to consist not in the persistence of an unchanging and identical locus of experience in the midst of a multiplicity of experiences, but in the continuity of the series of experiences. The life of man has been likened, in the Buddhist canonical texts, to the flame of a candle, which is neither the same as, nor yet different from, at the end of the night, what it was at the beginning; but the identity of whose earlier and later phases of existence consists rather in the maintenance of an unbroken continuity between them than in the conservation of any permanent factor. The same source gives also a second illustration. The career of the progressing individual is said to be similar to the undulatory motion of a wave from one end of the ocean to the other. The wave which ebbs from the sandy shores of Arabia is said to be identical with that which washes the feet of the Virgin Goddess of the Cape Comorin, not because it has transported from one shore to another an identical quantity of water but because of the continuity of its undulatory motion. This doctrine occupies a supermediate position between and yet above two equally extreme and mutually hostile opinions. One of these denies the continuity of the series of empirical experiences and asserts that one experience merely succeeds another without their being any casual or, in fact, any other kind of connection between them. The counter-position

to this advances the opinion that there persists in the midst of the ceaselessly changing flux of experience an unchanging locus or subject of experience. Both these opinions ramify into the field of ethics and bear directly on the belief and action of humanity. The first provides the ultimate basis on which rest all forms of materialism. It supports the contention that this fleeting individuality had no existence before birth and will have none after death, and that our thoughts, words and deeds have no antecedents or consequents other than simply material ones and therefore totally lack ethical significance. The opposite view, which posits mere adventitious change in the place of essential progress, is advanced in a celebrated sloka of the Gita which compares the passage of the "soul" from one mortal vehicle to another to the dobbing of old clothes and the donning of new. The Majjha or Mean which occupies a point between and yet above these antithetical positions has been elucidated in the two illustrations, of the candle and wave, which have been cited above. It appears to coincide more exactly with the findings of psychology in general and of the most modern investigations into the psychology of the religion in particular, than any other explanation of the psychic experiences of humanity.

Spiritual progress may be described as a perpetual ascent through an unending series of "selves". The speed of ascent varies in accordance with the intensity and frequency of the discovery that no self, however, true, beautiful or good it may be or appear to be, is neither permanent nor ultimate. The fact to which, in the early dawn of our initial spiritual endeavours, we first awake, is the fact that the body is neither the centre nor circumference

of our experience, but only a small and temporary segment of it. We learn that beyond the fire portals of the body stretch vast tracts of consciousness and supraconsciousness which only the widest sweep of the wings of our wisdom and compassion can possibly explore. The life of the ordinary man consists in the undulation of waves of consciousness in all directions over the ocean of experiences. But in the course of spiritual life the centre of experiences rises from plane to plane of being whilst its circumference sweeps out into ever more and more comprehensive circles. A permanent locus of all our experiences is no more to be found on the mental or even spiritual levels of experience than it was to be found on the grossly physical. Spiritual progress ceases when the aspirant imagines that he has attained the terminal point of his inquiry. One of the greatest difficulties we have to overcome is that of being content with a limited perfection. The wave of individuality undulates over mass after mass of the water of selfhood until at last it breaks in a thousand foamy fragments on the shores of Nibbana.

The materialist and Atmanist views outlined above are, in spite of the fact that in one sense they represent opposite poles of thought, identical inasmuch as they equally invalidate the ideal of progress and in fact preclude it altogether. Both agree in adhering to the concept of change rather than to that of progress; but differ inasmuch as the materialist regards the process of change as real, whereas the Atmanist regards it as unreal. Not only do both these extreme views equally issue into the above mentioned practical difficulty of negating the ideal of progress but into various theoretical difficulties as well. Materialism as a philosophy of life is the product either of

the rationalized earthward trend of a naturally sensuous temperament or of chronic purblindness in the psychic sphere. Atmanism may be similarly described as the rationalized sport of an equally although oppositely oncsided development of personality. Materialism and Atmanism adopt essentially the same position, but one adopts it at a lower, the other at a higher, level of experience. These two temperamental and doctrinal extremes have been described by the Buddha in the *Dhammacakkapavartana Sutta* which is the famous First Discourse delivered by the Lord shortly after his enlightenment. The middle way in which Buddhist practical spirituality consists is a path between and yet above these two extremes. The same themes of thought are deeply woven into the texture of Sri Aurobindo's symphonic *magnum Opus*, *The Life Divine*, wherein they are characterized as "the materialist denial" and "the ascetic refusal", respectively. The limitations of the materialist standpoint are patent to observation. Too many million members of the human race have attained to supraphysical states of experience for it to be any longer possible for the unprejudiced student of Comparative Religion and the Psychology of Religion to refuse to concede to such states a reality at least equal to that of sensuous experience. But the limitations of the Atmanist standpoint are concealed too deeply in the inner recesses of spiritual experiences to be patent to any but the closest scrutiny. By regarding the experience of pure, residual selfhood alone as real and by considering the process of change as unreal the Atmanist attitude becomes inextricably entangled in various problems concerning the relation between these mutually exclusive states. Why should unreality arise in the midst of reality? Why should sudden

spasm of pain strike at the heart of bliss? We do not question why the changeless should change. But why should it even *appear* to change? Perhaps the problem will be solved only when we cease to view one state or experience as *substantive* to another and regard all states or experiences whatsoever as entitled to an independent evaluation. The criterion of reality adopted by the Atmanist is a Procrustean bed which maims and mars all types of experience but that which it regards as ultimate. If the value of all types of religious experience is to be conserved it is essential that reality should be considered not as a homogeneity but as a harmony. A great modern Indian Buddhist scholar and philosopher has profoundly remarked that Sansāra and Nibbāna are both possibilities in the same reality.

It will no doubt be objected that if no state or experience is final and if every one

of them is to be transcended as soon as achieved, then the goal of religious endeavour will be perpetually impossible of attainment. This objection rests on the assumption that this goal or objective is a state or experience; whereas it may rather be said to consist in the utter cessation of all states and experiences. However sesquipedalian the attributes of various hyper-conscious states or experiences all of them are events occurring in the sphere of sansāra and are consequently subject to the operation of the immutable laws of sansāra. In dependence on causes do they arise, persist and cease to exist. But in Nibbāna, declares the Buddha, there remains no trace whatsoever of the five khandhas of which everything in the universe is but a more or a less refined formulation. It is in the achievement of that which is beyond existence and non-existence that the goal of all progress is to be found.

“THE POOR” AND “THE RICH”

CHRIST, THE INDIVIDUAL AND THE MASS

By HEDI BORN

Mrs. Hedi Born is the wife of Max Born, Titit Professor of Natural Philosophy at Edinburgh University. She contributed a thought-provoking article entitled, ‘Following Christ’ in the January issue of Vedanta Kesari last year. The following interesting article we reproduce by kind courtesy of the ‘Friend’, London.—EDS.

“Yet for your sakes He became poor, that ye through His poverty might be rich.”

II Cor. 8, 9.

In a world which speaks so much of “claims” and “interests” of classes, nations and races it is well to go back to the starting point of such conceptions and to examine whether, in the direction in which

we are now moving, we have not lost sight of Christ, our guide.

The vocabulary of our time refers to “capitalism” and “socialism.” Christ’s vocabulary contains simply “the poor” and “the rich.”

We have got accustomed to looking at “the poor” and “the rich” as merely

social and political distinctions; Christ looked at them as predominantly spiritual distinctions.

We see the poor and the rich only in their relation to one another; Christ saw them in their relation to the eternal.

We speak of rights, which means to get or keep something; Christ spoke of duties, which means to give something.

We call the rich the privileged and the poor the deprived, measuring mechanically by the gold standard; Christ called the poor the privileged and the rich the deprived, measuring by the spiritual measure of love.

Let us then consider the old and ever new problem of the poor and the rich in His light, as a predominantly spiritual problem.

But before doing so we must refute two fundamental misunderstandings of Christ's teaching in this connection. One is that "He simply evaded the problem of the poor by promising them bliss and plenty in a life to come"; the other is that "by asking us to offer the right cheek when smitten on the left, and to bear our cross, He was advocating and promoting indifference towards wrongs and injustices."

As to the first, Christ made it clear that the Kingdom of Heaven, where serene peace and happiness reign, was within us; and He showed that it was easier for the poor to enter it because it was easier for men to follow Him, namely, to love God and their neighbour, when their hearts were not attached to the things of this world.

As to the second, Christ's attitude towards wrongs and injustices; it is twofold. When He Himself had to suffer, it was bearing, but when He saw others suffer, it was healing and helping by sharing His powers.

Bearing and sharing are the two fundamental efforts asked from a Christian.

The Individual and the Mass

Each problem is at the same time an individual *and* a mass problem. If I am poor or if I am a leper, I suffer individually but I am also a challenge or menace to others. Neither the individual nor the mass can remain indifferent without increased suffering.

To-day we are ready to believe that mass solutions to mass problems can be perfect and complete, and that the individual problem will settle itself as a consequence of the mass solution.

Is that true? Can mechanical solutions solve the problem of human happiness? A few years ago I asked a Russian whether Russian marriages were on the whole more happy now that they could be divorced by a stroke of the pen. He answered: "Well, you see, the trouble remains that love does not always cease with both partners at the same time."

So we can clearly see that there must be in each case an individual spiritual solution together with the mass solution. All mass solutions have their physical and spiritual limits drawn once for all. But the spirit knows of no such limits, and if we think that we can draw final lines up to which we have to love and be responsible then we know very little about love and responsibility.

To turn now to Christ's attitude towards the individual and the mass. Christ advocated neither organised claims of the poor nor forced sharing by the rich by means of imposed taxes. Of both, the rich and the poor, He asked a voluntary individual effort: of the rich to share and of the poor to bear.

"Representation" and "Relation"

If a big landowner has a lot of small tenants, he has two ways of dealing with them.

He can have a factor to collect the rents and administer the houses without ever setting foot in the houses himself. In that case his only connection with his tenants is indirect representation; whether or not he be generous, he is not truly Christian, for Christ's command "Love thy neighbour as thyself" is a direct command which cannot be left to a representative. In our character as Christians we cannot be "represented" either towards our neighbour or towards God. We can only be directly "related."

But if the landowner, besides having a factor, looks after the tenants for himself, listens to their worries and shares them by helping voluntarily and personally, then he is a true Christian, because he is directly related as well as indirectly represented.

Therefore, if we want to be true Christians, we must in all our human connections seek to consider these two ways, and wherever we find ourselves only represented through an organisation we must seek a complementary way of direct relation, that is to say, a way to practise personal love, sympathy and understanding in word and deed and in which we can feel and be made fully responsible.

As Christ told us, we have to keep separate accounts and give to Caesar what is Caesar's and to God what is God's. That which belongs to Caesar can be "represented" by coins and numbers, but that which belongs to God, our love to God and our neighbour, can not be represented, it is a direct relationship.

What we can do and must do is, on the one hand, to try and make Caesar (whether a dictator or a Cabinet) represent us as Christians and not as "haves" and "have nots," and on the other hand to extend our direct relations to all our neighbours.

Who is our neighbour?

Christ answered this question in the parable of the good Samaritan. He whose sufferings we are witnessing is our neighbour.

Then to-day all the nations are our neighbours, for the new inventions like wireless, aeroplanes and cinemas make us witnesses of sufferings and wrongs all over the world.

Now how are we as individuals connected with these our neighbours? So far only by indirect representation, for example as members of a nation through a government.

This representation deals mainly with business from the point of view of protecting and defending selfish "interests," not of protecting and defending justice. As a consequence the nations treat one another as possible burglars and build their houses as strongly as possible. Yet have we not heard again and again during the recent international crisis:

"But the man-in-the-street has nothing against the German man in the street," or "I am sure the German people (meaning the individual Germans) do not want war either"?

We have got new neighbours all over the world; our well-being and our suffering, our progress and our failure are their well-being and suffering, their progress and failure. Yet we leave everything to indirect representation, to governments and committees, and there is no channel to relate straightway the "men in the street" and to make their goodwill and sympathy and understanding a power for good in the

world. There are millions in every country who have no “interests,” but the only interest of living in peace with everybody.

As Christians it must be our concern to create a way which relates the “men in the street” everywhere to each other, and voices the feelings of the simple hearts.

“Yet for your sakes He became poor that ye through His poverty might be rich”

Who is the “man in the street”? Just a human being; a human being in a religious sense, after all the manifold “attire,” such as property, creed, class and nation, which distinguishes men on the surface, has fallen off.

It is harder to part with our “attire” the more we have of it and our spirit gets definitely moulded by it. The rich have a long way to go before in spirit they are on equal footing with the poor. They have to free themselves from the love of beautiful and comfortable things while the poor, not being equally attached, are instantaneously free to love and understand.

To the poor helping is a most natural thing because *being* helped is a natural thing, and they help instinctively where they can.

To the rich helping is not a natural thing because they have not learned to *need* help,

and because they can help in many cases where they do not do it. They fix an arbitrary limit to their helping and keep an invisible balance sheet of their power to help and their will to help.

To-day we as Christians are in desperate danger of overlooking what Christ was showing us: that the poor are spiritually distinct from the rich, that they are the *spiritually* privileged and that “through their poverty we might be rich.” We overlook the fact that the poor have to give, not only to get.

It sounds paradoxical, but when the poor are led only to get things, they lose what they have to give. For as soon as they are concerned only with the material side of life, with making claims, they are turned from “poor” into mere “not-rich”; they become moulded in the mental form of the rich and deprived of their proper spiritual power and will become weak as Samson.

To meet the challenge to Christianity by our present world, we must with the spiritual help of the poor, *find ways which directly relate individuals in all the nations all over the world*; ways for the simple messengers of love and understanding, which every single child of God can travel on his own and with full responsibility feeling that *he* helps to establish God’s peace on earth.

“It is easier for a camel to go through a needle’s eye, than for a rich man to enter into the Kingdom of God.”

—JESUS CHRIST

THE BUDDHA : THE TEACHER OF EFFICIENT RELIGION

By ' NAVEENA '

Hinduism and Buddhism are often glibly spoken of as life and world - negating religions. But when we glance at the great personalities who lived and preached the principles of these religions we realise how baseless is that observation. A religion which gave us the Upanishads and the Gita, which gave us bold thinkers like the great Yajñavalkya, perfect men like Rama and Krishna, perfect women like Sita, Savitri and Damayanti, political sanyasins like Gandhi, musician-saints like Tyagaraja cannot be an other-worldly religion. A religion that produced the marvellous sculptures and paintings and the temple architecture of the Gupta period and the paintings of the Ajanta and Ellora caves cannot be a world-negating religion. History tells us that eleven efficient Republics functioned in India at the time of the Buddha and Buddha himself was the Prince of the Sakya Republic. It is something remarkable that the Buddha should give expression to the strong points that constitute the democratic republic. He was so convinced of the strong points of the Licchavi Republic that he expressed his deliberate opinion that it was invincible against the attack of a mighty king like Ajatasatru. These strong points he enumerated as follows: (We are quoting from *Mahāparinibbāna Sutta*, a Buddhist scripture in Pali) (1) 'To hold full and frequent public assemblies; (2) to meet together in concord and rise in concord and carry out their undertakings in concord;Honouring the Arhants among them and honouring women and not detaining them by force or abduction'. We also read of the Buddhist Universities of Nalanda and

Taxila which attracted numerous students and scholars from China and the Middle East. So then in addition to the social compassion and the humanistic emphasis in which Buddhism abounds, it was also the fulfilment of the practical worldly wisdom of the Hindus.

Let us take a glimpse of the personality of the Gautama, the Sakya Muni who came to us two thousand and five hundred years ago.

We have it from *Sonadanda Sutta*, the words of the Brahmin Sonadanda at a public speech: "Truly sirs, The venerable Gotama, is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold.

"He has a pleasant voice and a pleasing delivery, gifted with a polite address, distinct and not husky, suitable for making clear the matter in hand.

"To him people come right across the country from distant lands to ask questions, and he bids all men welcome, is congenial and conciliatory, not supercilious, accessible to all, not backward in conversation."

Of the Buddha's control over assemblies, of superiority in debate, of his imposing daily routine, of his superhuman humility and intolerance of praise, we have glowing contemporary accounts. When King Ajatasatru, led by his physician, Jivaka, to one such assembly prolonged into a full-moon night, the Buddha said, "You are playing me no tricks, Jivaka? You are not betraying to my foes? How can it be that there should be no sound at all, not a sneeze, nor a cough, in so large a

assembly, among thousand two hundred and fifty of the brethren?" Looking on the assembly seated in silence, calm as a clear lake, the King sighed, "Would that my son, Udayi Bhadda, might have such calm!"

His life of ministry for nearly half a century was a life of strenuous work and stern daily discipline. He behaved like an ordinary monk all through his life. "In the days when his reputation stood at its highest, and his name was named throughout India among the foremost names, one might day by day see that man, before whom kings bowed themselves, walking about almsbowl in hand, through streets and alleys from house to house and without uttering any request, with downcast look, stand silently waiting until a morsel of food was thrown into his bowl." (Oldenberg).

He was impatient of praise from his own pupils. Once when his favourite pupil, Sariputta, burst out, "Such faith have I, Lord, that methinks there never was, nor will be, nor is now any other greater or wiser than the Blessed One", the Buddha replied to this emotional outburst in his usual quiet and humorous manner: "Of course, Sariputta, you have known all the Buddhas of the past?" "No, Lord," said Sariputta. "Well, then, you know those of the future?" "No, Lord." "Then at least, you know me and have penetrated my mind thoroughly." "Not even that, Lord." "Then, why, Sariputta, are your words so grand and bold?"

Great as a man, even greater was his teaching. His first Sermon on the Middle Path condensed the whole of Indian wisdom and showed to the world how the life of the spirit can be lived efficiently and boldly. The spiritual values by their very

nature are so different from the values of the material world that it is difficult, if not impossible, to incarnate them in daily life. Even when they are incarnated it is natural that life would lose its invigorating touch with the world. Buddha *saw* this difficulty and taught the Eightfold Path, of Right, aspirations, Right conduct, Right effort etc. He knew that these are the channels through which one can bring down the waters of the spirit to irrigate the arid tracts of life.

"There are two extremes" the Blessed One taught, "which he who has gone forth ought not to follow—habitual devotion on the one hand to the passions, to the pleasures of sensual things, a low and pagan way (of seeking satisfaction), ignoble unprofitable, fit only for the worldly-minded; and habitual devotion, on the other hand, to self-mortification, which is painful, ignoble, unprofitable. There is a Middle Path discovered by the Tathagata—a path which opens the eyes, and bestows understanding, which leads to peace, to insight, to the higher wisdom, to Nirvana. Verily, it is this Ariyan Eightfold Path; that is to say: Right views, Right Aspirations, Right Speech, Right conduct, Right mode of livelihood, Right effort, Right Mindfulness, and Right Rapture."

In this wonderful doctrine of the Middle path the Enlightened One has summarised the teachings of the Upanishads and the Gita and anticipated the Confucian philosophy of the Golden Mean on which Chinese philosophy has built itself. "Even in this world, they achieve the summit of religious Experience", says the Gita, "who reach the Golden Mean, the *Samyavastha*, the state of equilibrium and bliss. And what is the nature of that state? The Gitacharya answers: "The

Yoga of Divine communion or the *Samya-vastha* is not for the one who indulges in too much drink or food ; nor for the one who sleeps too much nor too little. It is for the one who treads the Middle Path between surfeit and mortification, in food, recreation and movements." When one discovers the central harmony of one's being through this Middle path, one realises the supreme. This is the same as the teaching of Confucius, the Chinese philosopher. "When our true central Self and harmony are realised", he says, "the universe then becomes a cosmos and all things attain their full growth and development. Our central self or moral being is the great basis of existence, and harmony or moral order is the universal law of the world".

How to get at this Middle path? The Buddha answers: By taking to the Eight-fold Path in all Earnestness. Earnestness is a word, which is the favourite of the Hindu Scriptures. They use the word, *Sraddha*. "The man is built of *sraddha*", says the Gita "and as one's *sraddha* is, so becomes he". Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death, declares the Buddhist

scripture, the *Dhammapada*. "Those who are in earnest do not die, those who are thoughtless are as if dead already. Having understood this clearly, those who are advanced in earnestness delight in earnestness, and rejoice in the knowledge of the elect." This is why the Buddha condemns want of earnestness, inadvertance, idleness as the most heinous sins. The Buddha recognised no God. His was the God of Self-effort. His was the path of ethics and morality of Right living and conduct already referred to. Thus in his religion at the touch of the Spirit, life blossoms into noble endeavours and noble aspirations, into right conduct and right activity. Here is a religion that satisfies the rational modern temperament which tests religion at the efficiency counter. Here is an inspiring gospel that appeals to the modern man by its emphasis of the Golden Mean, by the philosophy of the Half-and-half, as Lin Yutang beautifully puts it. The Light of Asia which ushered into the world this religion has yet to illumine many dark corners of India itself. Before India can teach the 'Word and the Way' to the world, she has to learn it herself.

"The fragrance of flowers is not wafted against the wind. The fragrance of sandal, incense or Jasmine, does not go against the wind.

The fragrance of virtue is wafted even against the wind. The good man's fragrance spreads in all directions."

REVIEWS AND NOTICES

SRI AUROBINDO; LIGHTS ON THE TEACHINGS: BY SRI T. V. KAPALI SAS-
TRY. SRI AUROBINDO LIBRARY, 369, ESPLA-
NADE, MADRAS-1. PAGES: 165. PRICE :
Rs. 2-8-0.

We have here a collection of brilliant studies on the personality and the philosophy of Sri Aurobindo. The studies are mainly intended to present the integral character of Sri Aurobindo's realisations and his intellectual formulations of it. Sri Aurobindo's outlook, the author points out, is something entirely new in the history of Indian philosophy. It does not follow the ancient Indian schools of thought either in the structure of its thought or in the way of life pointed out for those who wish to follow his outlook.

Sri Kapali Sastri points out that the main strands of Sri Aurobindo's philosophy can be analysed and resolved to the other schools of Indian thought and the novelty in his philosophy reduced to null and void. The newness in his philosophy is not that it is not indebted to the older systems of thought, but that it is an entirely new organization of old principles, an organization, which gives to the whole philosophy a new turn and flavour. Sri Aurobindo, we are told, has disentangled some of the basic concepts of the Vedas from the obscure darkness of tradition and has interpreted them rightly, in their original sense in which it was intended to be understood by the Vedic seers. At this distance of time we are unable to decide who has understood the Vedic seers in full. But it is within our powers to find out the logical tenability of this new interpretation, and how far it satisfies our reason more than the older schools.

The whole of the structure of Sri Aurobindo's philosophy is raised on the basic conception of the One Absolute Brahman, who at the same time, from a lower stand point is called Satchidananda. As such the philosophy advocated is monism pure and simple. But every monistic school of thought has

to reckon with the problem of evil, or more precisely the problem of Samsara or the world. If the Absolute is beyond all change, then the world of the senses could not have sprung from it, nor can it be a part of the Absolute. We are unable to understand how the Ultimate Reality does not lose its Absolute character into the real multiplicity into which it breaks. The inherent contradiction between the Absolute and world is bridged by other categories such as Truth, Consciousness, Supermind, Overmind etc. But this has not explained the problem. If these categories are different from Satchidananda, then dualism is inevitable. The Absolute in Sri Aurobindo's view, we are told, does not lose an iota of its status by becoming the world and that the Absolute includes, in one sweep both being and becoming. In order not to sacrifice the monism we are told that the Absolute is not affected by the changes taking place in it. Thus the changes are less real than the Absolute. This is Sankara's position. Sankara says that there is no change in the Absolute and whatever change we attribute to it is due to Ignorance which cannot be explained. Instead of importing several other categories, Sankara boldly faces the question and points out the limitation of reason to solve this problem. Evil, according to Sri Aurobindo is necessary for the onward march of the soul. The question here is more basic: the question is about the necessity of evolution itself. Sri Aurobindo's theory of evil fails to satisfy one steeped in the Advaita of Sankara. Sri Aurobindo's philosophy, we may add here, is more akin to Visishtadvaita than Advaita. In Sri Ramanuja's system the Absolute is conceived of as an organic unity of Nature, Soul and God. Sri Aurobindo's system inclines to this view.

The Chapter on Integral Yoga and Physical Immortality is interesting because it gives a rather curious interpretation of Physical Immortality. Physical immortality, according to Sri Kapali Sastri, is not to be understood as the soul encasing

a single physical body for geological ages. We attain physical immortality, when our body is made a fit channel for the inflow of the Divine, even in this life. This is in no way different from the ancient Jivanmukti ideal which lays down that liberation is possible even in this earthly existence. Nor did Jivanmukti according to the older school imply any radical renunciation of all activities; rather it meant a life of active service and sympathy.

The chapter on Sphota is a penetrating study of the Indian conception of the Logos. The last essay "Para Prakritir Jivabhuta" is in defence of Sri Aurobindo's interpretation of certain Gita slokas. We hope that in the near future Sri Kapali Sastri will bring out a study defining clearly the philosophy of Sri Aurobindo *vis-a-vis* the Advaitavada of Sri Sankara.

The get up of the book maintains the high standard to Aurobindo Publications.

SONGS FROM THE SOUL: BY ANILBARAN. AMIYA LIBRARY, CALCUTTA, SHYAM BAZAAR, PAGES 188. PRICE: Rs. 2/-.

"Sharp as the edge of a razor" that was how the Upanishads described the path to liberation. Spiritual life is not often smooth sailing. There is the stress and strain of doubt and despondency

alternating with periods of bright hope and promise. But we are not to give in under any circumstances whatsoever. Our meditations should be a perpetual exhortation to ourselves to stick to the path and our prayers should be to the Mother Divine to strengthen us in our endeavour. The 'Songs from the soul' of Anilbaran reflects such a process. It reveals the intimate thoughts of an earnest seeker after truth. There is a ring of sincerity throughout the book. We recommend it to all sincere aspirants to spiritual life. The book is neat in its printing and get-up.

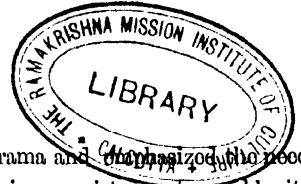
THYAGARAJA: BY B. V. P. THE BANGALORE PRINTING & PUBLISHING CO., LTD., BANALORE CITY. PAGES 70. PRICE: Rs. 3/-.

This is a scenario of Saint Thyagaraja's life, in English. The author no doubt has mastered the art of screen play writing. But we would utter one word of caution: in depicting the life of a great spiritual personality like Thyagaraja on the screen—we should not sacrifice the spiritual import of his life for mere dramatic effect. The play under review fails to bring before our mind the superb grandeur of his personality. Anyway the book indicates that Thyagaraja's life can be fully exploited by the screen. The price is rather too high for such a small book.

"Always remember this: There is no sin except when you injure another."

—SWAMI RAMAKRISHNANANDA

NEWS AND REPORTS



OPENING OF A NEW WARD AT THE RAMAKRISHNA MISSION HOME OF SERVICE, BANARAS

The forty-seventh anniversary of the Ramakrishna Mission Home of Service at Banaras and the opening ceremony of the Biren Dutt memorial Outdoor Dispensary Building of the Women section of the Sevashrama were held on the 3rd October, 1948 at 5 P. M. in the Sevashram premises before a distinguished gathering of the elite of the town. The Hon'ble Sri Chandra Bhanu Gupta, Minister for Health and Civil Supplies, U. P., presided over the function and performed the opening ceremony of the said Building. The meeting opened with a song and the Secretary read the Annual Report for the year 1947, showing the financial position of the Institution and the work done during the year. In the Indoor General Hospital, the total number of cases admitted during the year was 2439 and the total number of new patients treated at the outdoor Dispensaries of the Home of Service was 89,907 and the total number of repeated cases was 2,20,855. Taking together the figures of both the dispensaries the daily average attendance was 851.4, and the total number of Surgical cases during the year was 1539. Besides, special outdoor relief was given to 583 persons in various forms during the year under report. As for finances, the total receipt for the year were Rs. 87,584/0/11 and the expenditure Rs. 1,03,734/0/2. The meeting was then addressed by Pandit Krishna Chandra Sarma and Mr. Rohit Mehta, General Secretary of the Theosophical Society in India. The president Mr. C. B. Gupta in his learned Presidential address expressed his heartfelt joy and satisfaction at the work built up by this Home of Service during these forty seven years and highly appreciated the unremitting toil of its devoted workers as also the spirit of renunciation and service which form the very keynote of the activities of this organisation. He drew the pointed attention of the people to certain pressing require-

ments of the Sevashrama and emphasized the need of immediate pecuniary assistance to enable its management to carry on their humanitarian works with greater efficiency. In conclusion he feelingly appealed to his countrymen to come forward to extend their unstinted financial support to this useful institution which is one of the biggest in India, and himself showed the way by promising a munificent donation of Rs. 3,000/- for this Home of Service.

Swami Tejasananda proposed a vote of thanks.

RURAL BHAJANA ACTIVITIES IN MADRAS PRESIDENCY

Swami Vivekananda made it clear once for all that religion was the life perennial and forte of India. And this was exactly why any real good to India could be done only by freeing her religion from its age old accretions and then working in all necessary directions through that enfranchised religion. There is neither a trifling in India which is beneath the consideration of her religion, properly understood, nor any 'big job' which could be above its scope. Fortunately for her, India seems to be waking up to the necessity of applying this truth in the life of her masses. Recently there had been activities in the Madras Presidency which will prove the truth of the above statement.

Assisted by the kind co-operation and help of the Madras Government, Swami Sarvajnananda of Ramakrishna Mission, was working for the last one year in this direction in the form of organising rural Bhajana Parties in the villages of this Presidency. Uptil now such parties have been organised in fifty three villages in the districts of Madura, Ramanad, Trichy, Coimbatore and Chingleput.

It may be interesting to know how the actual functioning of a Bhajana party begins in a village and then continues. The village is first cleansed

by the villagers through co-operative efforts. Men, women, children and all, after taking baths, gather before a local temple. The *Garudastamba* being lighted the puja is performed and then follows a bhajana. Led by the *garudastamba*, the whole party then moves on in procession, distributing vibhuti and tulasi prasadam to everyone on the way, halting before each house when the ladies of the house bring little oil for the lamp and some coins as *Kanikka*. When the procession returns to its starting place after the perambulations, simple popular discourses follow on sanitation, hygiene, agriculture and religion.

In those villages where the bhajana parties have been organised, the villagers have been presented with a Sruti box, one *Garudastamba*, five big pictures, a pair of talans, a *tambalatattu*, and the requisites of worship. Monetary help also have been given to some villages for the construction of a small temple.

The villagers keep apart a day in a week for the bhajana. Now that all the temples are open to all, these bhajanas have been a source of a real and hitherto unknown inspiration and an incentive to good and noble life to the villagers. The Harijans and the non-Harijans walk shoulder to shoulder, sing full-throated, smear their fore-heads with vibhuti, partake of tulasi prasadam, and listen to the discourses with the same ardour. They return home with something new in their hearts. Two

points of great importance are revealed to one who sees through such a bhajana. Firstly, that 'don't touchism' is fading away fast in India. Secondly, it brings home to one's mind the truth of the saying of Sri Ramakrishna which means that we cannot obliterate caste by coercion or force. It is only by becoming the devotees of God that we can outgrow caste. In other words to pull down caste means pulling out the scum of a soar prematurely. That the simple unlettered masses should be so keen about their own culture is also remarkable. Sound though it may like truism, they really want what is good for them, they even almost know what is good for them; only conditions must be kept favourable and the fire burning. Now that Swami Sarvajnananda, who was the life-force of this work, has been called away to another centre of work, we make an earnest appeal to the Government of Madras to see that necessary steps are taken in this direction. When there is total prohibition in Madras, it is necessary to make sustained effort to help the mass-mind to function constructively and progressively. And here is a heaven.

Thanks are certainly due to the managements of those temples that donated for the cause, the Harijan Seva Sangham of Madura, the Bharati Hostel of Dindigul; the Harijan Hostel of Aruppukottai and those individuals who helped in starting the bhajana activities and are still devoting their energies for the continuation of the work.

The Birthday of Sri Sarada Devi, The Holy Mother
falls on Wednesday, the 22nd December 1948.

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THE HOLY MOTHER AS REVEALED BY SRI RAMAKRISHNA

॥ सा दुरधिगामिनी ॥

Everybody laughed. And why not? It was so amusing a sight. A little girl of seven she was at that time. Gadadhar, her husband, had come to his father-in-law's house for the second time. Nobody had told her how she was to serve her husband for she was too young for that. But she came all the same, carrying perhaps a larger pitcher of water than she could properly manage, and washed the feet of her young husband with those two little hands. She then began to fan him, presumably with an embroidered fan of saffron fringes purchased at the spring fair. Perhaps the pet cat of hers, who knew her through and through, did not understand this particular peculiar behaviour of her playmate.

So common to look at, in fact she was a strange girl. Her father used to revere her as if she was really the Mother Divine descending on earth for sport. There was a great famine there once—and you know famines are so traditional in Bengal. People-stricken, famished and hungry, used to flock to their house. They had their previous

year's reserve stock of rice. Ramachandra, her father, would prepare pitcher-fulls of *Khichuri* with rice and black-gram. He ordered that all who came for food and inmates as well should partake of that *khichuri*. Only for Sarada he kept a separate arrangement. He won't and couldn't offer that coarse stuff to his Sarada. Her mother Shyamasundari would often look at her face with bewildered gaze and ask in astonishment, "Mother, who are you? How are you related to me? Have I been able to recognize you?" And she would drag on, "Would to God that I may have you as my daughter again in my next life." "Why dragging me again?", the daughter would cut across. Yet the mother would persist, "May I achieve you and you alone, again." Mind you, all this at the age of five.

Was it all due to the natural affection of parents for a daughter, so nice and useful?—because she often got the fodder for cows standing in neck-deep water, or carried the lunch to the fields for the toilers,

or picked the corns from the fields when insects ravaged the harvest? Which parent won't be so deeply attached to such a useful daughter? This attachment and affection may be natural, but how do you explain this awe?

If we cannot explain this awe, we cannot also explain what happened next—her marriage at the age of five. The element of strangeness is not in the age of the marriage, for it was so common in those days. It is in the way in which she was chosen as a bride. Gadadhar of Kamarpukur was already known for his unbalanced mind. His madness after God was thought to be a disease. And marriage was prescribed as a psychological treatment. His widowed mother and the elder brother busied themselves searching for a suitable bride. But in those days a Hindu marriage was more complex than one finds it today. Heavenly bodies, it was thought, had a large part to play in this earthly marriage. Then clans, lines and so many other considerations were there. Chandramani and Rameswar were exasperated, because they thought they were to arrange all things secretly without the knowledge of Gadadhar. Gadadhar, on the other hand, knew all their secret plans and was very much amused. When they failed in their attempts, Gadadhar came to their help. One day he told them in an abstracted mood, so natural in him, "It is useless to try here and there. Go to Jayarambati and there, in the house of Ramachandra Mukherjee, you will find the bride providentially reserved." They actually found it so. Another funny incident had happened

previous to this. During a *bhajana* at Hriday's house there was a large gathering of men and women. Gadadhar was one of the audience. After the *bhajana* was over and light vein prevailed among the audience one lady asked the child on her lap, "My darling, among those assembled here whom would you like to have as your husband?" The little thing raised both her arms and pointed to Gadadhar. It was Sarada, then a baby of two years.

It was in the season when dates ripen that Sarada came for the first time to her husband's house. She was only five and naturally her joy was great when she, along with other kiddies of the village, picked the ripened dates which had fallen on the ground. She was really gay and proud. Proud, because her mother-in-law had decorated her profusely with ornaments. But they were borrowed ornaments—borrowed from the rich neighbour. When time came for returning the ornaments, Gadadhar's mother was so sad and did not know how to de-decorate her dear daughter-in-law. Gadadhar said, "Never mind. I shall do the job for you." Actually he did it most deftly when she was asleep. When the girl discovered that the ornaments had been removed from her person, she wept bitterly. With soppy eyes Chandramani drew her near and consoled, "My darling, don't you weep, how many beautiful ornaments my Gadai will get you afterwards."* The uncle of the bride who had come to see her, was upset at this and as a mark of protest he took away the girl to her father's house. Gadadhar comforted his mother with a

* It may be mentioned here that perhaps in remembrance of his mother's assurance Sri Ramakrishna afterwards actually presented her some beautiful ornaments. Of course he did not pay for them from his pocket for the simple reason that he had no pocket itself. Hriday paid for the ornaments.

smile saying, "Don't you worry, mother. Forsooth, whatever else they may do, they just cannot annul the marriage."

One wave of madness was instrumental in bringing Gadadhar from Dakshineswar to Kamarpukur and the marriage took place. Another greater wave of madness in Sri Ramakrishna's life was responsible for bringing Sri Saradamani from Jayarambati to Dakshineswar. The two strange souls stood face to face—one intoxicated in God, the Reality, another maddened with the anxiety for her husband, the God. What did they look for in each other's eyes? From her out of the way village she had heard many a fabricated tale of Sri Ramakrishna's lunacy. Her sufferings were great. She could not share it with anybody. She could not stand her husband being made a topic for discussion. Neither could she believe that he had actually run mad as those widows spoke near the wellside. How could he? Had he not been so good and splendid when she last saw her? For such a man to run mad—fools! Then God knows. Even if it could be so what for was she there? She spent days and nights devoid of peace—and there came a time when she pooled together courage by both her hands and took one of the greatest decisions of her life. The eighteen years' young maiden, who had never walked a long distance, decided to foot out the eighty miles—a three days' walk for a strong man—an arduous pilgrimage to the shrine of her mad husband. The way was not safe. She knew there were highway men. Nothing daunted her. On the way she got fever from exhaustion and had strange visitations of a exquisitely beautiful black girl who told her that she was her sister from Dakshineswar. As she entered the temple garden of Dakshineswar dragging her weary limbs, probably her

heart quivered—who knew what was in store for her? She looked neither this side nor that but entered the Master's room with modest steps like an empress who knew her empire. Her companions had gone to other quarters where Sri Ramakrishna's mother was staying. It could have been in keeping with traditional decorum for her to follow them. But she did not follow them. Her anxiety surmounted all other considerations. Perhaps it was untimely; perhaps Sri Ramakrishna stood up from his small bedstead in amazement, for was it not a coming without notice? He had of course no difficulty in recognising her though she had come very much changed in physique. He received her in great honour granting her the fullest dignity of the rightful wife. He spread a mat on the floor and asked her to take her seat. He did not make any secret of his anxiety, when looking into her face he found that she was sick. He called for the doctor and arranged for prompt treatment. With a slight tinge of pique in his voice he said, "You have come. Would that my Mathur were alive!" He felt concerned about her comforts. But it was a great relief for Sarada. She saw her husband and found him saner than the sanest. What more did she want?

This union so sweet was in fact walking on razor's edge. But with what ease they did it! One day in great privacy Sri Ramakrishna asked Sri Saradamani, "Tell me the truth of your heart, have you come to drag me down to the path of samsara?" Forthwith came the reply unique in the history of women, "No. Why on earth should I drag you down to the path of samsara? I am here to help you in your chosen path." Here is the glimpse of the real Sarada. It is no borrowed light. It is the Light itself. That primeval sin of Eve was, as it were, thus

requited by one of her sex after so many centuries. The prestige which Sri Saradamani conferred on the entire womanhood by this act of supreme renunciation has yet to be understood and assumed by the womenfolk of the world. This was not only a great event in the lives of Sri Ramakrishna and Sri Sarada Devi. Correctly understood it is one of the greatest events of human history. This was virtually and literally opening the gates of liberation for the millions. Sri Ramakrishna could not have been the *Kapāla-mochana* that he is, unless Sri Saradamani had been the Holy Mother that she is. Think for instance, what would have happened if Sri Ramakrishna were to turn an ordinary house-holder ! There was no law under the sun which could have barred Sri Sarada from claiming her right according to dharma. But how very easily she transcended the urge of becoming the mother of a few, for was she not the Mother of all ? Thus in one sense Sri Ramakrishna is the gift of Sri Sarada to humanity. Here we have Sakti crystallized and concretized into Purity itself, which is another name for the Absolute. Mark you what she told Sri Ramakrishna, "I am here to help you in your chosen path." Sri Ramakrishna himself acknowledged his indebtedness to her in the following words, "Had she not been so pure, who knows whether I might not have lost my self-control through her inducement." They shared the same bed for eight months continually and discovered themselves and each other in their essential immaculate purity and divinity. One day while massaging her husband's feet, Sri Sarada asked him a straight question, "How do you look upon me ?" And the reply was a floodlight which shewed up Sri Sarada in her true proportions and without which we had but little clue to understand this lady of

bewildering commonplaceness. He said, "The Mother, who is in the temple, is the same as the one that gave birth to this body and is living at present in the Nahabat (referring to his mother), and it is she again who is massaging my feet. In truth I always see you as the Anandamayi Herself."

At once the world will put the old question : "What is the proof that Sri Ramakrishna actually saw her like that ?" In the Sodasi Puja Sri Ramakrishna worshipped Sri Saradamani Devi as the Divine Mother Herself according to the Tantric injunctions. The invocations addressed to Her during the Puja was, "O Divine Mother, the Eternal Virgin, the mistress of all power and the abode of all beauty, deign to unlock for me the gate of perfection." At the end of the Puja the worshipper resigned himself completely to the Divine Mother and in a supreme act of consecration offered the Deity manifest before him, the fruit of his austerities, his rosary, himself and everything that was his. The worship was terminated with the uttering of the following mantra, "O Goddess, I prostrate myself before Thee, again and again before Thee, the Eternal Consort of Siva, the three-eyed one, the golden hued, the indwelling spirit of all, the giver of refuge, the accomplisher of every end and the most auspicious of all objects."

This act of worship, unique in its character, had profound significance in the lives of both the worshipper and the worshipped. As far as Sri Saradadevi is concerned, we find her here as the recipient of the fruits of the austerities and the sadhanas of the God-man, her husband. Who could have had the strength to receive those fruits unless she was Sakti herself ?

And with what ease she did it! Her confusing outward ordinariness won't allow man to understand this. It was only long after Sri Ramakrishna had passed away that she quietly manifested her power in gradually consolidating the life work of her husband and by becoming the veritable means of liberation for many a fumbling soul.

But even after all these she remained the modest simple wife of her husband always looking up to him for guidance in life and always serving him with meticulous precision. Service to the Master was her only ambition and passion in life. In those high days of Sri Ramakrishna's spiritual ministrations when streams of people would break in athirst in the room of Sri Ramakrishna at Dakshineswar, and the Master, in his hyper-eagerness to help man out, would lose all sense of time and health, she it was who, making herself the captive of the concert room, looked after him with wisdom and devotion without which that divinely fragile frame would not have lasted in this earthy earth. Sri Ramakrishna, in his turn, always looked upon her in great reverence—sometimes like the husband protecting his wife from errors, sometimes like a child depending on its mother but always fully conscious of her innate divinity, so much so, that he often seemed to fear lest this 'wild bird' (as he characterised her sometimes) should break away from the cage, due to the intensity of the consciousness of her innate divinity, and have a plunge in the blue. Sometimes when the lady devotees would encircle Sri Ramakrishna to have a draught from his illumination, Saradamani would also take the fancy of playing the devotee and would take a seat among them. But while listening she would sometimes fall asleep. The ladies would say, "Ah shame! to fall

asleep at this time instead of listening to his priceless words!", and try to wake her up. Sri Ramakrishna would prevent them saying "Don't you wake her up. Is it for nothing that she has fallen asleep? If she had heard these words, perhaps she would not be here anymore. She will straight soar away."

It was not for the mortals to recognise this shrouded divinity. Perhaps this was why Sri Ramakrishna often spoke in so many words about it so that men might have an opportunity of knowing her and reaping the benefit thereof. He once said to Golap Ma, "She is the incarnation of Saraswati (the wisdom aspect of the Divine Mother). She is born to bestow knowledge on others. She had hidden her beauty lest people should look upon her with impure eyes and thus commit sin." Once when Sri Latu Maharaj (Swami Adbhutananda) was meditating under the Panchavati, Sri Ramakrishna, who was passing by the way, stopped near him and said, "You fool, She whom you are meditating upon is just preparing bread at the Nahabat." (He meant Sri Sarada Devī engaged in cooking.) An afflicted lady came one day to Sri Ramakrishna with the solicitations that he should with his spiritual powers cure one of her near relatives who had made his character unclean and had thus caused misery in the family. Sri Ramakrishna took pity upon the lady and pointing to her the Holy Mother's room said, "There resides a lady. Go to her. She knows the cure for it. Your heart's desire will be fulfilled. What do I know? She is far above me." The Holy Mother first took it as a huge joke from the king of fun that her husband was, and sent her back to the Master telling her that she knew nothing of the sort and that it was Sri Ramakrishna who knew everything.

Sri Ramakrishna sent her back to the Holy Mother and the whole process was repeated several times. Ultimately the Holy Mother took pity upon the lady and fulfilled her prayer.

With what an unique eye Sri Ramakrishna used to look upon his wife is manifest in the following incident. One evening when Sri Ramakrishna was lying on his bed, the Holy Mother came to his room with his food. Without opening his eyes Sri Ramakrishna said, "Close the door when you leave." "Yes, here I am closing the door", replied the Holy Mother. Hearing her voice Sri Ramakrishna shot up in acute anxiety, "O it is you. I thought it was Lakshmi. Excuse me please." Next morning Sri Ramakrishna came to the Holy Mother at Nahabat and said with much repentance in his voice, "Do you see, thinking all the time as to why should I have spoken to you in such a harsh way I had no sleep last night"*. The extent of estimation in which Sri Ramakrishna used to hold Sri Saradamani is patent here.

The mother that she was the Holy Mother would sometimes give away things without reserve. Oneday after she had distributed away a large quantity of fruits and sweets, Sri Ramakrishna appeared on the scene and expressing slight disapproval in the matter remarked, "If you spend at this rate, how are things to go on?" At this the Holy Mother, who seemed to have been a little piqued left the place. This was enough to make Sri Ramakrishna run to

Ramlal and implore, "O Ramlal, O Ramlal go soon and pacify your aunt. If she gets angry everything will be undone."

Sri Ramakrishna himself bore testimony to the Holy Mother's natural spirit of renunciation. We have already known about her exalted renunciation of 'lust'. Her renunciation of 'gold' was also equally complete. The following are the words of Sri Ramakrishna: "When the Marwari devotee Lakshminarayana wanted to present me with ten thousand rupees I felt as if my head was being sawn through. I prayed, "Mother, after such a length of time you have come to tempt me again." In order to test the trend of her mind I said to her, "Well, he wants to present me this money. I have refused it and he wants to give it to you. Why don't you accept it?" Her immediate reply was, "It is impossible, for my acceptance will be the same as yours. It will have to be spent in your service, and you will be the virtual owner of it. People respect you because of your renunciation. So we cannot accept the money on any account." I heaved a sigh of relief.' This spirit of renunciation was always equally aflame in her and often caused her much suffering for want of money. In fact she was as leonine as her husband in point of renunciation. Trailokya, the grandson of Rani Rasmani used to donate an amount of rupees seven towards the expenses of the Holy Mother. After Sri Ramakrishna's passing away the officers of the estate of Trailokyanath made a clique and stopped

* The cause of Sri Ramakrishna's repentance may be explained thus: The English 'word' *You* is used equally for superiors, equals and juniors. But not so the Bengali synonym for the word. It takes three different forms, *āpi*, *tumi* and *tui* and the application is determined by the position of one person in relation to the other. Even the verb takes special forms accordingly. The form of the imperative which Sri Ramakrishna addressed to the Holy Mother could only be applied properly to juniors or *chums* and not to one held in respect. This was the reason of Sri Ramakrishna's repentance.

the payment of the amount. In consideration of her extreme poverty and helplessness Swami Vivekananda made repeated appeals to the temple authorities requesting them to continue the payment. The Holy Mother who was then at Brindavan coming to know of this through some one's letter remarked, "Let them stop, if they have stopped. Such unique Thakur himself has left, what need of money have I anymore." At one time after the passing away of Sri Ramakrishna, her pecuniary wants were so acute that she had to walk miles from Burdwan to Kamarpukur because she had no money to pay for a cart. That the Holy Mother had not the wherewithal to salt her rice with was known even to the direct disciples of Sri Ramakrishna only after a considerable time. It is no figure of speech. She had actually to take blank rice without even salt. But she did not ask for help. Was she not the wife of Sri Ramakrishna? Had he not taught her never never to show the palm of her hand to anybody asking for anything? Such was the stuff of which she was made.

Sympathetic understanding of the defects in others' character was one of the predominant traits of her character. She regularly practised not seeing defects in others and ultimately she reached the perfection in this divine art of seeing the good alone. It could be said that she lost the capacity of seeing the evil. This was also the secret of her oceanic love and sympathy for all and sundry. Here is an instance. One day as the Holy Mother was bringing the Master's plate of food, she found a lady standing near the Master's room. She hurriedly came near and begged to be allowed to carry the Master's plate of food that day. The Holy Mother gladly handed over the plate to her. Afterwards when the lady had left

and the Holy Mother was fanning the Master during the meal he told her that he found it very difficult to take that food as the woman who carried it was not pure in life. The Holy Mother admitted that she knew about it, and requested the Master to take his food somehow that day. When she was thus appealing to him he asked her to give him the word that she would never hand over his food to anybody in future. At this the Holy Mother laid aside the fan and with folded hands said, "Excuse me Lord, that I cannot, for if anyone wants anything of me I feel I must grant it. But anyway I shall try my best to carry your food myself." Sri Ramakrishna at once understood the nobility of her outlook and said nothing more on the subject. He continued his meal talking joyously with her on various subjects.

With the advance of age this sympathy came to be the very essence of her character. None was refused—sinners, lunatics, idiots, criminals and outcasts. She became the surest shelter for all. She would assert with that fire of conviction which is Truth itself, "I am the Mother of all. I am the mother of the good. I am the mother of the bad too." Even if any serious defect of one's character would be pointed out to her, she would reply with perplexing calmness, "If my children smear themselves with dust, it remains for me, their mother, to remove the dust from their person and take them on my lap." That cranky daughter of mad mother, Radhu, whom she brought up with the best of attention, care and love, proved to be her crucifixion. The nature of her suffering could be well discerned from the incident narrated below: Radhu was almost invalidated after giving birth to a child. Even after six months of her confinement she was unable to walk. In order

to get rid of this weakness she made a habit of taking opium. Gradually both opium and weakness came to be her deliberate diseases. The Holy Mother herself was not keeping good health at that time. When one morning the Holy Mother was dressing vegetables Radhu came with her dogged importunities for more opium. In order to wean her out of this ruinous hypochondriasis the Holy Mother told her in a mild rebuke, "How is that Radhi, why don't you stand up now? How long could we drag on in this way? Whence so much money will come?" In a frenzy of stupid anger Radhu picked up a big brinjal, and with all the might that opium is, threw it right on the back of the Mother. The place swelled up immediately. While gasping for breath the Holy Mother folded her palms in prayer, "Lord, please excuse her offence. She is a child." Then she took the dust of her own feet as a mark of her blessings and placing her hand on Radhu's head spoke in supreme pardon, "Radhi, the Master himself never addressed a harsh word to this body, and you are subjecting it to so much pain and suffering. How could you understand where I belong!"

Her sympathies embraced all species of life. When the two crows which would regularly come to disturb her noon rest, did not turn up one day to their duties, in great tenderness she would enquire in a soft soliloquy "Why the dear two have not turned up today?"

But the life-line of her being was her love for her husband—the beloved, the Guru, her God. This love was the motive force which forged her entire personality. When at Brindavan she would exclaim in some precious expressive moods, "I am Radha Herself." But this was not her usual mood. By nature taciturn, calm, sedate and perfectly self-

controlled, she would rarely express her love with words. Yet if anyone inadvertently touched this tenor of her being, she would suffer the deepest pain and won't know any rest before she could rediscover for herself that her love for her husband and her husband's love for her was the one fact beyond all the other facts of the world. When Sri Ramakrishna contacted his last illness; the devotees took him to Calcutta for proper treatment. The Holy Mother had to continue to live at Dakshineswar before suitable arrangements could be made for her there. During this time one day while chatting Golap Ma told Yogen Ma, "You see Yogen, I daresay the Master has gone away to Calcutta because he is angry with the Holy Mother." Having heard of this from Yogen Ma the Holy Mother broke into torrents of tears. She rushed to Calcutta to the Master's bedside and asked him in plain pitifulness, "Tell me if you have come away getting angry with me." "No!" said Sri Ramakrishna in great astonishment, "Who on earth could tell you like that?", "Golap said so.", the Holy Mother replied. "Ah me! She has made you weep telling all these nonsense! She does not know who you are. Let her come. I shall see to it." Thus pacified the Holy Mother went back to Dakshineswar. Afterwards when Golap came, the Master scolded her severely, "Golap, what this arrant nonsense! Why did you speak thus and make her weep? Don't you know who she is? Go immediately and ask pardon of her." The Holy Mother simply laughed and storked her on the back thrice when Golap came to seek pardon of her.

This love for her husband took the manifestation of her austere renunciation of 'lust and gold' on the one hand, and the ever intelligent and eager service on the

other. She became what was 'renunciation and service'. In one sense, she, the love for the Lord, and she, the love of the Lord, is the résumé of Sri Ramakrishna's life and the consummation of it. She is the philosophy anthropomorphized of the Mission that bears the name of her Master. 'Renunciation and Service', which is the creed of the Mission is also the soul of it, for in another sense it is the love for the Lord, the immanent, and love of the Lord, the Absolute. She was *prema* itself, the mellow crystallization of Jnana.

It was just easy for her to give away her life for the Master. During the last illness of the Master when all treatment had failed the Holy Mother decided to seek divine intervention. She went to the temple of Siva at Tarakeswar and lay before the Deity two days without food and drink, supplicating for divine remedy for the Master's illness. 'During the night of the second day', she said referring to this incident, 'I was startled to hear a sound. It was as if some one was breaking a pile of earthen pot with one blow. I woke up from my torpor and the idea flashed in my mind, "Who is husband and who is wife? Who is my relative in this world? Why am I about to kill myself?" All my attachment for the Master disappeared. My mind was filled with utter renunciation. I groped through darkness and sprinkled my face with holy water from the pit at the back of the temple. I also drank a little water as my throat was parched with thirst. I felt refreshed. The next morning I came to Cossipore garden. No sooner did the Master see me than he asked, "Well, did you get anything? Well everything is unreal. Isn't it?"'

Perhaps Sri Ramakrishna had now found her prepared for the greater union, which was in other words her widowhood. Very

casually he transferred the entire responsibility to her shoulders. He told her point-blank, "Am I to do everything?" "What can I do? I am a mere woman.", she replied in exquisite modesty. "No that won't do.", Sri Ramakrishna would assert, "It is not my burden alone. It is your responsibility too." "These people of Calcutta are wallowing in darkness. You must take care of them." "I have done but little bit. You will have to do more."

Yet when Sri Ramakrishna actually went 'from this room to that,' in his own words, 'this room' became so dark. It seemed the source itself of all light had vanished. Life did not seem worth living. In these darkest of moments, brightest of the realisations was granted. When, according to the Hindu tradition of widowhood, the Holy Mother was about to remove the bracelets from her hands, the Master appeared before her in a vision and clasping her both hands told entreatingly, "What are you doing? Is it that I have gone anywhere? I have merely gone from this room to that, as it were." Again at Brindavan where she had gone for a pilgrimage just after the Maha-Samadhi of Sri Ramakrishna the same vision reappeared. Appearing before her the Master told, "Don't you remove your bracelets. She whose husband is Krishna Himself can never become a widow." Even with all these the vacuum created in her life by Sri Ramakrishna's disappearance was so acutely oppressive that at times a secret desire to quit this body would creep into her mind and possess it. At such times Sri Ramakrishna would invariably grant her a vision and say, "No. You must remain here. There is yet much to be done." In her after life the Holy Mother had occasion to acknowledge, "Yes, there was so much to be done."

But how to live, engaged in what? How to bear this haunting loneliness of this wayside village? This life of interminable inhaling and exhaling, this world of dust and straw, this monotony of days and nights and again days and nights—ah Lord, what a horrible bondage it is! This captive of vacant moments would then be possessed with a dream for her 'dream children', whom she knew because they were her children, yet knew not because they were of the 'stuff of which dreams are made of'. Long back in her fond days when she knew nothing of the world she had through the persuasion of some worldly wise (!) friend asked Sri Ramakrishna if they were to have to have a child for the sake of Dharma. It was like a child's innocent asking for a toy. Sri Ramakrishna had laughed and said, why she should have only one, she was to have so many that she would run mad because of their calling her 'Mother,' 'Mother'! Now again Sri Ramakrishna told her the same thing, "Why are you feeling lonely, I have left you so many gems of sons (meaning his direct disciples) and in time myriads will call you, 'Mother!', 'Mother!'". During the thirty four years she lived on earth after the passing away of Sri Ramakrishna, she found herself addressed and worshipped by millions as the Divine Mother Herself.

As soon as the pall of bereavement was removed from her mind, she became conscious of the responsibilities the Master had conferred on her. Silently, unostentatiously but surely, she took up the work where the Master had left it and imperceptibly moulded the destiny of the Order which bears her husband's name. Not that she formulated rules for the guidance of the Math and Mission. She was the very

sustainer of that intelligence which conceived the perpetuation of the Master's love for humanity in the way which took the form of the Ramakrishna Math and Mission. Hers was as silent a sadhana as that of the mother earth who takes up a seed in all tenderness and through wink-less toil brings it to the realisation of its potential. The world knew the power and might of Swami Vivekananda and his worthy brother disciples, but little did it know as to who was the sustainer of that tremendous spiritual voltage which Sri Ramakrishna had released in the world. It was the Holy Mother who absorbed that power in her person and canalised it in multifarious effective ways. The consolidation of Sri Ramakrishna's life-work was her work for humanity. Swami Vivekananda had to wait for her sanction before he could take the world by storm. It is she who piloted the work from an unknown corner of the world. Discerning eyes can find her definite finger prints in the mould of Sri Ramakrishna Math and Mission. Many of the important decisions were taken only after she had nodded 'yes'. For in the eyes of the children of Sri Ramakrishna she was now the Mother cum the Master. For them the disappearance of Sri Ramakrishna from the world meant the reappearance of Sri Ramakrishna in the Holy Mother. If this Mission is the bodily form of Sri Ramakrishna, the Holy Mother is the soul of it, for, is not the Master and the Mother the Eternal One?

See what a queer freakish fancy it is! In a fantastic mood Sri Ramakrishna had told the Holy Mother that he was to come again and therefore she too. But it will be a strange coming. The Holy Mother will have a hubble-bubble in her hand, and a broken earthen vessel will be there in

the hand of the Master. Perhaps the cooking will be done in a broken pan. (God knows who will be their associates - those homeless who pitch their patchy tents in the outskirts of the cities?). They would walk, walk and walk, on and on—the eternal road rolling infinitely under their feet.

Would to God we may not by pass this quaint couple when perchance in some unusual dusky evening we meet them on some out of the way dusty way.

ETHICAL VALUES IN THE UPANISHADS

By PROF. V. A. TYAGARAJAN

In a book entitled 'In the Path of Mahatma Gandhi,' the author George Catlin brings the strange charge that the Hindu view of life is lacking in ethical values, that it does not give a clear guidance to life and that its concept of God is amoral. We shall see how unfounded these charges are.

The lowest motive of conduct is the hedonistic. It is akin to that animal awareness which makes a cow to advance towards a bundle of grass, and to retreat from impending danger. But the Upanishads do not take life at the animal level but at the human. According to the Upanishads the distinction between the good and the pleasant is the basis of all ethics. "Both good and pleasant approach man; the wise one discriminates the two having examined them well. The wise man prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment."

Ethical values are based upon choice, and choice implies freedom. Man is free to choose what is bad, but he is not free morally from the consequences of that choice. In a sense both good and bad bind the Purusha, but it is the choice of the pleasant as against the good that makes the chooser lose the goal of life. This point of view is distinctly brought out in the choice

of Nachiketas. In view of the close relationship existing between character and choice, between action and thought, the subtle basis of action, the Upanishads point out that neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative nor those with unpacified minds can realise either the glorious nature of the soul or the nature of God. The soul is regarded as the controller of the senses, body and mind, and a person with unrestrained senses is said to be devoid of understanding. Such a person is said to be impure, and of him it is said that he never attains the goal of life.

The heedless pursuit of pleasure is the snare of death. It is the renunciation of such heedless pleasure, or of what is merely pleasant in appearance, that constitutes in ethical matters the distinction between ignorance and knowledge. Brahman, that subtle principle becomes in effect the soul of Dharma and the goal of all penances. That is why purity and immortality are identical; the attaining of Brahman is consistent only with the attaining of the self-sovereignty of the moral self which alone abundantly endows one with peace. The good life is measured not in terms of pleasure but of happiness, and such happiness grows in units of hundred as life progresses from the

pursuit of pleasure to renunciation; from renunciation to action, and from action to realisation.

In so far as the realisation of life's value becomes life's highest duty, the Upanishads say, "Never fail to pay heed to performance of duty. Do not be careless about what is proper and good. Be not negligent of well-being." These ethical concepts have the force of the categorical imperative. They call upon us to practise what is right and proper as ordained by scripture rules and by one's own reflexion. The path of virtue is not a lone journey. The seeker after the good life can always remember how the ancients behaved, and mark also how the others do now. Ethical problems arise when the spirit faces the cross-roads of life. That is why the Upanishads say, "Should there arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself exactly in the same manner as the Brahmanas who are able to judge impartially, who are experienced, independent, gentle, and intent on the law who happen to be present there would act in regard to such matters." This concept of the living guidance is repeated elsewhere in slightly different words. "Conduct yourself on the model of those cautious, experienced, independent gentle Brahmanas, who are interested in the law and who happen to be present there. One should rule oneself in life in the manner stated. After having understood, one must act continuously in the way taught above till the last, and never otherwise."

These Scripture-ordained duties are variously given as 'penance, abstinence and faith', or 'austerity, faith and knowledge', or 'austerity, continence and faith.' Whatever be the order in which they are given they contain certain basic directives to the

seeker after the good life. "Speak the truth, follow the prescribed conduct. Be not heedless about the solemn recitation of scriptures." The emphasis is always on the renown that issues from righteous conduct, on the effulgence that is born of sacred wisdom. The soul, it is said, is carried up on the wings of virtuous deeds, and these virtuous deeds are consistent only with austerity, continence and faith. The stress is ever upon the primal virtues. We see how the Upanishads say again and again, "Only the truthful win, not the untruthful. By truth is laid out the divine path along which the sages free from desires ascend to the supreme abode of the True." The converse of this proposition is stated equally clearly and in unambiguous terms: "The Self is not gained by men of weak spirit, nor by the careless, nor by those practising improper austerities. But wise men who strive with vigour, attention and propriety, attain union with Brahman." That is why again it is said that the science of Brahman is to be imparted to one whose mind is tranquil and senses are controlled.

The Upanishads are not interested in an academic discussion of virtue, nor are they interested in problems of casuistry. Their aim is practical, but they go behind the mere deed to the taming of the motives of action. To take an instance, they say, "Let gifts be made according to one's fortune, with modesty and fear, and friendly feeling when gifts are offered." We are also told, "Never give an unwilling gift." The Upanishads do not hold out any reward in proportion to one's distaste of virtue. The original distinction between the good and the pleasant is by itself sufficient to point out that when a good deed is performed with a view to get something pleasant out of it, it becomes by that

very fact the choice of the lesser good as against the greater. All that the Upanishads say is, "Only performing Scripture-ordained works should one desire to live a hundred years. Thus and in no other way can you be free from the taint of evil deeds, as long as you are fond of your human life." What they say is that austerity, restraint and dedicated work are the foundations of the saving knowledge of the Upanishads.

There is no morality apart from God, because the universe is not outside God. All that the Upanishads hold out in exchange for the disinterested doing of one's duty is that he who follows truth shall be established in Brahman which is the highest truth. That is why it is said, "Verily, he who knows it (Upanishad) thus, destroys sin and is established in Brahman, the boundless, the highest and the blissful". We therefore see how baseless the charge against Hinduism is that it represents a flight from action and that its conception of God is amoral. On the other hand it asserts the value of disinterested action and says, "When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal and he attains Brahman even here." Hindu ethics aims at making man stainless so that he may attain

supreme unity. The Upanishads say, "When impurities dwindle, the ascetics see Him within themselves." Thus in the last resort righteousness and awareness of God become identical. That is why it is said, "When the understanding becomes calm and refined, one's whole being is purified; and then engaged in meditation, one realises Him, the Absolute."

Ethical values, in short, form the means of realising the immanent self-luminous soul. Hence too the significance of the prayer to the Eternal Being who punishes all breaches of the law that He may endow us with good thoughts. The calm and blissful Self which roots out terror and sin is regarded as a gift of the Lord, and one cannot make a greater use of it than by becoming one's own inner controller to become free from sorrows and desires and be enabled to gain the great *mukti*, to realise the great Lord. He who denies life's values becomes a denying spirit. Therefore let George Catlin think again, and let him not assert in vain that Hinduism fails to seek the Light. Whatever Catlin might say, let us say with the seers of the Upanishads, "*Aviravir me edhi*", "Light! Make thyself visible to me," and let that manifestation take the form of the continuous practice of *Daya*, *Dana* and *Dama*.

"He who is able to renounce all for
His sake is a living God."

—THE HOLY MOTHER.

INDIAN THOUGHT: PAST AND FUTURE *

By DR. P. T. RAJU, M.A., PH.D.

My first duty is to thank the Executive Committee of the Oriental Conference for their having done me the honour of electing me as the president of the Section of Philosophy and Religion. But the responsibility that goes with the honour has, for me, become the heavier, since the place selected for this session is the place where some of the greatest leaders of Indian thought had their abode. The sacred names of Janaka and Yajnavalkya are associated with Mithila; and there was none who had deeper realisation of the Brahman than the former and a greater exponent of the same than the latter. Buddha was born not very far from the place. With Mithila is associated the name of Kumarila, one of the greatest champions of Hinduism as against Buddhism; and this country is still a stronghold of Purvamimamsa, as evidenced by the great work on the subject by the late Mahamahopadhyaya Dr. Ganganatha Jha. In Vedanta, Wachaspati Misra's *Bhamati* is the basis of one of the main schools of the Advaita. Mithila is again the birth place of the New Nyaya, Gangesa's *Tattvachintamani* being its standard text. I am referring only to a few of the outstanding names in Indian Philosophy, that are dear to Mithila, and to remember which is the proud privilege of every student of the subject. It is unnecessary to attempt to exhaust the list for showing what a sublime philosophical atmosphere prevailed in this place. The royal patronage which the philosophers of Mithila obtained since the

time of Janaka has been an envied tradition up till now.

Before proceeding further, it is our duty, though sad, to remember the names of scholars whom, since the last session of the Conference, our subject has lost. The first among these ought to be that of Dr. T. R. Chintamani, who presided over this section only at the last session. Though meagre in body, he was substantial in scholarship, and edited and published many useful philosophical works. Vedic philosophy has lost one of its exponents in the death of Mahamahopadhyaya Madhusudan Jha of Jaipur. That great writer of Indian aesthetics, Dr. Ananda K. Coomaraswamy is no more. Buddhism is deprived of one of its best exponents by the death of B. M Barua.

More serious than these losses is the danger that is threatening everything cultural including Indian Philosophy. The communal frenzy, which is so often vandalistic, is putting us in mind of the days when philosophical and religious works had to be saved by burying underground. Though safer methods, thanks to modern scientific developments, of hiding such things are now found, yet the necessity for such preservation results in deplorable loss to scholarship and understanding, and a new Sayana may have to be born to explain the things hidden. Let us hope that in this matter, history will not repeat itself in its cruel entirety. We have no estimate as yet how much Indian Philosophy has lost in Kashmir and the Western Punjab.

* Delivered as the presidential address to the Section of Philosophy and Religion at The All India Oriental Conference, 1948, held at Darbhanga.

II

It has been the practice generally in the Oriental Conference for the sectional president to review the work done in his subject since the previous session. I am following the practice, not with the idea of exhausting the list of publications, but only with that of showing the kind of interest which scholars are now evincing in Indian thought. We are passing through a period of paper and printing difficulties, which have badly affected the publication of works, particularly of cultural and philosophical interest. For the same reason, the concerned journals are not able to bring to the notice of scholars published works as quickly as they used to do before the war. In these circumstances and also due to oversight, if I am not able to refer to all the published work since October 1946, when this conference met at Nagpur, it should not be construed that the works not referred to are of less value for me. Further, there are limits to human abilities as well as to addresses like the preset one.

Mahamahopadhyaya Professor P. V. Kane has brought out Vol. III of his *Opus Magnum, History of the Dharmasastra*. His work would be the foundation for future writers on Indian ethics. In art and aesthetics, the works of Ananda K. Coomaraswamy, *Figures of Speech and Figures of Thought* (Luzac & Co.) and *The Religious Basis of the Forms of Indian Society, Indian Culture and Influence, East and West* (Orientalia, New York), deserve special notice. K. S. Ramaswamy Sastri's *The Indian Concept of the Beautiful* is another scholarly attempt on the subject. Indian psychology has, for a long time, been a neglected subject, and little attempt has been made to present it as a whole with its peculiar viewpoint. Swami Akhila-

nanda's *Hindu Psychology* with an Introduction by one of the well-known psychologists, G. W. Allport, (Advaita Ashram, 4 Wellington Lane, Calcutta) marks a good beginning. The Adyar Library is continuing to earn the gratitude of Indian scholars by publishing ancient Sanskrit texts like *Sphotavada* of Nagesa Bhatta (edited by V. Krishnamacharya.) The same has published Professor P. N. Srinivasachari's *The Wisdom of the Upanishads*, in which the author tries to show that if the *Gita* and the *Brahmasutras* are more in accord with Ramanuja's teaching than that of Sankara, the Upanishads, on which the two are based, should be in similar accord, and not, as Thibaut maintains, more in accord with the teachings of Sankara than those of Ramanuja; and Arthur Robson's *Look at Your Karma*, in which the author accepts the Buddhist meaning of *karma*. Another Sanskrit work that deserves mention now is *Bhedavidyavilasa* of Vijayindra Tirtha (Parimala Publishing House, Nanjangud, Mysore State). The Madras University has published *Slokavartika* with Jayamisra's commentary (edited by Dr. C. Kunhan Raja.) A very useful work written in Sanskrit on the Advaita is *Advaitaksharamalika* (Kamakoti Pitha Sthanam, Kumbhakonam) containing some fifty-one essays in exposition and defence. Reference should be made here to Rene Guenon's *Introduction to the Study of Hindu Doctrines* (Luzac). He is one of those who believe that the West has now lost its metaphysical tradition; its philosophical systems are not *smrtis* based upon a metaphysical intuition, as our *smrtis* like the *Gita* are based upon the *Sruti*; and hence its metaphysical unity has given place to the false unities of national, political, and communal organisations.

P. C. Divanji's *Critical Word-Index to the*

Bhagavadgita is an important help to the study of the book. The interest of Indian statesmen and political thinkers in the *Bhagavadgita* is still as great as in the time of Tilak. K. M. Munshi's *Bhagavadgita and Modern Life* is an indication of the right desire to make social use of the *Gita*. The Gandhian interpretation of the *Gita* is presented in Mahadeva Desai's *The Gita according to Gandhi or the Gospel of Selfless Action*. The Gandhian philosophy of life has a peculiarity of its own and cannot be omitted in any account of contemporary Indian thought. Several books have already been written on his ideas. Dhavan's *The Political Philosophy of Mahatma Gandhi* is one of the important additions to them. N. K. Bose's *Studies in Gandhism* may also be mentioned in this connection. Professor S. Radhakrishnan's *Religion and Society*, which formed his Kamala Lectures, stresses the need for religious outlook in modern society.

A very healthy desire, to know what Hinduism is, is characteristic of present day educated Indians. Gokul Chand Narang's *Real Hinduism* emphasizes the universality of Hinduism as religion. We should also refer to D. S. Sarma's *Hindu Renaissance*, which is a very informative work on the subject, published in the Library of Indian Philosophy Series, though some time ago.

Buddhism is no longer studied as a suspect religion even by the Hindus. If the question of the infallibility of the Vedas is left out of consideration, both Buddhism and Jainism should be treated as belonging to the Hindu spiritual tradition. Buddha's original ideas are interpreted to be Upanishadic. To this attitude belongs J. G. Jennings's *The Vedantic Buddhism of Buddha* (Oxford University Press). Another book on Buddhism is N. K. Ray's *Theravada Buddhism in*

Burma (Calcutta University). The Japanese Emperor was lectured to on the *Essence of Buddhism* by Professor Suzuki, one of the greatest Buddhist scholars, who wanted to instruct his Emperor on the nature of his people's culture.

It is a significant sign that Western interest in Indian philosophy and religion is becoming greater and keener. For a long time, the Christians studied our religion and philosophy, not to appreciate but to criticise and convert. But the attitude has been slowly and gradually changing. The feeling has dawned and is becoming stronger and stronger that the Western religion has not only to give to, but also take from Indian religion. G. H. Mees writes: "Both East and West will benefit much by realising their common humanity and the fundamental oneness of their realisation of Truth and of the aspiration towards the Divine. Next both have of course much to receive from each other." As Romain Rolland wrote in the *Forerunner*, 'For a long time to come, the intensest joy, which man can know on earth, will be derived from supplementing the ideals of Europe by the ideals of Asia'. Lord Russell looked at it from another point of view: 'Asia must come to the rescue of the world by causing Western inventiveness to subserve human ends instead of the base cravings of oppression and cruelty, to which it has been prostituted by the dominant nations of the present day'. (*Dharma and Society*, p. xi). With a similar spirit is the book, *The Great Religions of the Modern World: Confucianism—Hinduism—Buddhism—Shintoism—Judaism—Eastern Orthodoxy—Roman Catholicism—Protestantism*, edited by E. J. Jurji, published by the Princeton University, though one feels that, in it, Hinduism is not adequately discussed. For a long time, 'academical

philosophers of the modern West except Schopenhauer did not take any interest in Indian Philosophy or its concepts, and no reference was made to them except to embellish their writings. But that period of indifference is over. Professor E. A. Burtt writes: "Buddhism and Hinduism...exhibit a long development of psychological experimentation and of theoretical explanation of its results, which can be hardly understood at all by a Western student without patient, sympathetic study of its characteristic interests, attitudes and ideas of the peoples whose thinkers have contributed to its development. Here, again, is a challenging opportunity for the student of religion, who is willing to undergo the severe discipline and acquire the information essential if one is to contribute constructively to this form of religious understanding" (*Types of Religious Philosophy*, p. 6.) Professor F. C. S. Northrop's book, *The Meeting of East and West* (Macmillan), is written with the serious aim of discovering a way for the philosophical synthesis of East and West. The book is very interesting, scholarly and technical, as can be expected from an academic philosopher of the standing of Professor Northrop. Any dissatisfaction with the book must, to a large extent, be due to the oversimplification necessitated by the comparison and evaluation of long and grand philosophical and cultural traditions of many of the leading countries of the world. Though the author's acquaintance with Indian philosophy seems to be not long, he has almost laid his finger on the peculiarity of our philosophical tradition in contrast with the Western: one only feels the indeterminate spiritual continuum of the Upanishads is lowered somewhat from its spiritual status by being called the indeterminate aesthetic continuum; for the

word 'aesthetic' is ambiguous in its meaning. It is not possible now to discuss the problems raised by the book. I am eager only to bring the book to your notice. The book is a good sign of the line which philosophical activity will rightly take in the future, when we shall have world-philosophies in which both the Western and Eastern traditions will be synthesized harmoniously. For that purpose, we want more of Western academic philosophers who feel a responsibility to their age and do not wish to dissociate philosophical speculation from philosophy of life, to take real philosophical, and not antiquarian, interest in our philosophy and its concept. Similarly, more of us should take interest in Western philosophy as a philosophy of life and not merely as a series of logical and epistemological speculations. The book under notice is the result of another book, *Philosophy, East and West*, edited by Charles A. Moore of Hawaii. These books are a sign also of another trend of philosophical activity: philosophical comparisons will no longer be incidental, but systematic, purposive and constructive. It may be advantageous to study Professor Northrop's book along with Spaulding's *Civilisation, East and West*.

III

The above brief review of the recent literature on Indian philosophy and religion is attempted, as already indicated, to show the varying motives behind the interest in the subject. The stage of antiquarian interest has already been superseded. The other kind of interest also, namely, that which rulers took in the ideas of the ruled in order to govern them with the least friction, is out of date. Present-day interest, particularly after the Great War II, is quite serious. Further, it is not merely academi-

cal, speculative, but also that of life. There is a feeling that East alone knows how to live, and that West should learn the art from her. Those who hold this opinion may be extremists and form a very small group. Yet we may say — and this is the opinion of some responsible thinkers — that no new philosophy, which is also a philosophy of life, can be adequate for man, unless it gives the proper place to the values for which Eastern philosophies stand. It is time that a larger number of philosophers both in the East and the West, feel and recognise this need. However, the number of those who realise it is on the increase.

When we now speak of East and West, we should no longer think that West refers to that part of the globe which geography by convention calls by the name. West, as standing for a type of culture and civilisation, is now in the East: in India, China, Japan, in all countries that are trying to progress scientifically, that are endeavouring to place their educational, economic, political and social systems on a scientific basis. Even China, the proverbial Old Man of the East, is no longer that old man. Now, the advent of West into the East will not leave Eastern thought unaffected. It is observed by many scholars—and we have only to look around us to be convinced that they are not wrong—that India, in particular, will have to solve, for the world, the problem of the synthesis of East and West. Our age perhaps forces the cultural leadership of the world upon India. Are not our research and philosophical activity to be directed towards that end?

The history of Indian Philosophy may roughly be divided into seven periods. There should at first have been a religion of nature, with the worship of natural forces which generally everywhere precedes

psychological religion and philosophy. The Aryans are regarded as nature-worshippers at first. But this period has to be constructed by our historical research and can only be an inference. Further, we are not to lose sight of the discovery of the yogic or contemplative religion of the Mohenjo-Daro civilisation, which is regarded by many as pre-Aryan, and which was perhaps alien to the first Aryan invaders. Then began the period in which the two forms of religion interfused, which may be dated from the time of the Brahmanas. The worship of the presiding deities of the natural forces already began in the Rgvedic period; but so far we have no evidence of a separate period for this process, which might mark the earlier stages of the interfusion. If the Rgveda is accepted as beginning from about 2000 B. C., the period of interfusion of nature worship and yogic religion might be said to begin from 1500 B. C. From this period, the Aryans began to feel *sa yascha ayam purushe yascha asau avitye sa ekah*. The *Brhadaranyaka*, one of the earliest pre-Buddhistic Upanishads, is assigned to 900 B. C. So from 1500 to 900 B. C., the Vedic Aryans must have been making inchoate attempts to formulate a religion of the inner spirit; from which time, we may say, the *third period* or the age of philosophical ferment started. The Upanishads contain discussions on *samsara*, transmigration, the law of *karma*, the immortality of the soul, higher and lower knowledge (*para and apara vidya*), the supremacy of the Absolute Spirit and its identity with the knowledge of it, along with forms of meditation and the inner meaning of sacrifices (*yajnas*). Mahavira and Buddha were born in the 6th century B. C. This was an age of intense search for the inner reality, out of which were born very diverse speculations about

its nature. Towards the beginning of the 2nd century B. C., schism arose within Buddhism, which resulted in controversies between the sects and later assumed great philosophical importance. The period from the beginning of the Upanishads to about the 1st century A. D. was the age of the formation of philosophical ideas.

Then began the *fourth period*, namely, of philosophical systematisation. The *Prajnaparamitas*, which formed the foundation of all the Mahayana schools of Buddhism, were written towards the end of the 1st century B. C. or the beginning of the 1st A. D. The systematisations were at first generally performed in the form of *sutras* or aphorisms, which were easy to remember and communicate. The Buddhists were pioneers in system building. The great Madhyamika and Vijnanavada systems were earlier than the Vedantic, though the Vedantic ideas were earlier than theirs. Of the orthodox schools, the *Vaisesikasutras* of Kanada and the *Mimamsasutras* of Jaimini belonged to the 2nd century A. D.; the *Nyayasutras* of Gautama and the *Yogasutras* of Patanjali belonged to the 3rd.; and the *Brahmasutras* also called the *Vedantasutras* belonged to the 4th. The *Samkhyasutras* belonged to as late as the 15th century; but scholars are of the opinion that there must have been an original book of *Samkhyasutras* belonging to the early times but lost; for Kapila, the founder of the Samkhya system, belonged to the Upanishadic age. By about the 7th century commentaries on almost all the *sutras* were composed, though some of them have been lost; and none on the *Brahmasutras* before Sankara (8th century) has yet been found.

The age from the 1st century to the 4th A. D. may be regarded as the main *sutra* period in Indian Philosophy, during which

the schools built up their philosophical systems. The elaboration of the systems was carried on for the next five hundred years, which is the *fifth period*, after which philosophical activity in India gave birth to no important systems. Subsequent activity consisted only of writing new commentaries particularly on the *Brahmasutras*, by Ramanuja and others, from sectarian points of view, and is marked by the growth of polemical literature, the age of which may be called the *sixth period*. From about the 16th century to the advent of the British, the history of Indian Philosophy is on the whole a blank, after which the *seventh period* characterised by researches adopting Western methods has begun.

If we accept that Hindu religion has a historical development, we see in that development also roughly seven periods. We know that the word 'Hinduism' does not stand for any definite set of formulas or dogmas enunciated by a historical person, that the word 'Hind' is a corrupt form of Sind, the name of the river, now called the Indus, that the country near about also was called by the same name, and that the religion of its people was therefore called Hindu religion. The word has only a geographical significance. If a definition is demanded, it cannot be given. But Hinduism may be said to stand for the belief that God or Ultimate Reality is inward and is our innermost being, and for a systematised technique and a way of life conducive to the realisation of that being. This belief in the inwardness of reality and the development of the technique of its realisation could not have been the full-fledged products of a moment like a shot out of a pistol, but the results of centuries of patient investigation. Where the realisation of the inner spirit is sudden as in religions of

revelation, we do not find a systematically formulated technique.

The *first stage* of religion as in philosophy is that of nature worship. The religious mind of the first Aryans was turned outwards (*bahirmukha*). They did not yet feel that the Ultimate Reality, the origin of the world, was to be discovered in their innermost being. One wonders why the same Aryan mind gave rise in Greece to a way of thinking that resulted in scientific and social philosophies and was outward looking, but produced in India philosophies of the inner spirit by looking inwards (*antarmukha*). But whether they looked inwards or outwards, the Aryans, both of the East and the West, were rationalisers and system-builders. Philosophy seems to be in their blood. But how they could come upon the idea of an inner search, when the early man, like a child, was all interested in objects around him, is the wonder. Some scholars believe—and the discoveries of Mohenjo-Daro support the belief—that the cult of inwardness belonged to the pre-Aryan settlers of India and the Aryans appropriated it and assimilated it, and in the process systematically articulated it. Thus after the Aryans entered India, began the interfusion of the cults of outwardness and inwardness. Then must have been born the *adhyatmika* interpretation of gods and Nature. This is the *second stage* in the development of Hinduism. To this period may be assigned the birth and spread of the idea that the processes of reality might be interpreted in the five-fold way of which the *Taittiriya* speaks: *adhilokam*, *adhiḥyotisham*, *adhividyam*, *adhiprajam*, and *adhyatmam*, i.e., as physical processes, as due to gods or deities, as sacrificial acts or processes of instruction, as the results of contacts of senses, and as the processes of the self. The formation of

the Upanishads belonged to this stage, the greatest achievement of which is the discovery *sa yascha ayam purushe yascha asau aditye sa ekah* (*Taittiriya*, III, 10, 4. several times repeated in the Upanishads) and that the *satyabrahman* is both the *ahah* in the disc of the sun and the *aham* in the human eye. (*Bṛhadaranyaka*, V, 3—4. Note that the two words *ahah* and *aham* are the same except for the difference of genders and that the whole of the Sanscrit alphabet comes between the two letters *a* and *ha*. The *Mantrasastra* is traced by the Vedic followers to these two words, between the two letters of which all the other sounds are arranged in Sanscrit. One wonders whether all this is an accident.)

The Aryans came into contact not only with the cult of inwardness but also with several barbarous cults, which they incorporated by conferring on them the inwardness attained by themselves. The idols worshipped and the forms of worship were interpreted as symbols of spiritual stages and processes; the former were to be discarded when the truth of the latter was realised. Thus Hinduism conquered without destroying, but by completing and fulfilling all with which it came into contact. This peculiarity of Hinduism was displayed later by its off-shoot, Buddhism, which spread into far-off lands like Mongolia, Japan and Annam, suiting all climes and social structures; because its essence was spiritual inwardness. Religions of the other type had to destroy while conquering. Now, this is the *third stage* in the development of Hinduism, the stage of its spread through conferring its inwardness upon local cults. Vaishnavism and Saivism must have become Vedic and Vedantic in this process. (It may be that from the very beginning they were Vedic. But then

why they have their own Agamas equally authoritative with the Vedas has to be explained.)

The *fourth* is the intensification of the inwardness by the appearance of Buddhism and Jainism. It is usual to treat them as different from Hinduism. But they are only unorthodox forms of Hinduism and are as intimately connected with it as Sikhism, Virasaivism, the Brahmosamaj, the Aryasamaj and Tamil Saivism. From the standpoint of the history of Indian culture, we should interpret them as movements within Hinduism. We should not overlook the fact that some forms of Saivism in the South do not at all accept the Vedas as an authority; and yet their followers are Hindus. If the question of scriptural authority is left out of consideration, all these sects were born in the same spiritual atmosphere and belonged to the same spiritual inwardness. Buddhism and Jainism are opposed to the Brahmanic religion of sacrifice, the method of attaining spiritual realisation through sacrifice, and the practice of the caste system; but they are not opposed to the spiritual inwardness of the Upanishads. Their main aim was to enable every person, irrespective of age and sex, to realise spiritual inwardness.

This intensification of spiritual inwardness became one-sided in the later life of Buddhism, which did not care at all for a strong and healthy social structure, and popularised monastic life. As a result, the number of monasteries increased, into which both men and women were admitted; the zest for life was lost and the world came to be regarded as a vale of misery. The intellectual and spiritual energies of men were exhausted in discovering and following a way (*marga*) out of the world. Brahmanism, in its own way, struck a

balance between the attitudes of inwardness and outwardness, by exhorting its followers to follow the *varnasramadharma*s or the laws of caste and *asramas*, and kept up the zest for life by the inculcation of sacrifices for the goods of the earth and heaven. Buddhism as a religion did not enter the social structure, it was confined to the monasteries; to balance the one-sided inwardness, it offered nothing. Hence nothing could prevent its loss of hold on society; and the admission of both men and women into monasteries resulted in immorality and corruption. Nagarjuna had to expel thousands of nuns from monasteries. Boston writes that even Ananda was condemned by Mahakassapa for allowing women to become ascetics and thereby shortening the life of Buddhism on earth. (*History of Buddhist Philosophy*, Part II, p. 78) An opportunity was offered to orthodoxy to assert itself. Kumarila appeared as a champion of Brahmanism; and Sankara, while interpreting the Upanishadic philosophy, incorporated all the best elements of Buddhist philosophy. The way for Sankara was made smooth by his grand teacher Gaudapada, who in his *Mandukya-karikas*, unified the three philosophies of *spanda*, *vijnanavada* and the Brahman. Buddha was made an incarnation of Vishnu and added to the Hindu pantheon. Buddhism could no longer justify its existence in India either as a spiritual cult or as a philosophy. Why is it that the Buddha in Puri is represented as without hands and feet, and why is it believed that Kalki is to be born in order to establish justice? Perhaps the originators of this belief felt that Buddhism as a religion could not found and strengthen social justice, as it was too inward; though, for that reason, it is the religion *par excellence*.

The orthodox reaction to Buddhism and Jainism may be treated as the *fifth stage* in the development of Hinduism. But Buddhism as a distinct movement left its impress on the country. Its enervating effects could be seen in the fact that the parts of the country where Buddhism prevailed fell an easy prey to the militant Islam. To the spiritual inwardness of Hinduism, Islam contributed nothing. But the fanatical zeal with which it spread, and attacked and destroyed idols and idol-worship, thinking that the religion it was destroying consisted of the mere worship of wood and stone, and not caring to enquire what the idols meant for that religion, gave rise to Sikhism in the North, Virasaivism in the South, and the Sthanika-vasis in Guzerat. These sects may be treated as three reform movements concerning externals, under the influence of Islam. The first two are militant like Islam; the third is not militant, though it eschews idol-worship. But it should be noted that even the former two are militant, not in aggression but in self-defence.

The *seventh stage* begins with the advent of Christianity. Though a proselytising religion, it is pacifist unlike Islam. And it entered along with science and philosophy. The British enforced peace on the warring communities and states of India, which had known no rest for some centuries. Then there were a few like Mrs. Annie Besant who were attracted by Indian spirituality and a few like Max Muller and Deussen by her philosophy. India's own political consciousness awoke. As a result of the influence of the Western scientific and social ideas and the felt need for social reform, the Aryasamaj and the Brahmosamaj were started. The Theosophical Society was founded on the recognition of the univer-

sality of spiritual inwardness; and though it cannot be claimed to be a branch of Hinduism, it did immense service to Indian philosophy and religion by editing and publishing many ancient texts and expounding their doctrines. The Ramakrishna Mission was founded with the desire of propagating Hinduism and on the model of the Christian missions which combine ascetic life with social service. Its peculiar feature is that, though orthodox in its philosophy, it discards the distinctions of caste. Yet it is Hindu through and through. We are now passing through the period of Indian Renaissance. Professors Radhakrishnan and Dasgupta have spread Indian philosophical ideas in the West. Sri Aurobindo Ghosh, in his Ashrama at Pondicherry, is preaching integral yoga to both the East and the West. We have become reflectively conscious of the importance of our past.

Thus in both religion and philosophy—and the two are peculiarly unified in India—we have a history. If they *had* a history, they *will have* a history. The Absolute Spirit, which is the Ultimate Truth, has its life beyond time and history; but we live in time, and our methods of understanding and realising it, will have a history and will change to suit the times. So far as the yogic technique is concerned, we may say that we have all that we need. Yet we should not forget that there are so many forms of yoga like the *rajayoga* and the *karmayoga*, the latter of which in particular involves life in society and duties to society.

But what duties and to what kind of society? Should not the structure of that society be favourable and conducive to spiritual realisation? If a particular structure of society is favourable to that realisation, but is so weak and loose as to

be unable to defend itself from alien onslaughts, will it not be necessary to introduce modifications into our social structure with a view to making it strong and at the same time conducive to spiritual realisation? Is duty to society, a duty or not, of the yogin? Those who remember the doctrine of the three *rnas* or debts, one of which is the debt to our ancestors which is paid back by being a householder and having children, will not gainsay it. We have referred to the fact that Buddhism failed in India because it was too exclusively preoccupied with inner spirituality and did not care for the society in which it was to thrive. Spirituality is non-temporal; but it is to be realised by man, who belongs to society, which is temporal.

India has been passing through the age of *aufklärung* or Enlightenment, which is the result of our Renaissance. But as Whitehead says, "epochs do not rise from the dead". We do not go back to or re-live the past as it existed in each of its detail. An ancient statue may be reproduced, but we cannot have a replica of an ancient state of mind. We now try to understand the past rationally; and this is enlightenment. But we are moderns, and several centuries separate us from the ancients. We cannot carry our present life back to the past; we can only bring the wisdom and insight of our past into our present life. Our understanding the past therefore should naturally lead to a synthesis of the modern and ancient ways of life and thought, and give unity to our life, which we inherit but live now.

Every ancient religion and philosophy that was occupied with the problems of spiritual inwardness will have to take serious notice of what the West is now standing for, namely, science and huma-

nism. Both of them have been for a long time on the Indian soil. Science is not merely satisfied with the discoveries of new facts and with making new inventions, but has developed its own philosophy giving a new turn to our ways of thought. Similarly, humanism is not merely practice but also a philosophy. The practice and theory of democracy and communism, which have been potent factors of our political life for decades, are forms of humanism, though each claims that the other is not sufficiently humanistic. And science and humanism are influencing each other, so that humanism has become scientific. The philosophy of science and the philosophy of humanism give primacy to the values of reason and man, and even treat them as ultimate. Man as man, as here and now, as the member of society, is a value in itself. He is to be happy and comfortable here on earth: it is wrong to tell him that he will be happy in the next world. His lot on earth should be improved with the help of reason and science, by transforming his social and material environment. We do not know how we can assert that this scientific humanism has no truth in it and that it is not very important for our life in India now. We may say that this philosophy is onesided and that man's life based upon it will be incomplete, that scientific and human values are not the only values and that spiritual values are equally important, if not more important. It will be of no avail merely to assert that they are so; it has to be shown what respective places they are to be given in our spiritual philosophy of life. It is the duty of modern thinkers to bring together the kinds of values into a harmonious synthesis.

India has assumed responsibility for her own destiny; her philosophers should

assume the responsibility for the thought which is to guide her millions. Any irresponsible mistake committed as much by her leaders of action as by her leaders of thought, will have fatal consequences. We should not forget that honesty and the sense of responsibility have significance not only in the sphere of action but also in the sphere of thought. Our research therefore should have reference to the future, in subjects that demand such reference. Indian philosophy is not an antiquarian subject like Egyptology, which can have only a historical interest, but is a living subject and a living force still influencing the actions and thoughts of millions. The anxiety and earnestness that our ancient spirituality must be reconciled with the needs of the individual living in a world of political and economic conflicts is expressed by our present leader of the Indian nation, Pandit Jawharlal Nehru. He writes: "In India also ... there is the crisis of the spirit, for the roots of Indian culture still go deep down into the ancient soil, and though the future beacons the past holds back. The old culture offers no solution of the modern problems; the new civilization built up in the Soviet countries attracts, ... and offers hope and world-peace and a prospect of ending misery and exploitation of millions. It may be that India will resolve this crisis of the spirit by turning more and more to this new order, but when it does so, it will be in her own way, making the structure fit in with the genius of her people". (*India and the World*, p. 209). The same need for reconciling the phenomenal world and the spiritual life of the individual is expressed in his *Discovery of India*. (p. 682) Professor Radhakrishnan also writes, "The problem facing Indian philosophy to-day is whether it is to be reduced

to a cult, restricted in scope and with no application to the present facts, or whether it is to be made active and real, so as to become what it should be, one of the great formative elements in human progress, by relating the immensely increased knowledge of modern science to the ancient ideals of Indian philosophers. All signs indicate that the future is bound up with the latter alternative."

Did not India effect similar reconciliations in the past? In the very beginning, it reconciled the purely outward religion of nature worship with the inward religion of psychic (*sadhana*), the physical (*bahya*) with the mental (*antarangika*) cult, and conferred inwardness on some of the most barbarous forms of worship. It reconciled Buddhism and orthodoxy by incorporating the best of the former's philosophy and practice and by making Buddha an incarnation of Vishnu. After the advent of both Islam and Christianity, it gave birth to reform movements, which are still actively influencing our social life. It can therefore incorporate the scientific and humanistic ideas of the West, and effect a synthesis of these ideas and her ancient spirituality in her own way and to her best advantage.

The West also is anxious—or at least beginning to be anxious—to imbibe Eastern spirituality. I have already referred to the works showing that anxiety and eagerness. The West has lived a life of marvellous activity from about the 16th century and in this has practically given up the Christian way of life, which is so akin to Indian spirituality. Professor Radhakrishnan in his characteristic language expressed the result of the conflict between the Christian way of life and Western civilisation. "It is not the pale Galilean that conquered but

the spirit of the West." And the atom bomb sounds the moral defeat of Christianity, if Christianity and Western civilisation are one. Further, the very interesting fact that the West is tending to value a religion for nothing else than for its social usefulness also supports Radhakrishnan. The West, in spite of all its achievements in material science, economics and politics, has found no spiritual inward peace. Its activity for activity's sake is aimless and meaningless; for the values of science and scientific humanism are by themselves incomplete when not re-formed and interpreted in terms of the values of the inner spirit.

But how to accomplish this task? The West wants to know the peculiar principle in our life-and-thought forms and in the results achieved by our philosophy which, when added to its philosophy, will give the right meaning to the mad rush of activity that characterises its present-day life. But how can it recognise that principle if our philosophy is not brought into line with its philosophy?

It is not merely to serve the West that we have to undertake the task: we do it in our own interest. Just as we have to give much to the West, we have to take much from her and are actually taking much from her. We cannot assimilate what we take from outside, we cannot know what place to give to the new element in our philosophy, unless the two are made to fall into line with each other. This is what is meant by re-orientation of Indian Philosophy. It may be asked: Why not bring the Western into line with the Indian? Yes, we accomplish both when we present Indian and Western philosophies as rational systems apart from religious and scriptural bases and authorities. *Manana*, which is rational articulation,

is one of the important stages in our philosophy of spiritual realisation.

We should not too loosely talk of our ancient philosophies and religions as capable of solving all the ills of the world. It is not meant that the Vedanta is therefore not true. We are possibly imitating some Christian writers who say that Christianity alone can solve the ills of the world. No responsible thinker will now say that the Christian world or the Muslim world has no ills of its own. One of the worst wars that killed millions and threw a greater number into abject misery has been fought in the Christian world. Had the Christian religious principle been effective, the war would not have been fought. The real problem for responsible thinkers and statesmen is not, to which religion are we to go back, but which is the right spiritual principle and how to effectively relate it to our science and society. The social structure and the spiritual principle on which it is to be reared should mutually reflect and defend each other. No spiritual principle, however great it may be, can hope to survive in a society that is not strong enough to defend it. Hence it is in the interests of the spiritual principle itself that society should be materially strong. The demand for a place in our philosophy for social and scientific thought can no longer be evaded.

Our research therefore should be planned and conducted with a definite aim. Research does not definitely mean only the application of scientific methods to editing; it is also intelligent translation and correct exposition. But to be more useful to our present times with their peculiar needs, it should be systematic comparison also, which should throw into relief the different stand-points and motives: it should explain how these are reflected in the solution of the

various problems, which the different philosophies tackled; how and how far again they determined the choice of the realms of being which the philosophies took special pains to understand and articulate; whether and how far the lack of interest in the choice of her realms affected their philosophies of life; and how to systematically synthesize the articulation of the realms left out with that of those which were included. This is comparison with a view for further synthesis. In this, the comparison of Western and Eastern philosophies will be more fruitful than that of any Western system with another Western or of any Eastern system with another Eastern. There are more common elements between one Eastern philosophy and another and between one Western philosophy and another than between an Eastern philosophy and a Western philosophy. And how the different standpoints and motives worked as all-comprehensive principles in the solution of the different problems in the Western philosophy and the Eastern is a question of urgent concern for us; for a philosophy that effects their synthesis is now to be our philosophy of life.

It is true that Indian philosophy is called *darsana*, which means direct perception (of reality), whereas comparatively Western philosophy is treated as speculative construction. But it should not be thought that comparison between the two as well as their synthesis is not possible. First, even to say so is comparison. Secondly, our life itself has effected their synthesis; and philosophy should not deny the possibility of what is actual in life. In life, we speculatively deduce a fact and then bring it into the orbit of our direct experience as well as directly experience a fact and speculatively relate it with other established facts of experience.

This is a problem of relating rational construction and empiricism: only the empiricism concerned is the empiricism of the super-empirical, if we are allowed to use the phrase. Even Indian Philosophy admits the empirical or experiential continuity of the phenomenal and the spiritual. Can we not have a philosophy with a more detailed articulation of this continuity? Thirdly, a place for this ratiocination is allotted in our *sadhana* or method of spiritual realisation, by stressing the importance of *sravana* and *manana*. And lastly, if we are to take the word *darsana* literally, then there will be no philosophy at all; for at the stage of direct realisation of the innermost reality there can be no *manas* or *buddhi* to think. The word has therefore to be taken in a derivative sense as meaning the rational understanding of a form of direct experience of that reality. Further, the word *darsana* has other synonyms like *mata* and *siddhanta*, which contain explicit reference, in their meaning, to rational knowledge.

Similarly, philosophy is philosophy, whether Indian or Western. This is so because the universe, which, both the philosophies deal and the rational methods which they employ and have to employ, are the same. But the values for which they stand, to which they give primacy, or on which they lay different emphasis, may be different; and, as has been said above, they may have other significant and useful points of difference. For that reason, their synthesis, in order to provide a philosophy of life for the modern man, enabling him to live a full and balanced life, is necessary. Hence, a systematic comparison and synthesis of Western and Eastern philosophies is the need of our times, in which no isolated life is possible for any civilised country or part of the globe.

I am not giving here any detailed plan for research in the immediate future, but I have given a general indication of the problems which comparative research has to tackle. If we know what to achieve and recognise the need for achieving it, we can also know how to achieve it. If there is a will, there will be a way.

THE HINDU VIEW OF CHRIST

By BRAHMACHARI ANANTARAMAN

One of the most surprising facts of Indian History is the process by which the best Indian minds tried to knot together into one unified whole the medley of races and culture which found shelter in the soil of India. The Vedic Aryans, no doubt, made fun of the original inhabitants of the country, and openly professed their contempt for their culture and their way of life. But in a later age we find the gradual fusion of these opposing elements into a common culture and philosophy of life which have survived to this day. The secret of their success was that they did not attempt any violent introduction of new ideas among the people of lower culture, but took the raw ideas and gave them a higher interpretation, so as to align the entire people of India into one single fold. Thus what we call Hinduism, is a process and not a result, in the sense that its fundamental doctrines are not set in rigid frames, incapable of further growth, without the power of absorbing new ideas that may come due to the accidents of history. The Hindu spirit, in thus attempting at the unification of the diversity of cultures, finds itself in modern times, faced with a new and serious problem: It has to evaluate the Christian mode of thought which is the gift of its impact with the West and fit it in the frame of India's own thought and life. Christianity is the model of Western spiritual

outlook and is the result of a long process of development, in its theological as well as its institutional aspect. The Hindu mind lays greater emphasis on the spiritual personality than on the cult-side and the beliefs of those who profess to follow the ideals of Christ. So then we have to look at Christ not from the point of view of institutional Christianity, not as we are asked to regard by the official interpreters of the Bible, but from a point of view peculiarly ours, namely, the recognition of all forms of spiritual practices, as so many paths which lead to the realization of the spiritual personality in Christ.

Perhaps it will not be out of place to briefly touch upon this peculiarly Hindu view. To the Indian mind the world of our every-day observation, inclusive of our social relations, our joys and sorrows are only secondary to the striving for a contact with the Ultimate Reality. The world around us and the social mechanism in which we find our self-expression are only a stage in our path to the Godhead. We are to take advantage of our racial past, to link it on to our present state of consciousness, and with this as the firm basis, we are to reduce to a dross all our limiting adjuncts, to become a universal man unlimited by any geography or race. This realisation of the Supreme will make us the fit instruments for the canalisation of the Divine Power for the good of the many.

In our scriptures the mind is described as a dust laden mirror, which we must wipe again and again to make it clear enough to reflect the sun's rays in all its pristine purity, instead of defracting it into rays of many hues. To the Hindu, therefore, spirituality is always an effort at making oneself more and more pure and any accessories which one might take hold of to achieve this end is not itself the goal which is to be attained. The rituals, the code of every-day conduct and the theology which supply a basis for his outlook on life are to be ultimately discarded. In the light of this view, the stories of creation, of God's special interest in a particular race of mankind, and his direct intervention in the history of that race to reveal once for all some special truths to humanity are to be discarded, while trying to understand the principles embodied in the personality of Christ. These are properly speaking racial myths which are applicable only to certain types of individuals and not lending itself to universal acceptance.

II

The personality of Christ, then divides itself into two; the one, the Jesus in whom the soul of the Jewish nation incarnated itself, with its philosophy of life and religion, its conception of God, Soul and the relation of both. The other is the Christ, the Divine Man, the person who has incarnated in his own being the Power of the Divine and has thus transcended race and culture. When Christ said 'I and my Father are One', he was not theorising, but making a statement of fact of realization. Thus the personality of Christ as a God-man is always of perennial interest to the Hindu mind.

Some of the methods Christ adopted for converting others to his own point of view

look surprisingly Hindu. He announced himself as a Messiah who came not to destroy but to fulfil. For instance, he took hold of the Jewish conception of a nation-God, who is jealous of all the gods of the other nations. To this racial mythology of the Jews Jesus gave a wider interpretation: He abolished once for all the conception of a tribal God-making God a Universal Father. The Jewish prophets anterior to Jesus conceived God as a Judge and as a stern task-master. Isaiah, for instance, says, 'Men shall go into caves of rocks and into the holes of the earth from before the terror of the Lord and from the glory of his majesty, when He ariseth to shake mightily the earth'. The unique contribution of Jesus was the introduction of the conception of God as Love, a God who is continually suffering for the redemption of humanity, whose judgment is tempered with mercy. Of course, at certain times we see Jesus with a tone of authority, challenging the Scribes and the Pharisees who were virtually the priests as well as the political governors of the people. But this was only to expose the depth of degeneration into which the Pharisees had fallen forgetting the original revelations of the prophets.

The Hindu always judges spirituality by the measure of renunciation. In the eyes of the Hindu Jesus is an all-renouncing Sannyasin who was uncompromising in his quest after the truth. 'The foxes have holes and the birds their nests, but the Son of Man hath not where to lay his head'—this is the typical Christ whom the Hindu venerates. His championing of the common folk is another trait which the Hindu admires. In him we do not find any commercial religion, religion watered down to satisfy the commercial rich. His sermons were always addressed to the common people

and not to the special few. When he taught the common prayer to the masses, he did not exhort them to hand over their reason to the priests, but instead asked them to pray directly to the Father in Heaven, for their bread as well as for their salvation, that is for their own physical as well as spiritual well-being. His conversion of others was not by an appeal to elaborate catechism, but by a touch, a word, a look. He is the Guru, the anointed of God, who took upon himself the task of bringing salvation to all people. His fundamental teaching, given to the publicans as well as to the magistrates, was the giving up of individuality so as to get merged in the nature of God. When he sent his apostles to all the corners of the earth to preach his Gospel, his Good News, he did not send them forth in the capacity of rich ambassadors, loaded with gold and silver, but as humble servants of humanity. In this he is not alone. The great Seekers after spiritual truths in India preferred to remain in the obscurity of poverty than in the blazoning light of prosperity and wealth. The story of Jesus, above all, has an ineffable depth of sincerity and earnestness about it.

The age in which Jesus lived was in many respects similar to that of Sri Sankara. Vital truths were half-forgotten and the practice of self-transforming religion gave place to rituals which promised entrance into Heaven. The Scribes and Pharisees were sucking the life-blood of the whole nation. Jesus' crusade against the established ritualism of his age brings vividly before our mind the picture of the great Sankara winning his dialectical laurels over the *mimamsakas*. His throwing open the doors of spirituality to all and sundry and his gospel of complete self-surrender to God reminds

one of the great Ramanuja going against his Guru's words to save the penitent. It is no wonder, therefore, that Christ has found a place in the hearts of all sincere Hindus.

III

Jesus Christ, we have to remind ourselves here, was not a skilled dialectician. Or rather he did not care for the intellectual formulation of his doctrines. Perhaps it was because there was little philosophical activity among the Jews beyond a few bare conceptions. The Christian theology is the result of later interpretations, being the outcome of the contact of the Christian apostles with the Greek mind. The task of building up a philosophic structure on his teachings fell into the hands of the later theologians of the Christian Church. When the age of direct contact with the spirit of the apostles passed away, the need was felt for defending the Græco-Jewish foundation which St. Paul, the great organiser, gave to the Christian Church. Thus arose the stupendous theological endeavours of the Christian Church. The Church had no room for philosophy as such, in the sense of an objective quest after truth, untrammelled by the bondage of authority. The limit of reason is the orbit of Church doctrines. Mysticism was also powerless to effect a transformation. Insight must conform to the Church doctrines. Thus, on the one hand, the conclusions of theology were fixed in advance and on the other insight had no place to check the rise of random speculations. The galaxy of theologians from St. Augustine and Aquinas to Martin Luther failed to give universal interpretations to Christ's doctrines.

We are usually asked to believe that the basis of Christ's teachings is not an other-worldly philosophy, but a philosophy that is

concerned most intimately with the earthly life of mankind. It is not an escapism, we are told, seeking to drown the miseries of life in some vague mysticism, instead of attempting to solve them in practice. This is the attitude that is behind the commercialisation of Christianity, which has strayed Christ's teachings into a set of dry dogmas unconnected with the common spiritual urges of men. This is the attitude again that involved Christianity in the interminable political feuds of the middle ages (in Europe) and as a consequence gave a death blow to the Church as an independent entity, free to develop its forms of thought. Political pressure brought on the Church forced the individual search after truth to retreat in the background, never to raise its head in the affairs of the Church. This was probably because the Church dignitaries perceived a vague contradiction in Christ's teachings which they were unable to reconcile without appeal to authority. This, in our opinion, has been the fundamental error in Western spiritual outlook. Why should Christ who exhorted people to render unto Caesar the things that are Caesar's, ask his apostles to go forth into the corners of the earth, with neither scrip nor penny? People failed to observe that Christ was speaking from different standpoints to different grades of aspirants according to the psychology of each individual. This non-recognition of grades in Christ's teachings has led even the greatest theologians into believing that Christ taught one and only one way, uniformly applicable to humanity as a whole. It is this same error that has rigidly institutionalised Christianity. The institutionalising of Christianity gave it no doubt a certain definite character, but it was at the cost of Christ's deep mysticism. Following Christ was reduced to following a set of

mechanical observances which seldom effect any inner transformation. Swami Vivekananda, observing this evil of mechanisation in religion, said: 'It is this tendency to bring everything to the level of a machine that has perhaps given the West its wonderful prosperity and it is this that is thrusting away all religion from its doors. Even the little that is left, the West has reduced to a systematic kneedrill.' This was observed fifty years ago. Since then the history of Christianity in the West has been maintaining a down-gradient. A point has been reached, we might say, where the West must revise its scheme of life or perish.

This turning round the corner, we firmly believe, will be brought about only by a thorough re-organization of the principles in the light of which we view Christ, freeing reason from the clutches of dogma. More important than this, for the West, and to a certain extent for India also, is the separation of the spiritual and temporal authority of a nation. We have to remember that religion essentially aims at a state beyond all social patterns and society is only a means for the achievement of that end. Happily in these modern days, the Church has no connection whatsoever in the governance of the country (except, of course, in an indirect way). It is to be observed that since this separation was brought about, there has been an increasing attention on the part of the Church in the technique of spiritual practice, or generally in mysticism. This emphasis on the mystical aspect of Christ's teaching is the only thing that will touch the springs of men's lives and will reclaim sceptical minds.

Just as Christianity underwent a major revolution due to its contact with the Greek

philosophies, it is sure to emerge in a new form after its contact with the great philosophies of India. India has specialised in what may be called the art of union with the Supreme; she has evolved, in a strictly methodical manner, grades of practices, with a view to initiating a revolution in man's inner being. Just as a man may be a Platonist and not cease to be a good Christian, it is possible today that a man may be a thorough-going Vedantist and yet be a sincere and faithful follower of Christ. It is to be noted that India is the only country which has evolved a trans-theological spiritual outlook which can accommodate in one sweep a diversity of views. And this is the approach that can liberate Christian philosophy from the clutches of Christian theology and thus allow for the free play of human reason and human intuition. The present age demands a universal interpretation of Christ cutting across all national barriers. Perhaps India can fulfil this task more gloriously than any other.

The teachings of Christ are capable of a

double interpretation -- one narrow and institutional and the other wider, and hence, embracing the whole field of human spiritual aspirations. If we interpret Christ narrowly, in the light of our own pet ideas, we make him the head of a little sect, disturbing the peace of the world. If we, however, take him in his widest sense, we have the Christ Universal, redeeming the sin of every individual, be he an official Christian or not: He will be like the loving mother who saves her child from danger whether the child believes in her or not. This is really the Church Universal and the Church Invisible and not the one manufactured by the mind of an obscure theologian. Christ, indeed, is not in need of any man or even an angel to establish His empire over the hearts of people. It is already built in the hearts of many Hindus who, though not officially Christian, are the camp-followers of Jesus. This explains why Sri Ramakrishna, in a moment of supreme exaltation, felt the Son of Man enter into his inmost soul and become part and parcel of his being.

NEW ORIENTATION OF EDUCATION AND RELIGION

By PROF. B. S. MATHUR

There is a danger today, and that danger is becoming alarming with the progress of science. It might be rather paradoxical but the fact is fact. Science has given us innumerable comforts. Because of advances of science we are thinking in terms of technical advances. Even education, which is recognised by all as a complete preparation for life, is one-sided at the moment. And therein we see the

danger. We are too materialistic in our outlook with the result we do not regard ourselves as human beings, one with each other. Here is a long spectacle of wars and their accompanying disasters and devastations.

What is the way out? How is Science to be controlled so that we have real progress wherein we see all marching to prosperity and happiness? We have to

humanise science; we have to make it an instrument of human happiness, man is to be its master and not the slave, speedily marching to destruction and misery. We have to get away from technical education. Getting away does not signify complete removal of technical education. What we suggest is making education as comprehensive as possible so that an educated person looks to all interests, so that we have an educated world, inclined to hate war and extreme materialism.

Materialism signifies, to our mind, the worship of the Satan, the demon who is all-crusher of human happiness. We have, let us say, to get back. Getting back does not mean progress downward. Getting back, in the present context, signifies going near God, getting religious in our outlook, getting God-intoxicated, getting humanised and devoted to the welfare of humanity. Why not think of religious education? That is how we are to give a new orientation to education. New orientation is double. We have to see that our education is religious, and at the same time we have to see that it is not as religious as it was in the past. That religious education taught us lessons of hatred, gave us wars, in fact, ruined us altogether. We have to see that our education is really religious. Herein is the task of teachers in free India. They have to take up the challenge of the times.

Religious Education

Time has thrown a challenge to teachers to be really religious in their outlook. Without this outlook no progress is possible in future. We have seen our Mother India in misery on account of irreligion. The genius of India is religion but true religion

that does not discriminate between religions knowing fully well that all religions are the words of God Himself. The moment we cease to think that these religions are the creations of men there is an elevation, mental and spiritual alike, to sink all differences. This realisation that religion has come from God will alone make us truly human, loving entire humanity; this realisation will make us one with the world. That idea will be catching. We might have to wait for the consummation, complete and perfect catching, of the idea. But the consummation will follow. That is a consummation in the interest of peace all over the world. People might cry hoarse against religion because they consider it wrongly responsible for present ills but ultimately they will realise that it is religion alone which will make them united and strong and beautiful.

Let us have religious education but at the same time we must realise the burden, the responsibility that we have taken upon us. Mere inclusion of religious knowledge on course will not do. We will have to teach religion by living it. So the greatest responsibility is for the creation of such good teachers, who can unfold the mysteries, the great truths, of all religions of the world, as clearly as possible, to their students. These teachers will be right type of teachers if they are fired by an unquenchable desire for truth. As a famous Sannyasin exhorts us:

“Penetrate more deeply into the kingdom of Truth. Aspire to realise the Truth. Sacrifice your all for Truth. Die for Truth. Speak the Truth. Truth is life and power. Truth is existence. Truth is knowledge. Truth is bliss. Truth is silence. Truth is light. Truth is love.”

The suggestion is: make *religious*

education a striving after *truth*. That way lies our salvation, our happiness and comfort for ever. Religious education, as commonly understood, will not make us happy; it will simply result in further misery and division. Let us, therefore, live religion as a process of truth-searching. By living it we will be good teachers: by living it we are in a position to educate our students well and effectively. We thus educate them to live and love.

Striving after Truth

Let us remember the words of the Mahatma:

“In the midst of humiliation and so-called defeat and a tempestuous life, I am able to retain my peace, because of an underlying faith in God, translated as Truth. We can describe God as millions of things, but I have for myself adopted the formula - Truth is God.”

We like to remember these words along with our countrymen and country women because India is passing through a period of tribulation and experiments. We have so many experiments to try as a burden of newly-won freedom. The old order has changed, and there is enough room for disorder and tribulation. We have gained our freedom and in this gain vested interests of millions have been affected. They might not have the open courage to indicate their protest but silently they are in sympathy with reactionary movements. And as such our position is of infinite delicacy and complications. In this hour of trial we cannot think of anything better than Truth as our unfailing guide. And so these significant words of Gandhiji.

We have to cut clear of difficulties. Realise that difficulties are not the final Truth, not the final word wherein we might

rest. Our effort has to be ceaseless. This ceaseless effort will take us near Truth. And then there will be happiness in realisation. That realisation will remove our difficulties, or at least, resolve them in our interest, in the interest of entire humanity.

Mahatma Gandhi referred to Truth as God. That is height of wisdom and experience. We should know, millions of us have faith in God, and if we are told that Truth itself is God all will try to realise the Truth, all will try to be led to reality from the unreal, to light from darkness, and thus ultimately to immortality from death. What a great benefit of search of truth! Hence this emphasis on Truth and on God.

We make bold to say that we cannot at any moment ask religion to go. We will have to think in terms of spirituality. It must be real and lasting spirituality. That lasting spirituality you will have in consequence of search of Truth. Truth is God. Let us, therefore, be keen on Truth. That is going near and also *realising* God. To our mind that is Gandhiji's ideal. Let us remember it.

Path of Peace

We are fastening upon this kind of reorientation of education as this alone is capable of producing results in keeping with our ideals of peace for the world. The aim of education, as assisted by religious outlook, has been defined as a preparation for complete life. We do not say ‘Complete *living*’, with a purpose. Else life refers to living. We do not want that our education should be a preparation for living in the ordinary sense. Then the outlook as created by education will be materialistic. We need not hide our reaction to Wardha System of education. We may like that education should

be craft-centred but we cannot think of it as mainly responsible for living. There we do not agree with Mahatma Gandhi. Education should train the personality, should make the educated suitable enough for life. Living will follow of its own accord.

Education as a preparation for complete life signifies a training in the art and practice of peace. We need art of peace lest there should be wars and their devastation. If we look at the history of the world we will note that wars start in minds first. If people are adept in the art of peace this mental war would not consummate into the reality of horror that it is today. But this art of peace cannot be a lasting guarantee against wars. Let us be adept in the practice of peace, as well. Hence this reorientation.

Education must be religious in outlook. By religious, we mean, education that takes us nearer to God, and thus nearer to each other. Who can help to this new orientation? Teachers in the main are responsible for education. They have to change their entire outlook. Let them be learned in the art and practice of religion. That will train them to tread the path of peace. They will naturally train students in the art of peace, who will follow up this art of peace by its practice.

And what of the Government attitude? It must create conditions for real and progressive peace and freedom for teachers, if they are to impart education leading to peace and prosperity. Let free India have free and energetic teachers, aiding her to rise to glory and power.

HOW COULD I ENDURE THE RUIN OF MY LIFE WORK ?*

GERALD HEARD

The first of the three basic questions which we have been asking is the question of a devotionalist. And the answer is given by a devotionalist. For, in spite of all his scholastic rationalism Aquinas was a spiritual lover, devoted to his Ishtam, Christ Jesus. Beside this first question the second is psychological. For Eckhart was perhaps the best Jnani of all the western mystics of whom we have adequate record. The first question tells us how to love God—when we have made up our mind that it is this that we would rather do than anything else. The second tells us what we may do when we find that in spite of our intention

to “adhere” we have lost contact with the Eternal Being who is our life.

The third question is practical. It is then, as should be, answered by a man who was the most practically successful of all the saints canonised by the Church of Rome.

By founding the Jesuits, Ignatius Loyola gave back to the Roman Church half the territory and all the intellectual prestige that Rome had lost to Protestantism. The non-Christian world was re-assaulted with a vigour that none of the other founders of the Orders had been able to mobilise. Indeed the missionary attack compared with that which the Church had not been able to sum-

By courtesy of *Vedanta and the West*.

mon since it made peace through Constantine with the Imperial power. After Ignatius' work took shape, to be a scholar and a devout Christian became no longer a paradox but something of a commonplace. Jesuits made a new architecture for Europe—tired of medieval gothic and renaissance pedantry, captured the teaching profession and, in a little while were makers of astronomical instruments for the Emperor of China—who was therefore not unimpressed with their metaphysics—and founders of a communist paradise for the pre-agriculturists of the Parana, who were captivated by their teachers' wonderful skill in music.

Ignatius knew what he had done and what was growing from the plan he had laid down. Working up from his psychological instrument, *The Exercises*; by the selection of lieutenants who could supplement his genius; by adopting the techniques of militarism to the needs of ecclesiasticism; he had already made a company whose head he named *The General*—and whose headship he accepted for himself—a Generalship commanding such complete obedience over men of outstanding ability that the Jesuit General was soon called the Black Pope.

The actual Pope, however, was as capable as Ignatius of perceiving what a mixed blessing such an offer of service could prove to be. Ignatius himself was far too capably complex a character not to have many enemies. One of them was elected Pope when the society was yet young, yet had shown its mettle. When Ignatius heard of the election, he said (and it is obvious he was no more a rhetorician than a coward) his 'bones became like water'. The self-control of this man had become so complete that his closest associates bore witness that when he was merry they never knew whether he felt cheerful, when he showed

black anger if he was inwardly the slightest disturbed, when he was peaceful that there might not be despair or bitter pain in his heart. This self-statement of his condition is therefore valuable and need not be doubted. The destruction of the Order was probably the one thing that could really affect this utterly mortified nature.

Yet when someone with more psychological curiosity than consideration, asked, What will you do if the Pope dissolves the Order?, he replied—"One quarter of an hour in Orison and it would then be all the same". Again, it does not seem possible to doubt his word. And when we examine the reply we see there is about it a realism and definitude which makes it not only convincing—carrying its own authenticity in the very style of it—but also arresting and informative. For in the first place it is answer to a question so general and so grim—and yet so specifically aimed at those who have tried to be of service—that nearly everyone has heard it asked—if not of themselves of someone they have admired—and hardly anyone dare face it. Even the good too often take refuge in the plea—(so little substantiated by history)—"God could not let His work (which of course I have been doing) come to naught!". What would you do, what could you do if your life work—in which you had sublimated your passions, sunk your possessions and exchanged your pretensions—should be put to death and you poor pointless thing left to live on? It is possible that the good confront this issue at its sharpest point. But every man of energy must know how helpless he is should his work, the meaning of his social, economic and physical being, be taken utterly from him and he become an unwanted failure. And in the second place the answer is an exact, diagnostic reply.

Ignatius knows what is at stake, what the failure of the Society will mean for him, because of what it will mean to his loyalist friends and for the Church which he adored and which was still fighting an undecided counter-attack. Ignatius was not a contemplative. His vocation was action, is called to save his communion. Ignatius does not, then, play the Stoic or any of the roles of the superior person. He does not dismiss the painfully apt curiosity telling the enquirer not to be inquisitive and so wrap up his wound in the mantle of offended dignity. Nor does he make light of it all. He might have carried conviction, if he had laughed it off. He had proved his toughness, yes and his capacity for humour, so that he might have felt it wise to say, and carried conviction in the saying that it would really make no difference. Or he might have said, God will never let it happen. Again he had shown that his belief that he was doing God's will was rigid enough to have made such a statement credible. He does not use any of the great clichés: *Fiat Voluntas Tua*: *Laus Deo*: *Deo Gratias*. He gives a time table. And that is characteristic of him. For like all moderns he was interested in time in a way that the medieval was not. His 'Exercises' show that so many weeks to have acquired this attitude toward Hell, so many to gain that toward Heaven. So when he says "one quarter of an hour" there can be little doubt he means exactly what he says. Ignatius prayed by the clock. He was making a careful estimate and calculation between two things and the distance between them. He knew he loved his work and the extent and weight of the hopes he had for its success. He knew it was his life as far as he, an individual, had any reason for living. But he also knew

how he was involved, engrossed. This was a certain degree of real discrimination—the power to see the two things—the work and the person who worked—Ignatius Loyola. And the being that looked on and saw both the Society of Jesus and its founder, with an equal detachment, that being it was who could see what to do with Ignatius, what must be done with the busy passionate Spaniard, if that creature's reason for living was suddenly taken from it. The central being Ignatius never quite lost touch with; though he evidently by his own words did not always keep in close contact with him. In fact the distance that Ignatius found was separating the two sides of himself at the crisis in his life was precisely fifteen minutes. He was out from the shore, away from his base a quarter of an hour. Give him that time and he would know what to do with it. In that little space he would be able—he had evidently done so before—to "pay in" the "slack of the line" that kept him and the Atman within apart. Then, once that contact was really made, once the eternal life had absorbed the temporal, the fluctuations in the waves of circumstance would make no more difference to him than billows of mist sweeping past a walker can make him sway. "Orison" was for Ignatius what we should probably call induced contemplation, that total awareness of Reality to which many who have practised meditation can after some time summon by an act of the will. In Ignatius' case it was not an instantaneous act. We may venture to think that in Ruysbroeck—to mention another Westerner—it would have been if not instantaneous at least a matter of seconds. Ignatius lived too busy a life to be in immediate contact, but—and in this he differs from many of our busy churchmen of today—he did not neglect to keep in

mind the time it would take him to recover the essential contact. And, of course, he was aware that each day, by his contemplative prayer—which we are told he never neglected—he brought himself back to that distance. Had he found that his distance was increasing then there is little doubt he would have put himself into “retreat”. Ignatius had no intention of “gaining the whole world and losing his own soul.” The quarter of an hour was as much “free play” or “slack line” as he allowed himself. Ignatius’ reply is then very germane for those—the vast majority who feel that they must live active lives but find, in Father Baker’s phrase, that that life does “deordinate” them:—Not only would the total miscarriage of their effort throw them into something like despair—the little *contretemps* of everyday dealing with people make them irritable, depressed patently unspiritual, uncharitable, unpeaceful. And they often wonder with gloom how they could take any major disaster—and pray God that He will not try them. Does not the answer to this very common state we have all experienced lie in Ignatius’ advice? ‘Know how far you are out, take care never to be beyond where you can recollect yourself. Day by day—three times a day—make at least an honest checkup—and if you find the distance between you and your anchorage is increasing, take more time till you are once more within sufficient distance to make yourself fast and secure should the wind come down and the sea rise’. This check up Ignatius calls the ‘examin’. It does not take long—one honest glance will show how much one has drifted in the three or four hours one has been attending to surface things. Of course the necessary rehauling may take considerable time and exertion.

A similar illustration of this practical power in an ‘active’ is given at the beginning of a Japanese monk’s account of his penetration into Tibet when that country was closed to outsiders. A Tibetan Abbot, whose big monastery lay near the frontier, had permitted a foreign pilgrim to enter. The Lhasa Government, learning this, not only degraded the Abbot—which meant that he lost a powerful and dignified position,—but condemned him to be drowned in the almost freezing waters of the source stream of the Brahmaputra River. He was taken in his criminal garb to be drowned. When they arrived where he was to be bound and sunk in the stream he made the Ignatian statement, “Permit me to read over slowly to myself three times The Diamond Sutra and then it will be all right”. The time was permitted him. He then with complete composure let himself be lowered with a heavy stone round him, into the stream. After some time the body was raised. He came to life again. He quietly submitted to be once more immersed. A second time he was raised, only to be found once more alive. Only at the third time his release completed.

So many people to lay talk of Brother Lawrence and the continual Practice of the Presence of God, and when they do so often disparage any regular times of prayer and meditation. They say to spend all one’s time with exercises or even a good part of it, is both pretentious and unnecessary. And yet we know that when many such good social workers meet disaster their conduct does not differ—for it cannot—very much from that of the most casual liver. They still are desiring the fruit of their works and have not achieved Karma Yoga. But they may be right that they cannot

give their lives to trying to achieve a constant contemplative state. They must also realize, if they read Brother Lawrence with the slightest real care, that the state he reached was very advanced and had taken a life of austerity, which they would consider unhealthy. May not the middle step between that Carmelite perfection and the way that most of us feel compelled to live, lie in the Ignatian advice, "Know how far

you are out; never let it be more than a quarter of an hour; and see daily that you keep that distance—see that it is not growing!" Then when ruin and death come to complete our detachment, they will serve this, their intended purpose, and we too shall be able to add to the authentic record of essential advice, "Fifteen minutes in prayer and it will be all the same. The One remains, the many change and pass."

REVIEWS AND NOTICES

THE MASTER AND THE DISCIPLE: BY PROF. D. S. SARMA, M. A., PRINCIPAL, THE VIVEKANANDA COLLEGE, MADRAS. PUBLISHED BY SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS. PAGES: 155. PRICE: RS. 2-0-0.

This book is a reprint of the chapters on the Ramakrishna Movement in Prof. Sarma's *opus magnum*, "The Renaissance of Hinduism" published by the Benares Hindu University in 1944.

"The Renaissance of Hinduism," as its name implies, critically appraises the various forces that led to the re-awakening of Hinduism in modern times, as a result of its contact with Western ideals and culture. The two chapters on the Ramakrishna Movement, dealing with the lives and achievements of Sri Ramakrishna and Swami Vivekananda in the field of spiritual culture are therefore written from a historical perspective, fitting the Ramakrishna-Vivekananda movement in the general frame-work of Modern Hinduism.

The Professor has placed the Ramakrishna Movement in the right context and has briefly indicated its representative character in the following admirable words:—"Of all the religious movements that have sprung up in India in recent times, there is none so faithful to our past and so full of possibilities for the future, so rooted in our national consciousness and yet so universal in its outlook, and therefore none so thoroughly representative of the religious spirit of India as the movement connected with the name of Sri Ramakrishna Paramahansa and his disciple Swami

Vivekananda." The lives of these twin personalities are not only the essence of Hinduism; they also reveal themselves as the inspirers of many a modern movement of thought. It is no wonder therefore that their lives and the principles for which they stood have captured the minds of a good number of our young men. It is quite appropriate that this book is used as a text-book in the Vivekananda College, Madras.

We hope many generations of eager Indian youths will profit by this interesting narrative of the story of Sri Ramakrishna and Swami Vivekananda.

This book may also be read with profit by the general reader who is interested in the Ramakrishna-Vivekananda Movement.

A DICTIONARY OF WISDOM: BY B. N. MOTIVATA. HIND KITABS LIMITED, 261-263, HORNBY ROAD, BOMBAY, PP: 168. PRICE: RS. 3.

It is wise to have a dictionary of wisdom by one's side. It is wiser still to have discovered the source of wisdom itself within oneself. But how many of us could have laid our hands on our hearts and exclaimed, 'Eureka!'? Therefore, a dictionary of wisdom is always a desideratum.

We have here a pretty good collection of 'noble thoughts, nobly expressed and wisely compressed' (and sedulously collected) covering a wide range of human enquiry. The author quotes Montaigne to say: "I have here only made a garland of choice flowers; I bring nothing of my own but the thread that binds them." While acknowledging

that this in itself is a good service, we have to point out that perhaps on the other side of the garden there were better flowers even. We hope the author will have discovered them before he finds himself preparing the manuscript for the second enlarged edition of the book.

The printing of the book is neat and the got up nice.

SWATANTRA - ANNUAL 1948, EDITOR:
KHASHA SUBBA RAU, 156, LLOYDS ROAD,
ROYAPETTAH, MADRAS.

The *Swatantra* celebrates her second birthday and invites us to a dainty fare got ready for the occasion by her admirers and friends. This precocious child of two summers has been with us these two momentous years, entertaining us with her gay vivacity, educating us in the art of seeing men and things with severe and critical detachment. She has often reminded us of her stern and uncompromising father who though young, has gone grey in the service of journalism.

In the opening pages, Sri Khasha Subba Rau has correctly estimated the difficulties of a conscientious journalist. His way lies along the razor's edge: 'The economic foundations of journalism tend to place it at the mercy of rich and powerful interests. If compromises are made for the sake of survival, to that extent they represent a diminution of faithful-

ness to the public interest. If they are not made, the very basis for service through work is cut off... Social intelligence must come to the rescue in all cases of conflict between economic power and freedom of the press.' And educating this social intelligence was the task to which the *Swatantra* has been addressing itself with assiduous sincerity. How far has it been successful, it is for the future to say.

It would not have been much if the strength of the *Swatantra* lay only in the exquisite and powerful penmanship of Khasha. Real leadership is the finding of the right men for the right jobs. Vigneshwara's Weekly *Sotto Voce*, Manjeri's *Yama and Yami*, Prof. Venkatarangiah's *Spotlights* look as though they are specially groomed for *Swatantra*. All these and many more are here. T. T. K. with his *Veera Dharma*, Harin with his *Excellency-Sister*, K. S. among his 'Weeklies—Wise and Otherwise' and the redoubtable Chalapatbi Rao at his 'Great Wall of India' are here to add substance and spice to this annual.

We wish the *Swatantra* many more years of useful and youthful service to the people of our Country. If posterity were to say after many years that *Swatantra* is so many years young, then she had lived and served well. For it is better for a journal to die than continue to live as a 'grand-mama'.

The birthday of Swami Vivekananda falls on
Friday 21st January, 1949.

"God is a Spirit: and they that worship
Him must worship Him in spirit and
in truth."—Jesus Christ.

—ST. JOHN 4, 24.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION

Report for the year 1947

The 39th Annual General Meeting of the Ramakrishna Mission was held at the Belur Math premises on the 24th October, 1948. The following is a brief report of the work done by the Mission during the year 1947.

Centres: There were altogether 66 Mission centres and 8 sub-centres, which served all without distinction of caste, creed or colour and preached non-sectarian religious principles.

Relief Work: The Mission started Refugee Relief Work at Kurukshetra in November, and the work continued right into the middle of 1948. 5,626 utensils etc. and 15,401 blankets, clothings, etc. were distributed, the daily recipients at the Milk Canteen being 23,638 at its peak in March, 1948. Medical Relief from its health centres was given, the daily average number of patients treated being 275. The work was financed by the Central Government; besides, the Mission got substantial help from the Lady Mountbatten Fund and from public contributions, the amount from the Government being Rs. 30,765/- and in the two latter cases Rs. 31,613/-.

The Riot Relief Work continued throughout the year in Noulhali and Tippera where the Mission ran two hostels for 26 riot-affected boys, and helped a large number of such people with rice doles and cash amounting to Rs. 95,000/-. The work will be closed in a couple of months. The Mission helped the riot-affected people in Habiganj and the Sadar sub-division in the Sylhet District with Rs. 8,500/- during September to November.

In the Flood Relief Work in Chittagong the Mission spent Rs. 10,449/- during October to December, the total number of persons helped at the highest being 6,157.

In addition to these the branch centres directly undertook some minor relief works.

Medical Work: The Mission conducted 5 general and 1 maternity hospitals with a total of 407 beds, which treated in all 12,647 cases. The 45

out-door Dispensaries including the T. B. Clinic at Delhi treated altogether 12,12,876 patients during the year.

Help to the Poor: Under this head 790 mds. of rice and 1,082 blakets, dhotis, etc. were distributed among the poor and deserving people. Besides, a sum of Rs. 44,825-3-0 was spent for regular and occasional help to 1,036 individuals and families, more than 100 of whom were students.

Educational Work: Work under this head included two Colleges, 5 Residential High Schools, 7 Secondary Schools and 7 Orphanages, with a total of 5,728 boys and 1,821 girls; 59 Primary Schools with 6,895 boys and 3,569 girls; 13 Night Schools with 507 Students, 2 Industrial Schools with 304 students. The Mission had 40 Students' Homes, which accommodated 1,942 students. The Headquarters helped 9 Schools having 570 boys and girls with monthly grants, the total amount on this head being Rs. 432/-

Work for Women: The Mission conducted under this head the Women's Department of the Benares Home of Service, the Maternity Hospital with its training section, the Women Invalids' Home at Benares, the Sarada Vidyalaya at Madras, the Sister Nivedita Girls' School at Calcutta, etc.

Work outside India: In Mauritius, Singapore, Burma and Ceylon the Mission carried on its educational and cultural activities.

Finance: The total receipts of the Mission in India in 1947 were Rs. 44,77,864-7-6 and the total disbursements Rs. 45,37,921-1-8.

Belur Math (Howrah),
October 28, 1948. Swami Madhavananda,
General Secretary,
Ramakrishna Mission.

SWAMI NITYABODHANANDA LEAVES FOR RANGOON

Swami Nityabodhananda, who has been serving the Vedanta Kesari as Editor for seven years, from 1941 to 1948 November, first as Santa Chaitanya and then as Swami Nityabodhananda, is leaving us to take up new responsibilities as the head of the Ramakrishna Mission Society in Rangoon. We wish him bon voyage and pray for his success in his new field of service.

RAMAKRISHNA MISION
LIBRARY



The Vedanta Kesari

VOLUME XXXV



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HYMN-FLOWERS

इच्छाया एव यस्येयत् फलं लोकत्रयात्मकम् ।
तस्य ते नाथ कार्याणां को वेत्ति कियती गतिः ॥

अयं ब्रह्मा महेन्द्रोऽयं सूर्याचन्द्रमत्ताविमौ ।
इति शक्तिलता यस्य पुष्पिता पात्वसौ भवः ॥

भ्रमो न लभ्यते यस्य भ्रान्तान्तःकरणैरपि ।
दूरगैरपि यस्यान्तो दुर्गमस्तं स्तुमो मृडम् ॥

नमः स्तुतौ स्मृतौ ध्याने दर्शने रशने तथा ।
प्राप्तौ चानन्दवृन्दाय दयिताय कपर्दिने ॥

किं सस्येनेति मत्वापि मनसा परमेश्वर ।
सस्येन त्वन्मयोऽस्मीति मामि नात्मनि किं मुदा ॥

चिन्तयित्वापि कर्तव्यकोटीश्चित्तस्य चापलात् ।
विश्राम्यन्भव भावत्कचित्तानन्दे रमे भृशम् ॥

सूक्ष्मोऽसि चेत् त्रिलोकीयं कलामात्रं कथं तव ।
स्थूलोऽथ किं सुदर्शो न ब्रह्मादिरपि प्रभो ॥

वाच्य एषां त्वमेवेति नाभविष्यदिदं यदि ।
कः क्लेशं देव वाग्जालेष्वकरिष्यत्सुग्रीस्तदा ॥

O Lord! Of you whose mere Wish has borne this fruit of the three worlds, who knows how far the reach of your (actual) Acts is!

This Brahma (the Creator), this Indra (King of Gods), these the Sun and Moon, He the creeper of whose Energy has blossomed forth as all these, may this all-becoming Lord protect (us).

He whose circumambulation is not finished even by those who go round with their minds, He whose border is hard to reach even to those that travel far; He whose mystic Illusion is hard to comprehend to those that have been confounded by It, He who is still afar even to those of high realisation, that Lord of the Form of Happiness, we extol.

In His praise, memory and contemplation, in His sight, touch and realisation, He who is a heap of bliss, obeisance to Him, Lord Siva our Beloved.

O Supreme Lord! I have no doubt decided in my mind that egotism is of no use; but in the egotism that I am you, I am unable to contain myself with joy. Is it not so?

Having thought of, in the fickleness of my mind, crores of things to be done, I (now) rest, O Siva, in the bliss of your consciousness and delight intensely.

If you are subtle, how is it that the three worlds are but a fraction of you! If you are gross, O Lord! how is it you are not easily visible even to Brahman and other gods!

Were it not that you alone are the meaning to be conveyed by all this, which wise man, O Lord, would trouble himself with this verbiage?

BHATTA NARAYANA, STAVA CHINTAMANI,

32, 34, 35, 36, 37, 38, 39, 40.

—V. RAGHAVAN.

THE CHARACTER OF SWAMI VIVEKANANDA'S LEADERSHIP

“खल्पमयस्य धर्मस्य त्रायते महतो भयात्”

Even very little of this Dharma protects from the Great Terror

IN THE GREAT NECESSITY OF MAN

There are leaders and leaders. There are leaders born and leaders made. There are leaders by merit and leaders by manipulation. There are leaders by profession and dealers in leadership. Also there are leaders and misleaders. Then there are great leaders and great misleaders.

Should we look, unbespectacled of course, around us, we shall find each type thriving in this world, in each country, in every age, India, no exception. Can we say with our hands on our hearts that we have not our saving great leaders, and to balance that, as it were, our undoing great misleaders, our clever leaders by manipulation and our cunning leaders by profession? We see, they know, they are there. There is no wrong in seeing the truth. A flower denied smells no less sweetly, 'a thorn denied pricks no less keenly.'

In fact, the world events of each day, which is going to become history, that impersonal force, tomorrow, are the resultant of the actions, reactions, counteractions, interactions and superactions of these different types of leadership set in motion in relation to each other. Our crusades, wars, movements and revolutions have their genesis in the individualistic germs working differently in the heads of these different types of leaders. Our leaders aspire nobly and we are roused to great actions. Our leaders hate and there are pillage and throat-cutting. Our leaders

covet and there is the giving over of a nation's liberty. Our leaders commit enormous blunders and we groan—a whole nation—our bleeding mouths swirling in the eddies of insult and misery. They are all men of outstanding ability. They leave their marks behind. Men cannot forget them easily. Born of earth, each of them, we cannot deny their blood relation to each other—their brotherhood. We cannot say that one of these types does not help the rise, growth, flourish and decay of the other types. Perhaps if one were not there, the others would be absent. But when one comes, in rush the others too, with the same velocity and strike against one another giving birth to great conflicts, in the attempts of solving which greater conflicts arise, and still greater ones with fresher attempts and the world staggers—men, plans, politics, monuments parliaments, victors, vanquished, leaders and all. Perhaps a civilisation goes to the wall. This is the great malady which humanity suffers from from time to time.

Amidst this encircling gloom Light kindly leads. In this Great Necessity of man when man cannot any more help man, he comes who is more than man. But he comes as a man.

THE DESCENT OF THE MOST HIGH

At such a time, not long ago, we know, he came. For “the time was ripe for one to be born, who in one body would have

the brilliant intellect of Sankara, and the wonderfully expansive infinite heart of Chaitanya ; one who would see in every sect the same spirit working, the same God ; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the down-trodden, for every one in this world inside India or outside India and at the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects not only in India but outside of India and bring a marvellous harmony, the universal religion of head and heart into existence. Such a man was born. The time was ripe, it was necessary that such a man should be born and he came." Him we know as Sri Ramakrishna.

But do you know what he did before he came? Sri Ramakrishna himself narrates: "One day I found that my mind was soaring high in Samadhi along a luminous path. It soon transcended the stellar universe and entered the subtler region of ideas. As it ascended higher and higher, I found on both sides of the way ideal forms of gods and goddesses. The mind then reached the outer limit of that region, where the luminous barrier separated the sphere of relative existence from that of the Absolute. Crossing that barrier, the mind entered the transcendental realm, where no corporeal being was visible. Even the Gods dared not peep into that sublime realm, and were content to keep their seats below. But the next moment I saw seven venerable sages seated there in Samadhi. It occurred to me that these sages must have surpassed not only men but even gods in knowledge and holiness, in renunciation and love. Lost in admiration I was reflecting on their greatness, when I saw a portion of that undif-

ferentiated luminous region condense into the form of a divine child. The child came to one of the sages, tenderly clasped his neck with his lovely arms, and addressing him in sweet voice, tried to drag his mind down from the state of Samadhi. The magic touch roused the sage from super-conscious state, and he fixed his half open eyes upon the wonderful child. His beaming countenance showed that the child must have been *the treasure of his heart*. In great joy the strange child spoke to him, 'I am going down, you too must come.' The sage remained mute but his tender look expressed his assent. As he kept gazing on the child, he was again immersed in Samadhi. I was surprised to find that a fragment of his body and mind was descending on earth in the form of a bright light. No sooner had I seen Narendra than I recognised him to be that sage." Subsequent enquiry elicited from Sri Ramakrishna the fact that the divine child was no other than himself.

In order to attempt an understanding of Vivekananda's leadership we have to remember this background. Otherwise, we may be able to pierce the flesh but will miss the soul.

Let us make it clear at the very outset that Vivekananda is not a leader in any accepted or applied sense of the word. In leadership he stands alone and apart refusing to be grouped with any. We cannot class him with any leader we have known, great though they are, for we shall see that none so ever lived who led like him.

A LEADER BY COMPLUSION

One is apt to be surprised when told that Vivekananda is a leader by compulsion. But such is the case. "He had not chosen the way of his life. His mission had chosen

him." We have seen how the love for the divine child, 'the treasure of his heart,' compelled him to come down from the superconscious state in which he was blissfully merged in the domain of the Absolute. Readers of his biography know that he was actually born with powers to enter into Samadhi. In fact those two lotus-eyes, but for occasions when they flashed fire, on the droll and dross and dreams of this earth, were always full of the inebriety of that unfathomable bliss, and the eye-lashes ever tinged with the collyrium of the Absolute. Samadhi was his passion and weakness. He was drunk in it and wanted more and ever more of it. He did not want anything else in this world or elsewhere. "One of a party who visited Mont Saint Michael with him on Michaelmas Day, 1900, and happened to be next to him, looking at the dungeon cages of the Mediaeval prisoners, was startled to hear him say, under his breath, 'What a wonderful place for meditation'!" Just think of it! "Oh I know I have wandered over the whole earth," he cried once, "but in India I have looked for nothing save the cave in which to meditate." This is perennial Vivekananda.

One of the days of April, 1886, was a great day for the world. It was not only the day on which Narendranath attained the acme of all spiritual realisations, the Nirvikalpa Samadhi, at the Cossipore garden house, it was also the day on which this man of supreme realisations was commissioned, one might say compelled, by an incarnation of God, the God-man of the age, with a mission of unique character. "After along time Narendra came to the consciousness of the physical world and found his brother disciples clustered round him. An ineffable peace bathed his soul.

When he came to the Master the latter said, 'Now the Mother has shown you all. But this realisation of yours shall be locked up for the present, and the key will remain with me. When you will have finished doing *Mother's work*, this treasure will again be yours.'

One can only imagine the state of mind in which Narendranath remonstrated: "Revered Sir, I was in bliss in Samadhi. In that supreme bliss I had forgotten the world. I implore, I pray do please keep me in that state."

Now came out the fire which forged Swami Vivekananda whom the world knows, out of the stuff that was Narendranath. In divine disgust spoke Sri Ramakrishna those metamorphosing words, "Fie upon you! Not ashamed to ask for these things? I used to think that you are a superior receptacle. But alas, now I find, even you too seek to remain immersed in selfish happiness. By the grace of the Mother this state of realisation will become so natural with you that even in ordinary state you will perceive God in all things. You will accomplish great things on earth. *You will impart spiritual knowledge and remove miseries of the lowly and miserable.*"

This was the divine compulsion; or if you do not like the word you may say divine commission. That love for the divine child, the treasure his heart.

THE GREAT CONFLUENCE

Then came about the actual transmission of the spiritual powers and treasures—the emptying of the old casket into the new one. Swami Vivekananda describes it as follows: "Three or four days before the Master's passing, he called me to his bed-side when alone, and making me sit before him gazed intently in my eyes and entered into

Samadhi. I actually perceived a power-current of subtle force like electricity entering into me from his body. After a time I too lost all outward consciousness and was merged in Samadhi. How long I was in that state I cannot say. When I came down to the sense-plane, I found the Master weeping. On being asked he said in great tenderness, 'O my Naren! I have now become a Fakir by giving away my all and everything to you. By the force of this Sakti, you will do many great things in this world, *and only after that you will go back*. It seems to me that it is that Power which makes me work and work, whirling me as it were in the vortex.'

Before this final confluence, the merging of the two spirits could take place, there were five long wonderful eventful years of journeying through hard rocky beds, dreary deserts, sudden slopes and thirsty expanses of plains. Then days in and out limpid streams of unknown experiences, were constantly flowing out gracefully from the rushing Ganga of Sri Ramakrishna's spiritual realisations, which falling into the powerful eddies of the impetuous life-current of Narendranath, were being occasionally lifted up in the sky through the sheer reaction of reception, and laying bare in rainbow picturesqueness the potentialities of the properties unsuspectedly incorporated in the drops of that ambrosial water.

IT WAS NOT AN EASY GAME

But it was not easy even for Sri Ramakrishna to buckle this lion. He chafed, roared, showed his paw, perhaps gave one or two scratches too. Bondage he won't accept. Sri Ramakrishna laid bare before him the secrets of the entire universe. He appeared before him like a school boy in an unending series of tests. Ultimately

he was obliged to attorn to him all his treasures earned by those stupendous sadhanas to the last bit. There was a lingering fear lest he should be lost. Therefore the master-archer that Sri Ramakrishna was, he had released the invisible shaft of thousand tentacles which like the pauranic missiles of unsuspected powers enmeshed this Titan and made a slave of him, a slave the like of which was seldom seen on earth. Can't you see the tears in the lion's eyes when he says: "Ramakrishna Paramahansa dedicated me to Her...I loved him, you see and that was what held me. I saw his marvellous purity. *I felt his wonderful love*. His greatness had not dawned on me then."? Vivekananda became the slave of 'his wonderful love.' And what is more compelling than love? In his after life the greatest pride he felt was in calling himself the slave of Sri Ramakrishna, 'the treasure of his heart.' Look at the madness of it: "कुर्मस्तारकचर्वणं विभुवनमुत्पादयामः बलान् किं भो न विजानस्यस्मान्, रामकृष्णदासा वयम्" "We shall crush the stars to atoms, and unhinge the universe. Don't you know we are the servants of Sri Ramakrishna."!

HIS LEADERSHIP, HIS DISCIPLESHIP

To understand the character of Vivekananda's leadership we have to remember this supreme fact that, 'his wonderful love' which made a slave of Vivekananda of a type seldom known, also made a leader of Vivekananda of a type the world has never known before or after. Essentially Vivekananda's leadership is a *magnum* epic of love. That same old love which brought him down from the regions of the Absolute, also dragged him on in the realms of the relative. What could he do? That wonderful love filled him through and

through leaving not untouched an atom of his being where he could escape from that devouring love. It made him mad. The agony of it! He tried to shake it off. He tried to run away from it. But where could he go? He found that the entire universe is filled with and an expression of that love alone. Imagine the tyranny of it---this constant hounding business! To whom could he appeal? There was nothing else at all.

Suspended in the frenzy of that divine love he took up in his strong arms, as it were, this revolving planet and pressed in its consciousness with his tremorous hands the shape of his Master--his beloved, that 'wonderful love.' The founding of the Order of Sri Ramakrishna he believed to have been the resurrection of the body of Sri Ramakrishna. Hence his behest to his followers is that they should look upon the Organisation with the same eye as they would do on the person of Sri Ramakrishna. The disciple missed the Master, and out of whatever stuff the earth presented before him he fashioned the form of his Master and gave it life, that 'wonderful love.' Vivekananda himself summed up his immense life-work in this simple 'Eternal love and service free.' The deepest note in Vivekananda's heart was his *Guru-bhakti*. Be they moments of most exalted triumphs, or of acutest miseries, his mind is always prostrate at his Guru's feet. One feels oneself uplifted when one reads these ennobling lines: ".....if I have told you one word of Truth it was his (Sri Ramakrishna's) and his alone, and if I have told you many things which were not true, which were not correct, which were not beneficial to human race, they were all mine, and on me is the responsibility." Thus we see his discipleship to

his Master proved to be his leadership of men.

THE MATTER-OF-FACT QUESTION

"Hang your rarefied poetry on the peg of your liesure!", you will cry in impatience we know. "What actuality his leadership or discipleship, whatever you may call it, brought for us matter-of-fact men of this mundane world of million problems and billion miseries?" The question is severely pertinent. Yes, he brought a few facts for us, which, in fact, we were sorely missing, and had we to miss them longer, God knows what would have happened to us. But let us say in this connexion to those who boast to be matter-of-fact men, that there are facts and facts and that there are not many matter-of-fact men in this world. They are indeed a handful. We are mostly *manner-of-fact* men. Whom could we call a matter-of-fact man? One who has known the Reality, the Ultimate, realised the *Fact*, the Brahman. Are there many knowers of the *Fact* among us? Let us not boast. We are mostly creatures in illusion, which is the *manner* of the *Fact* and not the *matter*. By virtue of the grace of his Guru and his realization of Brahman, the *Fact*, Vivekananda was a matter-of-fact man in the truest sense of the term. ब्रह्मविद् ब्रह्मैव भवति ।

One fact of supreme importance should be very clearly understood here. There is always a world of difference between a leader who comes to lead man after he has realized Brahman and a leader who comes to lead man before he has realised Brahman, because of the simple fact that while the former is a man of illumination, the latter is a man in illusion; while the former knows the ultimate Reality, man and the universe in their true perspective, the

latter does not know them so; while the former can see through Time to Eternity the latter, if he is a big one, can at best perhaps look ahead a century; while in all probability the former has been divested of the capacity to mislead, it should be a wonder if the latter, if he is a very big one, does not occasionally mislead. Therefore what follows is this: in the ultimate sense of values the Brahman-become leader, is always a far superior and surer guide than the one who has not realized Brahman. We must remember, supreme wisdom can be utterly unassuming while utter ignorance can be supremely learned. We all know that sugar can only sweeten while salt cannot. The famous analogy in *Kathopanishad* of the blind leading the blind refers to the latter kind of leadership.

Vivekananda, the Brahman-become man, *Satyasamkalpa Jnanaswarupa mahapurusha* brought us a few facts of his own experiences and gave them freely. "With five words he conquered the world, so to say, when he addressed men and women as, 'Ye divinities on earth!—Sinners?' The first four words summoned into being the gospel of joy, hope, virility, energy and freedom for the races of men. And yet with the last word, embodying as it did a sarcastic questoin, he demolished the whole structure of soul-degenerating, cowardice-promoting, negative, pessimistic thoughts. On the astonished world this five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these are oft-quoted expressions, copybook phrases both in the East and the West.

And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in the dynamic manner and obtained instantaneous recognition as the world champion. Vivekananda's gospel here is that of energism, of mastery over the world, over the conditions surrounding life, of human freedom, of individual liberty, of courage trampling down cowardice, of world conquest."*

We are all divine in reality. We are all One in fact. In us is the source of all strength. These are the sovereign facts he brought us. These are no new facts, for facts are the oldest things in the universe. Otherwise they are no facts. Though not new, we had forgotten these supreme facts and were going to make a hell of this earth, being swayed by the manner-of-fact. Vivekananda came and opened up the sky-light with the result that a flood of light rushed inside our mansion of old darkness.

But this reached only the surface of our problems. A few fortunate souls were there in the best room of the house where the light could reach. But there are many a dark dungeon-like room in our father's spacious old mansion and an unfortunate legion were to live in them. What about them, the millions—the masses, the people, who live in virgin darkness, and go to greater darkness everyday, generation after generation, sinking in the abyss of fathomless woe? What did he bring for them?

THE PANG OF THE PIONEER

It was for them above all that he came and laboured. For them specially he was

* *The Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* by Prof. Benoy Kumar Sarkar.

commissioned by the Master. Did he not say, "You will have to impart spiritual knowledge and *remove the miseries of the lowly and the miserable*." This was the *Mother's Work* which his Guru had enjoined upon him. The most formidable task, which can ever be enjoined and imagined. And a few ever understand the pangs of pioneers. It took seven long years, from 1886 to 1893, even for that extraordinary brain that was Vivekananda's to formulate any working basis for the upliftment of the people as a whole. We do not know the full history of his life during these seven years. From what we know we gather that during this period he lived mostly the life of a wandering monk, wandering in cities, hills and villages, some times entering into the thick of forests, sometimes retiring into caves, but always carrying in his head the agony: how to remove the miseries of the lowly and the suffering. These were the years of austere suffering, deadly trials and eager search—the years of experiencing and verifying the truths he had learned and earned at his Guru's feet.

Before he could hit upon any definite plan it was necessary that he should know them, for whom he had to work, by real personal contact. To this end he travelled over the length and breadth of India on foot coming in personal contact with people in all strata of society from kings to the lowest of the 'untouchable', in all ramifications of Indian life, till at last at the end of his journey his mission dawned upon him. He had known every grain of suffering India. He had seen the depth of the degradation. He had also discovered the perennial India, India—the Mother of civilizations, India of the Vedic-Upnishadic glory and the India, the hope of the world to be. The decision had come

upon him now, the actual work was to begin.

A part of his experience he gives us in the words: "I have now travelled all over India. But alas, it was agony to me, my brothers, to see with my own eyes the terrible poverty and the miseries of the masses, and I could not restrain my tears! It is now my firm conviction that it is futile to preach religion amongst them without first trying to remove their poverty and sufferings. It is for this reason—to find more means for the salvation of the poor of India—that I am going to America."

FACING THE HYDRA-HEADED MONSTER

Primarily Vivekananda's duty was becoming instrumental for the spiritualisation of humanity. But subtler transformation could not be brought about unless the grosser aspects of life were first made whole. He now understood what Sri Ramakrishna had meant when he said, "Religion is not for empty stomachs." Hunger has its own great ethics. It makes us grateful to the Mother Earth, making us realize, "अन्नं ब्रह्मेति". This economics of Sri Ramakrishna's spirituality was burnt down the disciple's mind as he gathered first-hand knowledge about the masses of India. His was the responsibility of giving away to all, the great treasure which his Master had entrusted to him. But how to give? The hands of the recipients were so feeble—of some, feeble, because of the negative strength; of others, feeble, because of the positive weakness—and the gift was so heavy and rich. Not only that—in his patient search after the causes of these 'empty stomachs' Vivekananda found himself face to face with a monstrous hydra-headed problem of historico-socio-character, which had fattened itself during centuries and seemed insoluble.

This situation which seemed so baffling was handled by Vivekananda in such a way that master strategists of the battle-fields of life will marvel at it in ages to come. It will be profitable for all humanists, sociologists and internationalists to study how Vivekananda co-related the complex causes of all human maladies, resolved them into one great cause and then gave one sovereign remedy, the application of which in different fields of difficulties have already shown wonderful results.

An attempt to trace up this will show up the superior calibre of Vivekananda's leadership. During the years of his travel Vivekananda had discovered the soul of India. The Perennial India had revealed herself to him. So he could now diagnose the disease accurately, and could prescribe the remedy infallibly. Here is his prescription, a work of art, a rare symphony! "Each nation, like each individual, has one theme in his life, which is its centre, the principal note, round which every other note comes to form the harmony. If one nation attempts to throw off the national vitality, the direction which had become its own through the transmission of centuries, that nation dies. In one nation political power is its vitality—as in England. Artistic life in another and so on. In India religious life forms the centre, the key-note of the whole music of the national life. And therefore if you succeed in the attempt to throw off your religion and take up either politics and society, the result will be that you will be extinct. Social reform...and politics have to be preached through the vitality of your religion. Every man has to make his own choice; and so has every nation. We made our choice ages ago. And it is the faith in an immortal soul...I challenge any one to give it up. How can you

change your nature?" Do you see how the vision of this Seer penetrated the strata of existence, and where with the light of his eyes he laid the foundation, and how he forged the nation without decrying other nations, on the noblest of conceivable principles? Do you see how he released the pent up soul-force of the nation? This is the master musician's way—one stroke and the soul-soars. 'This faith in the immortal soul', Vivekananda discovered, could successfully strike at the root of all problems, Indian or otherwise. This is why he anchored on Vedanta as his theme.

ONE MORE FACT

Vedanta fulfils another great desideratum. During his travels in the West another great idea had dawned on him. "The other great idea that the world wants from us to-day—more perhaps the lower classes than the higher, more the uneducated than the educated, more the weak than the strong—is that eternal grand idea of *the spiritual oneness of the whole universe...* the only Infinite Reality, that exists in you and me and in all, in the self, in the soul. The infinite oneness of the soul is the eternal sanction of all morality, that you and I are not only brothers...but you and I are really one...Europe wants it today just as much as our downtrodden races do, and this great principle is even now unconsciously forming the basis of all the latest social and political aspirations that are coming up in England, in Germany, in France and in America." Do you see where he sought to give us the remedy of the world-problem even before the problems came up to the ken of humanity, the problems with which we are beset to-day? This is the way that the anointed of the Most High works.

Now he had seen the world as a whole, the humanity as a unity, and its problems in entirety. And he had found out that ultimately all problems had their genesis, basis, and flourish in man's ignorance about his own inherent divinity and the unitariness of all existence. Once he had discovered the root of all problems, the causes of all maladies the humanity suffers from in this earth and the remedy thereof, Vivekananda brought forth an energy of action, which is incomparable.

Naturally Vivekananda's was the anxiousness to establish man in his inherent divinity and the consciousness of the unitariness of existence. For that, he found, he had to work in the human mind, to change the very stuff of it, so that it might be opened unto the truths of metamorphosing power. He discovered that it was in Vedanta, correctly understood, intelligently lived and faithfully applied that the solutions of the human problems of to-day, to-morrow, nay, of all times could and should be found.

THE POLITICS-OF-NO-POLITICS

Did Vivekananda give any political gospel to the world? He denounced all politics in very certain terms. There is no equivocation in statements like, "Let no political significance be ever attached falsely to any of my writings or sayings. What nonsense!", or "I will have nothing to do with political nonsense. I do not believe in any politics. God and Truth are the only politics in the world, everything else is trash." This emphatic denunciation* of all

politics as such, which again is substantiated by, '*God and Truth are the only politics in the world, everything else is trash*', one may naively say, is indeed Vivekananda's politics. By virtue of his realisation of Brahman he knew the end of life only too well and could read the worth of all human endeavours in relation to the *summum bonum* of life. By this politics-of-no-politics Vivekananda strove to prove before the erring world that the problems of humanity were *fundamentally* spiritual, and not political, social, economic or otherwise. So the problems could be solved only on the spiritual level. Is not the earth spacious enough to hold us all comfortably? Does she not produce enough food to feed us all sumptuously? Then why all these killing and exploiting business? Why these colonisations and expeditions? Because we have not enough space in our hearts for one another. And this is surely a spiritual problem.

Therefore Vivekananda employed himself heart and soul and every fibre of his being to educate humanity with the knowledge of the spirit, for he knew that if the basic ignorance could be blown off, the plinth of all problems were done away with.

His is the one-word-solution—*Strength!* Not that weakness-misunderstood strength, which builds itself upon the death-traps meant for others. But that strength which comes—with the realisation of one's inherent divinity; with the discovery that there is but One alone,—myriad-looking though—so strike you may wherever you like, you

* In spite of his denunciation how largely Vivekananda influenced Indian politics is brought out by Rev. C. F. Andrews in the following remark: "...The Swami's intrepid patriotism gave a new colour to the national movement throughout India. More than any other single individual of that period Vivekananda had made his contribution to the new awakening of India. Even without being connected with the Congress he very largely shaped its policy and promoted its evolution."

bear the wound on your person, though you may discover it after a century; with the finding that life was for death, and death was for life, while you are everlasting, indestructible, the substratum of the universe.

Naturally his creed is absolute selflessness. If you so understand it you may call it selfishness too, but in just the opposite sense to what it is ordinarily used in this world. Only rarely, at long lapses of time such men are born as may be truly selfish. For how could one be selfish before one knew what was the Self? And when one has known the Self how can one be selfish in the ordinary sense? Therefore one can say Self-realisation is synonymous with Selfishness in a special sense. Only that fortunate soul can be truly selfish who knows that the good of all is the good of his. It is a pity that in the name of self-interest we lose both the self and the interest.

Naturally again *Sarvamukti* came to be the ideal of Vivekananda, for, was not striving for personal liberation an absurdity at the bottom and a futility at the top? It was not only 'One World', it was one universe, it was one man, one God, the One alone, many-looking though. This is the real freedom, freedom from ignorance, fear and slavery, the key to solve the world - problem. The understanding of the unitariness of all existence is the solution of all ailments. Vivekananda places man above all geographical superstitions and historical prejudices. He brings man out in the glare of his own Atman to show that how childish it was to think that he was weak. There was no God if Man

was not. What was creation if not for him?

This is Vivekananda's politics-of-no-politics. The world has seen the powers of the politics of non-violence. But it has yet to see the powers of the politics-of-no-politics, which the genius of Vivekananda has envisaged for the coming races of humanity. Man has to evolve inwardly to be able to walk this new path, but eventually that is the path which humanity is destined to tread if it has not to become extinct.

BECOMING THE LEAVEN

Experience had brought him to understand that solution of all problems had to come from within. Any help that was to come from outside could at best be negative. Therefore, India had to solve her own problems. For that India had to work through the path of least resistance, in the lines of *the theme of the nation*, which in its turn again, was to be the solution of all the problems of humanity. India was not only to survive, but India was to save the humanity swamping down in the quicksands of materialism. Therefore the first thing that was necessary was the Indianization of India. India had to be established in the Self. Destiny was propitious for man, Vivekananda himself became the leaven for this Herculean task.

The three main slogans which Vivekananda constantly used to rouse India from her century old langour are: **हेन्ये मा ख गमः पथे!** - Yield not to unmanliness O son of Pritha!; **नायमात्मा बलहीनेन लभ्यः** - The Atman is not attained by one who has no strength.; **उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत** - Arise, Awake stop not till the goal is reached.* These are the words culled from

* The rendering which Vivekananda gave was not literal perhaps because it was meant for the mass-rally.

the depths of the ocean of Indian spirituality, sanctified by the deepest meditations of numberless sages down the ages. The appeal is always to the noblest of human aspirations and could be repeated by all always with benefit. It cannot escape the notice of even a superficial observer that in using these soul-stirring slogans, true to the ancient sages of India, Vivekananda only evinced his eagerness to lead the nation, in the path of *nirriti* and not *pravritti*, in the path of *śreyas* and not *preyas*. At the same time Vivekananda drew pointed attention to the fact that the healthy material prosperity was the first desideratum of the nation: first bread and then religion. The nation was first to be made to stand on its legs.

Abhih! Abhih!, Strength! Strength! Fearlessness! Fearlessness!, Vivekananda dinned in the languid ears of sleeping India. He invoked the power of the soul, the solvent of all problems, seen and unseen. He stood in the open Everest-like, his head held high in the blue, his firm feet planted deep down the strata of time, and spoke in divine poise and mighty dignity, that gaint word—the quintessence of India's past achievements, the medicine for her present ailments, and the elixir for her march-ahead,—that giant word, 'Strength!' India was thrilled and electrified. She had the vision of her soul, nay she had seen her soul throbbing and she felt the throb in her entire body.

'Strength,' he spoke to the oppressor. 'Strength!' he spoke to the oppressed. Strength, he knew could liberate all—the captives of freedom, who make slaves of men; the captives of slavery who make brutes of men. Strength is the realisation of oneness of aught that lives. He knew 'Strength' will break bondage

and bless the oppressors. Therefore, he was eager to pour down the lubrication of this idea at the very heart-centre of the imperialistic machinery which held the nation in bondage. He aspired to transmute the machine itself so that it could function otherwise. (This is another phase of Vivekananda's politics-of-no-politics) On the other hand in exquisite tenderness of heart, and hyper-eagerness of soul he thundered forth his epic call, "India, my India, sleep no more. Arise, Awake, and stop not till the goal is reached" We saw. India arose. India awoke. And India is on the high way.

"So India was hauled out," we are quoting Romain Rolland, "of the shifting sands of barren speculation wherein she had been engulfed for centuries, by the hands of one of her Sannyasins; and the result was that the whole reservoir of mysticism, sleeping beneath, broke its bounds, and spread by a series of great ripples into action.... The world finds itself face to face with an awaking India... Whatever the part played in this reawakening by the three generations of trumpeters during the previous century... the decisive call was the trumpet blast of the lectures delivered at Colombo and Madras... that mighty 'Lazarus come forth' of the Message from Madras... This Greater India, this new India—whose growth politicians and learned men have, ostrich fashion, hidden from us and whose striking effects 'are now apparent—is impregnated with the soul of Ramakrishna. The twin star of Paramahansa and the hero who translated his thought into action, dominates and guides her present destinies. Its warm radiance is the leaven working •in the soil of India and fertilizing it. The present leaders of India: the king of thinkers, the king of poets and the

Mahatma—Aurobindo Ghosh, Tagore and Gandhi—have grown, flourished and borne fruit under the double constellation of the Swan and the Eagle—a fact publicly acknowledged by Aurobindo and Gandhi.” Is India fully aware of this? Does India try to reap fully the benefit of this truth? None-the-less India is on the high way.

But how far is the goal? Very far indeed. As far as the spiritualisation of humanity. It is the privilege of India to be so commissioned by History. To fail in this duty is not only to lose the privilege but also to miss the *raison d'être* of the national life. Why ‘to him who hath more will be given’? Because he will share it with others. If not, there will be famine at home and famine abroad.

Vivekananda exhorted the idea repeatedly: “The National Ideal of India are Renunciation and Service. Intensify her in those channels, and the rest will take care of itself. The banner of spirituality cannot be raised too high in this country. In it alone is salvation.” But he wanted the religion, ‘free of priestcraft’. He wanted ‘the religion which was as free and as easy of access as is God’s air.’ He pointed out with unerring finger the most dangerous diseases in the body-politic of India, the *mlechcharada*, the *asprishyavada* and ‘all sorts of engines of tyranny in the shape of the doctrines of *paramarthika* and *vijavaharika*.’

Education was the only remedy which could cure all these diseases. We hear of craft, skill, play or art centred education. But Vivekananda wanted Atman-centred education. The sooner the different theories on Education with their loyalties to different centres tend towards the centre of the universe, which is Atman, the better for humanity. Otherwise very easily a system

of education, in spite of itself, degenerates into a mere handmaidship to the form of politics in power. In every period of History we find the statement proved. Vivekananda’s unique definition of education is, “The manifestation of perfection already in man.” Nothing more—nothing less. He wanted man-making education, the education which helps man to conquer Nature both inward and outward. And this education must interpenetrate every strata of the society and reach every individual soul. If the plough-man’s little son could not come to the Education, education has to go to him, and walk side by side with him in the fields, where he has gone to assist his father. In the interest of the nation educationists in Free India should thoroughly ruminate over Vivekananda’s thoughts on education and thus enrich the national system of education to be.

He believed that no nation could live or rise without worshipping the goddess Sakti. And Sakti could not be propitiated if Her manifestations, the women, were not propitiated and held in honour. He believed that women themselves were to bring about their own regeneration. The only help that could be proffered was to put them in a position so that they can handle their own problems successfully. He held Sita and Savitri as the ideal of Indian womanhood.

In the words of Sister Nivedita, “He had no dogma of his own to set forth. He preached Mukti instead of heaven; enlightenment instead of salvation; the realisation of the immanent unity, Brahman, instead of God; the truth of all faiths instead of binding force of any one....His doctrine was no academic system of metaphysics of purely historic or linguistic interest, but the heart’s faith of a living people, who have struggled continuously

for its realisation, in life and death for twentyfive centuries....India to Vivekananda's thinking was a unity—the idea might have been historically current, the British gave it a political significance by gross and subtle exploitation — Vivekananda resurrected its spiritual significance, and gave the nation its pride and honour." Vivekananda's leadership works in thousand flames. He is a pioneer in so many diverse directions of thoughts simultaneously that one cannot enumerate them all adequately in a short compass.

ECCE HOMO

To understand the slightest of Vivekananda correctly we have to read him between these two extremes: 'Why should I care if the world itself were to disappear?' he said once. 'According to my philosophy, that, you know would be a very good thing. But in fact,' he added in tones suddenly graver, 'all that is against me must be with me in the End. Am I not Her soldier?' Again the same Vivekananda says, 'May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God that I believe in, the sum total of all souls.' Does he look self-contradictory? In fact this is Vivekananda's synthesis of transcendentalism and positivism.

Vivekananda emphatically denied any nation's exclusive right over him. Above all he was a Sannyasin *par excellence*. His *swadesa* was *bhuvanatrayam*. "To him as a religious teacher, the whole world was India, and men, everywhere, a member of his fold." Therefore he is for both East and West, North and South and for all times to come and go. He knew that more of East meant West, and *vice versa*.

Vivekananda gave the best part of his energy to the Occident. More than half the period of his ten years' public career, he worked in the West. And we know what Vivekananda's work means. A major portion of the complete works of Swamiji is a harvest from the Western fields.

To the West he gave a Warning and a Word. The Warning was: "The whole of Western civilization will tumble to pieces in the next fifty years if there is no spiritual foundation. It is hopeless and perfectly useless to attempt to govern mankind with the sword." We all know the half-a-century history after this warning was sounded. The Word he gave was: Vedanta, the Science of Peace, Perfection and Realisation. His was the lofty aristocracy of giving away, out of free sweet will, the richest treasure to the oppressor.. He felt it was a tremendous obligation to be oppressed. For by allowing the oppressor to carry on his business you rob him of his manhood. No, you cannot thrash the baby for burning its finger; you have to heal the wound. See the heart of the man who said: "I pity the oppressed whether men or women, and I pity the oppressor more." Such in the character of Vivekananda's leadership.

Snailishness was death he knew. So he forcibly brought India out of her shell and threw her destinies in the world current of affairs. While educated Indians were fighting in those days a comfortable and inconsequential battle of indeterminate politics, in one front, he chose another and by the depth-charge of his illumination reached the very heart of humanity and worked wonders there. He won trophies of highly gifted men and women, whom he gently and humbly offered at the feet of India, and in exchange sent out of India

worthy preachers of Indian wisdom to work in the jostling cities of Europe and America. The value of this spiritual commerce in determining the integration of all the forces of good as against the forces of evil is just being understood by the savants of different nations. If amidst the gathering clouds of despair brooding over the humanity, there is any basis for any real hope, it is in the subtle effect of this spiritual commerce which Vivekananda renovated following the ancient traditions of the nation. It is in the grace of those saving words with which he ended his addresses in the Parliament of Religions, " 'Help and not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension' "

THE GREAT BHASHYA

In this short unassuming behest, "You will impart spiritual knowledge, and remove the miseries of the lowly and the miserable," Sri Ramakrishna mapped up the life-work of Vivekananda. In the light of the life-work of Vivekananda as we know it, it is possible for us now to understand how it was a behest for world-regeneration. It was a call for striking an equilibrium in the world which was taking dangerous swings to ruinous extremes; it was an imperative to work out a synthesis of apparent contraries.

Vivekananda's genius lay in his capacity to read with wonderful accuracy and comprehensiveness the universe of meaning

which was the potential of that aphoristic behest. Except Sri Ramakrishna, you cannot point out in the whole history of the human race, any man, living or dead, who commanded the powers of accepting, absorbing, synthesising, harmonising and unifying to the extent Vivekananda did.

Rightly does Romain Rolland observe, "In the two words *equilibrium* and *synthesis*, Vivekananda's constructive genius may be summed up. He embraced all the paths of the spirit; the four yogas in their entirety, renunciation and service, art and science, religion and action from the most spiritual to the most practical. Each of the ways that he taught has its own limits, but he himself had been through them all, and embraced them all. As in a quadriga, he held the reins of all four ways of truth and he travelled towards Unity along them all simultaneously. He was the personification of the harmony of all human energy....He himself was the embodied unity of a nation.....and his ideal was unity both of thought and action. His claim to greatness lies in the fact that he not only *proved* its unity by reason, but *stamped* it upon the heart of India in flashes of illumination. He had a genius for arresting words and burning phrases hammered out white-hot in the forge of his soul so that they transpierced thousands. * The one that made deepest impression was the famous phrase, *Daridranarayana* †... 'The only God that exists, the only God

* In this connection we may quote, "No single person in modern India has given rise to so many categories calculated to awaken the *renaissance de l'esprit*, which serves to combat the domination of the region, the age, the *milieu* and the time as has done Vivekananda."—Prof. Benoy Sarker.

† "Vivekananda has said," writes Rabindranath Tagore, "that there is the power of Brahman in every human being; also that it is through the poor and the dispossessed that Narayana seeks and awaits our service. What a grand message! It lights up for man's consciousness the path of limitless liberation from the trammels and limitations of his self. This is no ethical injunction laying down any specific rule of conduct, no narrow commandment for the regulation of our behaviour. Opposition to untouchability is inherent in the Message—opposition not on grounds of any political expediency, but because the Message is incompatible with insult to the humanity of Man, for untouchability is a self-inflicted insult to every one of us. "And because the Message of Vivekananda is a call of awakening to the totality of our Manhood, that it has set so many of our youths on diverse paths of freedom through work and through Renunciation and Sacrifice."

in whom I believe...my God the miserable, my God the poor of all races.' It may justly be said that India's destiny was changed by him, and that his teaching echoed throughout Humanity."

DEI GRATIA: DEO GRATIAS

But the height of Vivekananda's constructive genius found manifestation in establishing the Monastic Order which bears the name of his Master. True, Sri Ramakrishna himself laid the foundation of his own Order in the unearthly love in which he held his disciples and taught them to hold one another in, but Vivekananda gave it the structure, systematized its philosophy, mapped its plan of work, taught the technique of training up the 'sappers and miners of God's militia' and breathed into it that energism of practical Vedanta which made the Order one of the most dynamic spiritual organisations of the world. The twin Ideals the Order stands for are: **आत्मनो मोक्षार्थं जगद्धिताय च**, For the liberation of the self and for the good of the world as well. The twin approaches to this ideal are Renunciation and Service. And two techniques are making the means the end and the end the means. The two objectives of the Math and Mission—one can see how Vivekananda translated into action his Guru's twin behest, 'You shall impart spiritual knowledge and remove the miseries of the lowly and miserable'—are:

1. To bring into existence a band of monks devoted to leading a life of purity, renunciation, and practical spirituality under the inspiration of the life of Sri Ramakrishna from among whom teachers and workers can be trained and sent out to serve the world in all possible ways; and,

2. To carry on in conjunction with lay workers, religious, philanthropic and charitable activities, looking upon all men, women and children irrespective of caste,

creed, nationality and colour, as veritable manifestations of the Divine.

"A strong and distinct type", said Vivekananda once, "is always the physical basis of the horizon. It is very well to talk of universalism but the world will not be ready for that for million years." We hear a lot of universalism, one-worldism and the like now-a-days. We have our Olympics and International Airways! We have also our *UNO* and *UNESCO* and other organisations similarly disposed. Perhaps all these are contributing their own noble shares in bringing our dissenting nations together, sometimes to find them dissenting more effectively, sometimes to find them sincerely trying to discover some workable fundamentals.

But it may be told for the sake of truth that the legacy which Vivekananda left behind, is a considerable working basis in this direction. The cultural and spiritual work that his followers have been doing, in the lines laid down by the leader, in different parts of the world, in conditions favourable, and unfavourable in different centres of the Order of Sri Ramakrishna, keeping themselves absolutely free and aloof from matters political and without seeking anything temporal is perhaps a transmuting force of no negligible importance, though its manifestation may seem feeble when seen against the organised forces of evil that are a-work in our home-planet. In times to come, if his followers be true to Vivekananda by the grace of the Lord, men will have to discover Vivekananda not only as 'a kind of bridge between the past of India and her present', but also as the path-finder and brick-layer for future man.

Vivekananda's leadership is of a character which remains ever new, though the words he uttered might become old by use. His is the gospel of 'the breath of the Brahman,' which creates things new out of the old stuff, seemingly old due to the

illusion of Time. His is an undying leadership, eternally unfolding like an immortal lotus of numberless petals, from which waves after waves of fragrance are constantly rushing out and energising man whomever and whenever it touches him in sweet benediction and calm blessing, and not unoften like an electric shock.

VIVEKANANDA TRANSCENDS LEADERSHIP

Hardly though one may expect Vivekananda's leadership is even greater than what we have seen. When he found that the 'machine', which he wanted to see 'in strong working order' had begun functioning properly, Vivekananda gradually withdrew his hand from the switch-board, and the shade of his personality from the control of the affairs of the Order so that the latent powers in the followers may find full liberty for development towards perfection, which he believed to be everyone's divine right. "How often," he said, "does a man ruin his disciples by remaining always with them! When men are once trained, it is essential that their leader leaves them, for without his absence they cannot develop themselves." Now that he knew that he had trained disciples, Vivekananda withdrew himself. While his leadership went on functioning Vivekananda spread his wings for regions higher.

After his vision at Kshir Bhavani Vivekananda returned with the words in his lips: "'Mother!, Mother!' 'All my patriotism is gone, everything is gone. Now it is only, 'Mother! Mother!'" "I have been

very wrong" he said, "Mother said to me 'What even if unbelievers should enter my temple and defile my images! What is that to you? Do you protect Me or do I protect you?' So there is no patriotism. I am only a little child!" The roaring lion had become a lisping baby as it were. The leadership that was Vivekananda's was thus divested of the physical body and it became as impersonal as Truth itself.

In fact the *Mother's Work* which Sri Ramakrishna had entrusted to him was by now over. It was time. The door of the Absolute was to be opened for him. The rushing upsurge of the divinity enmeshed had attained volcanic impetuosity. Vivekananda was to burst forth. The Master was standing at the gate with the key in his hand.

He heard the Master's call, that 'wonderful love.' He communicates not long before passing away, "After all I am only the boy who used to listen with rapt wonderment to the wonderful words of Ramakrishna under the Banyan at Dakshineswar. That is my true nature: work and activities, doing good and so forth are all superimpositions. Now I again hear his voice; the same old voice thrilling my soul. Bonds are breaking—love dying, work becoming tasteless—the glamour is off life. Now only the voice of the Master calling: "'I come Lord, I come'." "Let the dead bury the dead, follow thou Me" "I come, my beloved Lord, I come'."

The Light was contracted to its Source. The illumination was left with us. And that is what guides us on without dazzling our eyes.

THE BUILDERS OF REAL INDIA

By SWAMI PAVITRANANDA

The proper study of the history of a nation is not to know the succession of events, the catalogue of invasions, or conquests, the chronicle of the rise and fall of dynasties, but to find out what are the forces that have moulded the thought and life of the nation. Unfortunately we want to judge a nation and country only by outward events. In this we are sadly mistaken. It is something like evaluating the worth of a man by external appearances, by his dress and belongings, while we do not know at all the workings of his inner life. In the life of a nation the so-called historical events are simply superficialities; to understand the nation we must know what are the thought forces which have guided or are supplying the real strength of the nation. That means, we must know the personalities who supply the intellectual or spiritual sustenance of the people.

If this is true, more or less, of all nations in the world, this is more applicable to the case of India. If we study India as a whole, we find that real India is the resultant of a few spiritual personalities: it is their examples and teachings which have pervaded the whole national life and influenced the entire masses.

Some say that people in ancient India had no sense of historical appreciation—they did not recognise the value or utility of history. Yes, they did not care to leave behind records of passing, ephemeral events to fill your archives and thereby to increase your labour. But they left behind them the experiences of their lives, the outcome of their Sadhana, which are influencing us for thousands of years. Think of the Vedic period. We do not know the names of the

Rishis, we do not know the history of their ancestors or the exact years when they were born or when they died. But what does that matter? We have got the Vedas, we have got the Upanishads. People did not take care to record the names of the kings or forms of government and so on, which a modern historian will burn midnight oil to make researches into. But they hugged to their bosom the Upanishadic sayings. Those were the times when there was no printing press, people perhaps did not learn widely the art of writing either. But from generation to generation they passed those teachings, which are known as Vedas, until at the modern times, through the help of printing press they have now spread over the whole world.

Think of the epic period. The two great epics—the Ramayana and the Mahabharata—in the eyes of historians are the history of two great wars. The Ramayana is the history of the Aryan conquest of Southern India. But to the Indian masses, to the Indian nation as a whole, the Ramayana is important because it has given to them the important characters of Rama and Sita. After the day's labour when our so-called uneducated people—but as far as human virtues are concerned much better than the so-called educated people—turn to the pages of that important book, the clash and conflict of arms between the two contending forces are hushed into silence, and instead come before their mind's eyes the character of Rama and Sita, whom they worship as a god and a goddess. To them Rama and Sita are incarnations. Similar is the case with the Mahabharata. To the historians

the Mahabharata is the history of two fighting dynasties—the Kauravas and the Pandavas. To the masses, it is the record of the triumph of virtues over vice, of good over evil. The external battle of Kurukshetra is less important, but the message which Sri Krishna delivered at the battlefield has entered into the very core of our national life.

In the same way we find that the inner life of India is built upon the lives and message of her saints or spiritual geniuses or Prophets, whatever you may call them. Buddha, Sankara, Ramanuja, Nanak, Kavir, Tulsidas, Mirabai, Chaitanya and a few others—these are the figures that have moulded the destiny of India more than any king or emperor. They have shown that emperor after emperor may come and go, kingdoms after kingdoms may rise and fall, but the message of the Spirit lives—it is undying. We have forgotten the historical backgrounds of the lives of a Tulsidas, or a Mirabai or a Chaitanya. But the Dohas of Tulsidas are on every man's lips, the songs of Mirabai reverberate from one end of the country to another, the Kirtans which have their genesis in the teachings of Sri Chaitanya sway a vast mass of people.

When two cultures clash and meet, two things may happen to the indigenous culture. If it be weak, it will go out of existence. If it has got strength, if it has got vitality, it will assimilate the alien culture and come out more powerful from the impact of the invading civilisation. In India, we find that the case is the latter one. In the time of conflict of cultures India has always shown wonderful vitality. That some of the Greek thinkers were influenced by Indian thought, that the traces of the influence of Indian religion

can be found in Christianity are admitted by many. Coming to modern times we find that whenever the invaders or conquering people have brought to India a new civilization or a new culture, India has produced some saints whose lives stood as a bulwark against the onrush of an alien culture. Thus during the Pathan and the Mughal rules, we got some saints whose message not only cemented the feelings between the Hindus and the Mahomedans, but added a new strength to the Hindu culture. They increased the faith, the belief of the Hindus in their culture and religion. They transformed lives of the otherwise neglected backward community among the Hindus.

Under the British rule we were face to face with a culture and civilization which was more dominating and powerful and at the same time more alluring than any that had come before. The wine of Western civilization was too much for our educated people. For, to judge psychologically, behind the Western culture and civilization there was the dazzling material success of the Western nations. Wealth puts a premium on the intelligence of the rich, who may not be necessarily clever. Material success of a conquering race throws a glorious light on the culture of that people. At this time the resisting power of the Hindu race expressed itself in the Brahmo movement in Bengal—where the onslaught of the Western civilization was greatest—and the Arya Samaj movement in the north. And the Theosophical movement, though having origin in a foreign land, was doing some good work in the South.

But whereas the Brahmo movement and the Arya Samaj represented only particular phases of the Hindu religion, there was

born one, at this time, whose life unfolded the whole gamut of the religion of the Hindu race. It is said that Sri Ramakrishna was the consummation of six thousand years of the religious experiences of three hundred million people. Sri Ramakrishna rejected nothing and accepted everything in Hinduism. From image worship—sneered at as idolatry by the unknowing people—upto the highest flight of Advaitism, everything had a place in the Sadhana of Sri Ramakrishna. By his direct religious experiences, he showed the truth of everything—high or wrongly deemed to be low. He revitalised the hidden forces of Hinduisim. Nay, the background of his religious experiences was so very strong that he could step out of the limitation of orthodoxy, and go to worship Jesus or share the experiences of a follower of Islam. Indeed there is no limitation as Hinduisim, Mahomedanism or Christianity for a naked soul. Truth is one—with our limited vision and outlook we see the same truth differently. The same person looks different if photographed from different angles. Thus Sri Ramakrishna came out of the limitations of a particular religion and stood for anybody in any part of the world who had a genuine spiritual hankering. How repeatedly he would say: “Don’t limit the aspects of God. If you are on the ground, you see walls, trees, and various other things; but if you can raise yourself high up, everything melts away into one homogenous mass. Sugar tastes sweet whatever name you may give to it. Water is the same though various people call it by various terms.”

Thus Sri Ramakrishna not only released the latent powers of Hindu religion, but also stood for spiritual renaissance in general. Nowadays many people in the

West are losing interest in Church religions. They can realise from the religious experiences of Sri Ramakrishna that the churches may not represent the true Christianity but the message of Christ is none the less true. Any Mahomedan who is on the way to lose faith in his religion may find that here is one who in the modern age bears direct testimony to the truths of Islam. Thus the catholicity of Hinduism found a burning illustration in the life and example of Sri Ramakrishna. And his message is spreading far and wide beyond the borders of India. His followers can be found in different corners of the globe. From the standpoint of future historians this is a very strange phenomenon. When Hinduism seemed to be engulfed by a foreign faith, there was born one in the Hindu society, whose message is influencing hundreds of lives belonging to other religions. And it must be noted that Hinduism is not a proselytising religion, and Sri Ramakrishna did not encourage the proselytising efforts of any religion.

Now, what is this Ramakrishna? Where lies his power and strength? What is the source of all his influence? You will be astonished to know that he had nothing great in the modern sense of the term. He was born in an out-of-the-way village where any ray of modern civilization had not penetrated. He had hardly any knowledge of the three R’s. His occupation was a temple priest carrying a magnificent salary of rupees eight a month. He was just the antithesis of what a modern man covets for or admires. He was completely untouched by any modern idea or thought. Yet the intellectual giants of Calcutta, the richest men of that premier city of India, would go to him and sit dumb to drink in the words of wisdom that fell from his lips.

Rev. Pratap Chandra Mazumdar, the great Brahmo leader and orator said once, "What is common between him and me that I am so attracted by him—I who have listened to Disraeli and Fawcett, Stanley and Maxmuller and a whole host of European scholars and divines; I, an Europeanised, civilized, self-centred, so-called educated reasoner and he a poor, illiterate, half-idolatrous, friendless Hindu devotee. Why should I sit long hours to attend to him?"

Well, the answer can be found in the utterances of Sri Ramakrishna himself. He would say that if a ray of light come from that great Fountain-head of light, all the knowledge of the human intellect seems insignificant—seems trash. If you come in contact with the Source of that Divine Bliss, all the wealth of the world seems no more valuable than the refuses thrown into dust-bins. Sri Ramakrishna had no earthly riches, he had no academic qualifications. But he bathed in the fountain of all knowledge, all wealth and all power. He was the child of nature. He was the child of the Blissful Mother—by which name he would call the Ultimate Reality. This Divine Mother was a much more reality to him than any earthly mother. She was a much more living presence to him than any the material objects of the world. He would say, "This Divine Mother is not an adopted mother—she is the real Mother. She will listen to your prayers, She will talk to you as I am talking to you. You can see Her as you see any sense-perceptible thing." Once when some Sikhs talked to Sri Ramakrishna about the kindness of God, he remonstrated with the words, "Why do you say, God is kind, God is compassionate? Is there anything strange in the fact that a

mother should be kind to her children and take care of them? Do you worship your earthly mother by singing praise to her 'Thou art kind, Thou art merciful and so on?'"

With the Divine Mother whom he worshipped at first in the temple of Rani Rasmani at Dakshineswar, he had the spontaneous relationship of a child with the mother. He would talk to Her, he would feed Her, he would even feel Her very breath.

To a modern mind, to a modern psychologist or a psychoanalyst, the case of Ramakrishna might seem to be pathological, his visions the outcome of heated imagination or the objectification of intense thought. But a tree is judged by its fruits. What was the outcome of his prayer to the Divine Mother—which ignorant people will call a superstition or an idolatry? Any eye-witness like Swami Vivekananda, who was the representative of modern culture and who had an extremely modern mind, said: "In his presence I found that a man can be perfect even in this body. Those lips never cursed anybody, never even criticised any one. Those eyes were beyond the possibility of seeing evil, that mind had lost the power of thinking evil. He saw nothing but good." He was all love, he radiated peace and blessedness. No wonder that people were attracted by him just as iron filings are attracted by a piece of magnet. During the last few years of his life, Dakshineswar was humming with innumerable devotees who would flock to him. Wonderful was the change he brought in their lives. Persons who were despised by society for their despicable character received the touch of love from him and their lives were metamorphosed. By his single touch he could raise the

mind of devotees to a plane far beyond the limits of human thought.

Yet, he did everything unconsciously. He was not conscious of his power. He would say: "I feel as if I am pricked by thorns, when people call me a Guru or a teacher." He was simply an instrument in the hands of the Divine Mother. Time and often he would be heard repeating, "Mother, I am the instrument, Thou art the wielder of the instrument. I am the engine, Thou art the Driver." He did not know what a tremendous power he was wielding. He simply sang the music of his own life. Those who listened to that, remained enraptured. And the lingering vibrations of that are touching our ears and creating for us the longing for the great Unknown.

Sri Ramakrishna's life falsifies the current belief that people nowadays do not want religion. Then how is it that the message of Sri Ramakrishna is spreading like a wild fire? How is it that the number of his devotees all over the globe is increasing by leaps and bounds? Well, there is religion and religion. Real religion is the constitutional necessity of human beings. Of course much depends on what we mean by religion. A man can no more reject religion then he can jump out of himself. Sri Ramakrishna by his life and teachings has shown what real religion is, and how it is the only panacea for all the ills of life—individual, national or international. The burden of the teachings of Sri Ramakrishna was: "Realise Truth, Realise God as a living Reality, then all your problems will be solved."

We are now at a time when the whole world is passing through a great crisis. After the Second World War it seems the Third World War is coming. Many per-

sons are stupefied as to what lies ahead in the womb of futurity. Nobody can suggest any solution of the present situation. We forget that the real solution will come from men who have seen the Ultimate Truth, who have solved the mystery of the universe and the problems of human existence, who stand high above human turmoil and earthly conflict in a plane from where all our fights and struggles seem like a play of ignorant children. Only they can save the world. Only they can give us help to build the world anew.

And one thing we should remember. We must not be deluded by high-sounding words—as national problems, international problems and all that. Well, the centre of gravity of the whole humanity is within each individual self. We cannot transform the world, we can transform ourselves. Society improves, nations attain to a higher scale of civilization to the extent individuals better their lives. A saint lives his silent life and his influence becomes tremendous over the whole of humanity. Sri Ramakrishna was oblivious of surrounding problems. He was busy solving his own personal problem—as to how he would attain perfection and how he could be face to face with Truth. Because he succeeded in doing that, he opened up the possibility for thousands of persons to do the same. That is a great thing. Therein lies our hope, faith and strength.

Sri Ramakrishna is the most recent of the galaxy of stars who have appeared from time to time in the firmament of India to guide the nation and direct the people. It is because of these saints and prophets that India has not lost sight of her ideal—in spite of many difficulties and sometimes sad failures too. If India can stick to her ideal, she can be an object-lesson to the whole world.

THE PROBLEM OF SELF IN BUDDHISM AND VEDANTA

By PROF. S. N. L. SHRIVASTAVA, M.A.

The most conspicuous point of difference between Buddhism and Vedanta is said to be the *anattā-vāda* (no-soul theory) of the former and the *Ātma-vāda* of the latter. The two philosophies are generally said to differ as radically as black and white. In support of the denial of a permanent and abiding self, it is generally pointed out that the Buddha held *Sakkaya-Ditthi* (the theory of a soul in the body) as principal amongst the *Samyojanas* or Fetters which keep man in bondage. Howsoever the point may be accentuated, I have always been persuaded to think that this divergence is only *seeming* and not real in the end. I shall attempt to vindicate this position in this short article with the hope of bringing about a rapprochement amongst the two of the greatest religious philosophies of the world. I have been prompted to pen these words by the perusal of a highly interesting and thought-provoking article, *Progress and Religion*, by Shri Anagarika Dharmapriya in the November '48 issue of this Journal. I crave the indulgence of making references to the said article, not with the desire of attacking the learned writer with the barbed arrows of hostile criticism, but with the sole objective of joining him in a collaborative discussion of an ancient controversy which we may endeavour to bring to a happy resolution.

At the outset I should like to express that I entirely and heartily agree with the observation of Shri Anagarika Dharma-

priya that "Many think they believe in progress who believe in change. Change is a rearrangement of accidentals; progress a transformation in essentials." The author has essayed to show that change is not progress and that true progress means rising higher and higher in the scale of moral refinement and spiritual experiences. So far I quite agree with him. But when he comes to explain what the spiritual ideal is and incidentally calls for criticism the theory of the Ātman, I do not feel convinced by that criticism and the denial of a permanent and abiding self as the subject of experience seems to me philosophically a wholly untenable position. The spiritual ideal according to him is a middle path between the "two temperamental and doctrinal extremes" of materialism and Ātmanism, both of which are subjected to criticism. Shri Dharmapriya writes: "These two temperamental and doctrinal extremes have been described by the Buddha in the *Dhammacakkapavartana Sutta* which is the famous First Discourse delivered by the Lord after his enlightenment. The middle way in which Buddhist practical spirituality consists is a path between and yet above these two extremes. The same themes of thought are deeply woven into the texture of Sri Aurobindo's symphonic *magnum Opus, The Life Divine*, wherein they are characterised as 'the materialist denial' and 'the ascetic refusal' respectively." I wonder whether the middle path suggested by the Lord Buddha was a course of

'practical spirituality' between the extremes of excessive sensuous self-indulgence and rigorous self-mortification, or, a doctrinal question between the extremes of materialism and Atmanism. I equally wonder regarding the correctness of characterising Sri Aurobindo's philosophical position as a mean between the extremes of materialism and Atmanism. It does not seem to me to be exactly so. His philosophy is definitely on the Atmanist side; it is *more* inclined towards Atmanism, nay, *is* Atmanism in so far as it *accepts Spirit* as the One abiding source and stay of all the manifested universe. Sri Aurobindo maintains that the Divine Being exists as the unchangeable One and has also "gone forth" into the manifested universe. What he refers to as "the ascetic refusal" is the Mayavadin's denial of the reality of the external world as a real manifestation of the Spirit; but the Spirit is there in all its completeness. What he refers to as "the materialist denial" is precisely the denial by the materialist of the fundamental and primordial position of the Spirit as the originative and first principle of the universe.

Be that as it may, I shall here consider from a strictly philosophical point of view the writer's criticism of what he has called Atmanism and attempt to show that in a certain sense and from a certain point of view the ultimate reality of the self (not of the Atman) in the usual individualistic connotation of the term is denied by the Vedantin as much as by the Buddhist and that this common denial leaves the reality of the Atman in the Vedantic sense unimpaired. I shall further attempt to show that the Vedantic Atman and Buddhist Vibbana mean the same thing.

Let me now come to the treatment of the

problem of self by Shri Dharmapriya. "The unity of personality is to be understood" he tells us "to consist not in the persistence of an unchanging and identical locus of experience in the midst of a multiplicity of experiences, but in the continuity of series of experiences." Now, can any one deny that our experience is not merely 'a continuity of the series of experiences, but also a consciousness of the continuity of series of experiences, a connected and unified awareness of the series. The consciousness of a series *qua* series could not be possible unless there were a foundational concurring subject of *all* the successive links in the experienced series, which itself were not a link in the series. That which is conscious of a succession cannot itself be a link in the succession but must be an identically the same concurring principle to which each and all of the successive series have been equally present. Without 'a locus of experience', how could experience have a unity at all? The analogy of a flame which appears to be identical but is in fact a succession of flames is but an analogy and becomes positively misleading when pressed too far. The flame which is a succession of flames is *not itself conscious of this succession*; *you* are conscious of its being a succession of flames. Succession can only be true of that which is *objective* in our experience; it cannot be true of that which is the *subject* in our experience. A mere succession of discrete psychical states, without an identical subject comprehending them all, howsoever rapidly or closely following one another, could never give us the unity of our experience.

"A permanent locus of all our experiences" says Shri Dharmapriya "is no more to be found on the mental or even spiritual levels of experience than it was to be found

on the grossly physical." Yes, the subject of experience cannot be found on the mental level. It is trans-mental or trans-psychical. The mental processes or events are all realised in experience as comprehended by the comprehending subject-consciousness. The former are *objectively* presented to the latter. They are the *conscita* of consciring subject-consciousness. Let us decide the issue by a close scrutiny of experience itself. Is not the succession of our psychical states (which is what we really mean when we speak of experiences) *objectively* presented to us? Its objectivity is a patent and incontrovertible fact of our experience. This would not have been possible unless there were a subject-consciousness distinct from it *to which* it was objectively presented. And what is a 'spiritual level of experience'? Is it not different from the psychical? Could the word spiritual have any meaning other than the psychical, if there be no Spirit?

We cannot, therefore, deny the reality of the self as the subject of experience; and any denial of the self *in this sense of the term* stands self-condemned. But there seems to be *a sense* in which the Buddha denied the reality of the self and Vedantism could also agree with Buddhism in denying the reality of the self *in that sense*. As I have endeavoured to show elsewhere¹, the cleavage between Buddhist Anatma-vada and Vedantic Atma-vada becomes only apparent and not real if we bear in mind the Buddhist point of view of the denial of self and the Vedantic point of view of the affirmation of Self. It is advisable to remember always that the Buddha's approach to the problem was strictly empirical and positivist. His dominant interest being the practical transformation of the ethical life

which eventually leads to Nibbana, he perhaps, did not deem it necessary to formulate the transcendental and *a priori* implications of experience. From this perspective, he was denying the reality of the self in the general acceptation of the term—according to which the self means an individual soul, a limited but enduring entity. Buddha denied the possibility of the self according to this conception. He showed that the limited individual is not an enduring entity but a passing aggregate of physical and psychical elements. Vedantism could have no quarrel with Buddhism in denying the self in this acceptation of the term and from this perspective. Like Buddhism Vedanta also holds that clinging to the empirical egoity is the root cause of our suffering and bondage. *Yada na ham tala moksho, yada'ham bandhanas-tada*—'As long as there is the sense of I so long there is bondage, when the I-sense is gone, there is liberation', says the *Ashtavakra Samhita*. The Atman in Vedanta is emphatically not 'self' in the narrow, empirical, individualist sense. It is radically different from anything that is composed of what the Buddhist would call "the five khandhas". If the Buddha said that in Nibbana "there remains no trace whatsoever of the five khandhas of which everything in the universe is but a more or a less refined formulation"; the Vedantin also says that Atman is *jagad-vilakshana* or something different *sui generis* from the entire universe.

Shri Anagarika Dharmapriya concludes his interesting article with the sentence: "It is in the achievement of that which is beyond existence and non-existence that the goal of all progress is to be found." Is this not Atmanism, pure and simple?

1. Vide the writer's article on *Buddha's Gospel* in *Prabuddha Bharata*, June 1946.

SIDDARAMA

By P. SAMA RAO

'And Life with Death
In obscure nuptials moveth
Commingle alien, yet affined breath.'

—*Orient Ode*, Francis Thompson.

Among the Veerasaiva Sarana Vachanakaras, Allama Prabhu and Devara Dasi-mayya belong to the path of Vairagya, Basaveswara and Akka Mahadevi to the devotional, Chenna Basaveswara to the intellectual, and Siddarama to the karmic. There cannot be really a distinction in the case of such high souls like these for preference, for it is the synthesis of all these margas that secured them liberation. But to the normal unspiritualised mind such a demarcation exists and becomes necessary in order that it may choose initially the one path most congenial to its temperament. In their spiritual flights these top souls are not different from one another, although the expressions of their reactions to the intimations of the Divine, may differ. While Basaveswara and Akka Mahadevi are thus poetical, Allama Prabhu mystical, and Chenna Basaveswara factual, Siddarama combines in himself all these qualities of expression. There is nothing eccentric or unhuman in him. He symbolises the normal mentality whose nature is to act and react healthily to both the good and the bad equally well in creation. Through dispassionate action he secures the liberation he had aspired for. He makes no bones to confess to his faults; he has no qualms of ego or prestige to disown them. On the other hand, every act of

his is purer than its antecedent, for, with every step he takes towards the Truth he sheds his own limitations. In other words, he is a great Karma Yogi in the same degree as Basaveswara or Akka Mahadevi is a devotee, or Allama Prabhu an avadhuta. This is his portrait, a perfect one, as is disclosed in the colloquy between him and Allama on the tank-bund, which is reminiscent of Socrates' dialogues.

According to some creation is the outcome of Lord's grace. It is not therefore surprising that Raghavanka, the poetic historian of Siddarama, while canonizing him, ascribes his birth to the blessings of Revana Siddheswara on his aged parents, Moradiya Muddugonda and Suggavve. These were devotees of Dhulima Kalayya, the sectarian god of the Kurubas. So they named him Dhulima Kalayya alias Dhuliah in pursuance of their caste customs. As a boy he impressed himself as an idiot if not a lunatic. So he was nicknamed 'Jada Bharata'. His parents finding him useless for anything set him on the task of a cowherd. One day as he went out grazing the cattle he lighted upon a crude Linga (phalax symbol) at the foot of a tree. One is not sure of the nature of the communion that passed between the two, except of the change effected in him forthwith. Like an Ekalavya he got absorbed in it and at

once began to meditate on it ceaselessly. One fine morning the Lord Mallikarjuna of Srisaïla manifested himself to him in the guise of a mendicant and begged of him half-boiled rice. He did not have any with him then. So he returned to the village with the promise to fetch them. He soon returned to find the mendicant had disappeared. He grew frantic in calling upon Him, "Mallayya, Mallayya". Just then a convoy of pilgrims bound for Srisaïla passed him by; and they struck with pity for him and promising to show Him his 'Mallayya' took him there. For the first time in his life his faith in God was rudely shaken. So he cried his heart saying, "One cannot be sure of God. How could He be good who slips away having promised to wait for the rice? Is it fair for Him to bother us thus who are out to serve Him? O Lord, you alone can understand your sport."

He did not return home but accompanied the pilgrims to Srisaïla, and invited the Lord Mallikarjuna to his village Sannalapura. The Lord promised to go over there as soon as he had built a dwelling for Him. Then he returned to the village and began persuading his parents to atton to only Lord Mallikarjuna after giving up their worship to their sectarian god Dhulima Kalayya. Forthwith he began building a huge temple for the Lord after excavating a huge tank. As he advanced spiritually, with Lord's grace he began performing some miracles such as enlivening a dead cat, etc. He devoted himself to the service of the poor, and the country began to ring with his great charity and kindness. But the ego in him that the Lord was his, and

He would reside in his temple built so lavishly by him continued as a flaw in his spiritual constitution. Allama Prabhu understood this and desired to wipe it out of him. So he came to the village one fine morning. He gathered the Vadders on the tank-bund and sarcastically remarked, "What is the use of the mere shaving of the head without a shave in the mind and the emptiness thereof? Your master is only a Vaddarama (Ignoramus)". They at once flew to Siddarama and complained of the remark. He got wild and threatened to burn Allama alive, even if he were one of the Trinity, what with his curses and the Lord's grace. These threats proved futile for the beneficent smile of Allama disarmed him completely. Attorning then to him as his real Guru, Siddarama entered upon his second stage in spiritual unfoldment. Allama remained with him for some days, and having initiated him into the mysteries of the (Lord) Absolute, effaced all his ego, and transformed him into a real devotee of the Lord. Allama's sayings in this context are very illuminating: "There is heaven only for those who feed the hungry stomach, who speak kind words, who excavate tanks and build temples. They cannot know the Truth about the Lord. For, the unconditioned Lord cannot be cribbed and confined in any temple, and the very thought that it will be able to do it is vain and detracts from the liberation the mind aspires after. One could cross death only by such acts and attain Swarga, but one cannot know the Lord who is beyond, far beyond.....I am yet to know one whose tank is rivetted with the mind, is instepped with virtuous conduct, and is filled

with the waters of bliss." They are Vedic in complexion, and have a simple confirmation in the cryptic statement,

"Sivamātmani pasyanti pratimāsu na yoginah,

Ajñānām bhūvanārthāya pratimāh parikalpitāh."

These remarks led to Siddarama's realisation of himself. After such an illumination and perfecting by Allama, he became Siddarama—one who had realised bliss—and he confessed,—

"Lord, Thou art the ion in the atom ;

O Lord, Thou art the sublimity in the mind ;

O Lord, is there anything in the universe where thou art not ?

Having seen Thee in the eighty-four lakhs of temples of Siva which Thou thyself had built, I aspired to build one more out of my own vanity.

I did it because Thou impelled me into it and instal Thine image.

Why didst Thou manifest to me at all ?

Is Thy manifestation then all false ?

If Thou dost not desire me to do anything I shall not do it verily.

I little knew I had any freedom independent of Thine,

So act Thou Thyself through me if Thou wilt it."

Thus he becomes Siddarameswara to his Lingayet worshippers!

The wisest are often Jada-Bharatas to the commoners who have not developed the

sense to appreciate them. For, their ways of life and thought run in uncommon grooves. Centred as they are in the one Reality that is Absolute, their, environs do not touch them ; and if they impact them at all, it is to remind them sweetly of all their common Source and its beneficence. Sri Ramana would have been a veritable Jada-Bharata but for the wise sayings forced out of him now and then by his devotees. Thus in all attempts at the understanding of saints a substantial amount of spiritualization in the understander becomes necessary.

To Siddarama, the ONE is always a Void, as he beautifully sets out :

"It is Void in the beginning, Void at the end ;

It gets spoilt in the middle knowingly, see !

It is its own testimony in the world, that it becomes so."

This is an exact parallel to Bhagavad-gita's lines,

"Avyaktākīni bhūtāni vyaktamadyāni Bhūrata,

Avyaktanidhanānyeva tatra kā paridēvanā."—II, 28.

which sums up the inscrutable creation, its being and the end. But what is creation, how does that come about and whence does that proceed ? All these come from Him out of His 'selfish' desire, if we may say so, not to be alone but to enjoy Himself. For, "*Ekāki Ekāki na ramate."* Siddarama echoes the same thought when he says,

"The Lord desires to besport Himself ;

The desire is the net spread for all life, although it forms the basis for the creation of worlds."

His apprehension of this fact has not made him purely intellectual and matter of fact. He retains with him the innocent, the wondering and the imaginative outlook of life of the child to whom an inchaote cloud is as precious as gold and the silvery wave is as good a companion as the doll it fondles on its breast. So he cries,

“Lo! It comes like the cloud in the sky.....

It comes like the wave in water.....

I know not how the body comes or goes,

I only know it is transient, O Lord ”

To the Veerasaiva Saranas like Allama Prabhu and Siddarama, nothing is real excepting the Absolute. So all other things, their attributes and qualities, and even mind, intellect, desire, etc., of life are ephemeral, and unreal. They unqualifiedly believe that the monkey in man is the mind, and that unless it is completely effaced, there cannot be any *samarasa* or blending into the Lord. This is quite understandable, and logical. There are of course some who declare it is enough the mind is shorn of its ‘mindness’, thereby implying something characteristically vicious with it. There is yet another school who striving to compromise these two extremes, state that it is our own quality that invests the mind with quality and that it has no inherent quality of its own. Thus it follows it is in us alone to make proper or improper use of it to attain our ends. Siddarama seems to be unsettled in this respect for, in one place he denies its existence and in another place

admits it is created by volition and non-volition. Nothing that cannot exist can ever be created. This is no place to discuss these views of the mind. Thus we find both Akka and Siddarama correct when they paraphrase each other in the following: while Akka’s expression in

“ When my mind attains Thy form
whom am I to remember ?

When my consciousness has become
Thine own, whom am I then to
know ?

Thou hast made me forget Thee,
my Lord ; for Thou hast become
Thyself in me in Thine own ”

is poetical, Siddarama’s is logical. For he says,

“ There’s nothing like the mind ;

Attain knowledge of the Lord ;

The mind comes into vogue when you
wear volition and non-volition.”

Great wisdom consists in wiping out
these two.

If one has this knowledge, he remem-
bers the Lord.”

The seeming contradiction, if any, in the first and the third lines could be explained if we venture ‘reality’ with respect to the mind. But there is a nice distinction between the two, however. While she would control the mind and divert it through proper desires to extinction by way of absolution in the Lord, Siddarama advises its complete effacement with the conviction that it being illusory should not be allowed to exist. While she exclaims,

“Like the glamorous silk-worm building
its own cocoon and dying bound with
the threads it has spun of itself,

My mind has been suffering bound by
its own desires.

Lord, wipe out the wicked desires of my
mind and take me into Thy breast,”

Siddarama asserts, on the otherhand, “the mind comes into vogue when you wear volition and non-volition”; which in other words mean we should not conjure it for anything.

There is really a communion among the created. Nothing exists disparate from others, for each draws life from others for its own existence; or in other words, the great ‘Plastic Force’ binds them all. Thus each could be both the liberating as well as the restraining feature of others. Thus earth and its illusions such as woman and gold, which usually serve as Delilahs could be turned into stepping stones for spiritual upliftment.

Of woman says Siddarama :

“She is but the Lord Himself !”

To make proper use of the earth and surmount its illusions true knowledge is essential. It is neither philosophy, nor science, nor poetry, nor ethics, nor any of the fine arts, nor the hieratic orthodoxy that is exclusively true knowledge. True knowledge is born out of self-realisation and through action, which according to Siddarama consists in apprehending the universe in one’s own self. In an inimitable *Vachana* he exclaims,

“When one has the universe in him,

why should he covet the wealth of others ?

When one is pure in oneself why should he covet the wealth of gold ?

When one could yield like the cow, why should he covet the wealth of cows ?”

He is one with Bhartrihari and Browning in regarding earth as the trial ground. Pure action which helps in the acquisition of true knowledge is detached like the drop of water on the lotus leaf. It ought to be sincere, spontaneous and unconscious. For, mere renunciation and

“Besmearing oneself with *bhasma* does not make a devotee of Thine ;

For Thy devotee is one, O Lord, who has effaced his self, and whose tears are as sincere as Thine.”

and

“An act done in purity is conducive to good ;

It is a filip to higher wisdom, it secures the Lord.”

He hates nescience and non-action in all quarters. He reasons out poetically, “Can the moon’s stain be effaced if it remains on the Ganges?” He thereby means that through action alone one could perfect oneself. Knowledge true and helpful for any spiritual progress should not be cross-grained with any consciousness of itself. It must be free and non-egoistical: for, “the knowledge that knows not itself is the home of the highest wisdom and liberation; and that which shows not to know is the blissful Lord himself.” It

must be consecrated too, for, "wisdom and detachment lie in deeming your acts and bestowals as not yours but the Lord's." What is perfect consecration then? According to Siddarama it consists in giving up only of excellent qualities to the Lord, and not the imperfect or the ephemeral ones like the body and the wealth which are illusions besides. So he says,

"I cannot countenance those who say they have given them all away ;

I cannot accept the words of one who says that by so doing he became a devotee ?

For Thy devotee true, O Lord, will not endorse these words."

This is substantially true because a true devotee has no existence apart from the Lord. His existence is entirely sunk in Him. This 'sea-change' as it were, is the fruit of noble growth into the stature of the Divine. No adoration of the Divine can be done with qualities undivine ; for, as our Scriptures have rightly stressed "*Devo bhutva devam yajet*" (Worship the Divine having become the Divine). This *samarasa* or the blending of only the like in the Like Siddarama explains in his own peculiar manner thus :

"This is the sign of the identity of the body with the Lord ;

The qualities of the body should be transformed into those of the Lord.

This is the blend : and the hell lies where there is no blend."

Siddarama is not a preacher ; he is not a prig. He has no intentions to resurrect the erring into any glory apart from his own ; for, he has realised the universe in himself. The volcanic fury that once went to engulf Allama Prabhu was transformed for all time into an indomitable placidity, that of the patient earth. He believed with all his heart and soul with D. Grenwell that,

"Heaven within the reed

Lists for the flute - note ; in the folded seed.

It sees the bud, and in the Will the deed."

He is a good instance of a medieval 'Jada Bharata' whom Browning unknowingly commemorated in the lines,

"Im-perfection means perfection hid,

Reserved in part, to grace the after time."

"Manifest the divinity within you, and everything will be harmoniously arranged around it."

—SWAMI VIVEKANANDA

LITERARY CRITICISM AND POLITICS¹

By F. R. LEAVIS

Mr. Winkler's statement of position is so obviously reasonable that one can't help asking, as one reaches the close, why it should have needed to be made. Mr. Christopher Hill promptly supplies an answer. I am not thinking merely of the orthodox intention as such—though this emerges clearly enough from an argument that seems to me the reverse of lucid. For the Communist it is a simple issue. "Either you go into politics or you stay out"—we know sufficiently well what Mr. Hill means by this proposition: there are two sides to choose from, and to "go into politics" respectably is to commit oneself to the right one in the right way.

It is some years since the Marxist position in these matters seemed to me to be worth combating directly and formally. But Mr. Hill's presentment of his position has a representative significance that is wider than his orthodoxy. What I am thinking of is the state of innocence or unawareness he exhibits when he talks about "values." I myself, I confess, have gone to much painful labour from time to time in the effort to do without this term. In saying this, I am not presuming to imply a criticism of Mr. Winkler who uses it. He had to observe a certain economy, and he reasonably assumed that the current term would carry the necessary force for anyone worth addressing. It didn't, however, for Mr. Hill. But Mr. Winkler never defines what he means by "the most significant and most prominent of human values" which "find expression and embodiment" in literature and the arts—If you understood the nature of the preoccupation that Mr. Winkler's phrase portends you would see that it is silly to

ask for a definition. But the Marxist is saved from that kind of preoccupation by his orthodoxy, which pool-pools it and proscribes it: "But being sociologists involves adopting a historical attitude towards institutions—and to values." "To adopt a historical attitude" to "values" means that if Mr. J. B. Priestley becomes the great living English master for Moscow, and the regime favours corresponding Russian production, that's all right. It meant, in the nineteen-thirties (I have the cutting stowed away somewhere), that to show concern about the processes typified by the Book Society Limited, was to convict oneself of criminal irresponsibility. It meant, and means, that it is absurd to worry about any decline of standards, and that "values" can be left to look after themselves—that, in short, they don't matter. To Mr Hill patently they don't matter.

His militant formulation merely brings to a sharp focus a general tendency of the modern world—a tendency described by Mr. Winkler. "There are today" says Mr. Hill, "a greater number of men and women potentially free to dispose of their own lives than ever before. The problem is to make them aware of the fact, to make them see that machines are not blind impersonal powers, that they (and their owners) can be controlled in the interests of society". Mr Hill is representatively modern in his inability to see that "society" has a dimension, a depth, in time, and that to talk, without reference to this depth, of controlling things in the interests of society is to use the word with confident blindness. There is no perception, no understanding and no

* Reproduced from *Politics and Letters*; Courtesy: UNESCO.

real power to judge and choose, except out of experience. Those of us who are concerned to preserve the continuity of a higher cultural tradition are concerned to preserve for the race the ability to draw on its most significant experience, so that political action can be in the fullest sense intelligent, and there may be some point in men and women being "potentially free to dispose of their lives" since they won't be free of traditional skill, insight and wisdom.

These, of course, are common places, and Mr. Hill has the advantage that it sounds weak and unpractical to utter them in response to an incitement to political zeal. Nevertheless, we have to insist that a literary critic justifies his activity as politically valuable if he makes it more difficult for public spirited intellectuals to be complacent in exhibiting such unawareness and confusion and poverty of thought as Mr. Hill does when he talks about "values". That is, the critic's business is to be as good a critic as he can be, to promote critical intelligence, to do what he can to make good criticism influential. He is performing then his political function as a literary critic, and it is an essential one. He won't think of trying to create a Literary Critic's Party to "defend traditional values". In his concern for life here and now he will be making those challenging judgments which so infuriate the conservators (academic or other) of the accepted valuations.

To be seriously interested in literature is to be intensely and seriously interested in life. I myself am given to insisting that literary criticism is, or should be, a specific discipline of intelligence, but in so insisting, I don't imply any definition in terms of a boundary round a given class of interests. Literary criticism, conceived as a discipline, is to be defined rather in terms of a trained

and cultivated ability to be relevant—to see where a given kind of relevance is required and, in attending to interests and making judgments, to sustain it. Clearly, the more intelligent and well-informed about the contemporary world a critic is the better. And it is certainly desirable that persons actively interested in politics should be intelligent readers of creative literature.

I am asking myself, it will be seen, what function the editors of a journal called 'Politics and Letters' can define for themselves by way of justifying the name—it being postulated that they repudiate any simplification of the order of Mr. Hill's. They would reply, no doubt, that it is important that political thinking should be done by educated minds, and political decisions made in a cultural atmosphere that discourages the crudities and barbarisms of the raw specialist and expert, and that they aim at promoting these ends. It isn't, from Mr. Hill's point of view, an impressive answer (though he can talk of the need for "full investigation of all aspects of problems") ; but, then, no sound answer will seem impressive to those who (whatever their politics) see things in that simplifying way. And I will add, no one who offers a simple remedy for our plight has anything to offer that should arouse our enthusiasm or confidence.

I sympathize with the aims I have associated with Politics and Letters. I only wonder, anxiously (having had some relevant experience), how long they can go on finding approaches to political and sociological questions that can profitably be made by persons of literary training, and how many persons of specialist qualifications they can find who will turn out to be worth the attention of educated non-specialists. What they must certainly not fail in is the task of keeping effectively present in each number of the review the

perception, the sensibility and the approach of the intelligent literary critic.

An influential educated public (such as knows what is meant by "the most significant and the most permanent of human values"—and sees, therefore, what Mr. Hill's "historical attitude" to "values" means) and educated specialists—these are what, if we really believe in "full investigation of all aspects of problems" and hope for prosperous political action, we must work for. And to run, and get a public for, an intelligent review is a way of working for them.

In my own mind this way is intimately associated with another way, so that I could offer a much stronger account of the literary critic's function. To make what seems to me an essential point I must be personal and I hope I shall be forgiven for bringing in here my own standing preoccupations. I speak as a literary critic whose job is the study and discussion of literature in a university school of 'English.' On the one hand I have made it my business to insist that the study of literature should be a discipline—a specific discipline of intelligence (and in consequence I have been charged with a narrow concern with the "words on the page"). On the other hand I have insisted that an English School should exploit to the utmost the ways in which serious literary studies lead into "extra-literary" fields (and in consequence I have been charged with being more concerned with history and sociology than with literature). In short, I think that "English" should be a liaison "subject." There would be no point in attempting even the briefest summary here, but some who read this will know I think, that I can, on demand, produce a detailed account of what I mean. I permit myself this reference because it seems to me in the strictest sense relevant.

"It is to be expected," says Mr. Winkler, 'that in a society where specialisation and

division of function are characteristic symptoms of disintegration, some kind of assimilation of competences will be necessary before the disintegral tendencies can be reversed...I should make my attack on that problem from a university school of "English." Make literary criticism a real discipline of intelligence and the distinctive discipline of literary studies, and promote the entry of minds trained in this discipline, and fully aware of the disastrous wrongness of the "historical attitude" advocated by Mr. Hill, into other than literary fields. Then, we could hope to produce literary critics who had also some acquaintance with other disciplines and special studies, and to produce also some specialists—historians, psychologists, sociologists, anthropologists, students of politics, economists...who were also literary critics. Further, the serious and sustained attempt to establish and develop such an English School would tend to make the university less a mere collocation of specialisms—to make it truly (what it ought to be) a higher centre of co-ordination, a focus of knowledge, conscience, human awareness and political will, capable of real influence in the community at large.

If there were such an English School actually working—if universities were really universities—the editors of *Politics and Letters* would be finding it easier to recruit an adequate team of contributors. Perhaps this truism will be taken as clinching the relevance of my commentary. There can be no answer that is both simple and satisfactory to the question: What are the political bearings of a serious interest in literature? *Politics and Letters* will justify itself in so far as it promotes the process I have assigned to my English School and to my university. The more intelligent reviews there are to favour the formation of an educated public, and to combat the disintegrating effects of specialization, the better.

THE GITA DAY

by PROFESSOR D. S. SARMA

The Gita Day is to be celebrated, according to common agreement among scholars, on the Ekadasi day of the bright fortnight of the month of Margasirsha. This year it fell on Sunday the 12th December. It is a great pity that this sacred day is not being celebrated all over the country with the solemnity and the enthusiasm which a universal scripture like the Bhagavadgita demands. Nor is the great scripture as widely read as it ought to be. And yet, it is one of the most authoritative as well as the simplest of Hindu scriptures. Moreover it is a scripture on which all sects and schools are agreed.

Ignorance of Sanskrit is no excuse on the part of any religious Hindu for being ignorant of the teaching of the Gita. There are innumerable translations of the book in our own languages, not to speak of those in English and other foreign languages. We should remember that the whole of Christendom reads the Gospels—not in Aramaic in which Jesus spoke, nor in the original Greek in which His disciples recorded his teaching, but in translations.

Unfortunately, even those who read the Gita in the original depend too much on sectarian commentaries and guides rather than the simple text itself. There are seven hundred verses in the Gita, and out of these at least five hundred can be understood even by a child and require no extraneous help of any kind. The help of learned commentaries and philosophical disquisitions should therefore be postponed to a later stage. All that the common man has to do is to plunge into the text directly,

mark all the passages that appeal to his own experience, dwell on them constantly and try to order his life in their light. Living by the light of the Gita is far more important than mastering its metaphysical background. What the common man requires is the gracious light shed by such passages as the following :—

“Fixing thy mind on me thou shalt surmount every difficulty by my grace.”

“A man who does good, my dear Arjuna, will never come to grief.”

“Surrendering all rules of Dharma come to me alone for shelter. Do not grieve, I will relieve thee from all sins.”

“Proclaim it boldly, O Arjuna, that my devotee never perishes.”

“Fix thy mind on me alone. Let thy thoughts rest in me. And in me wilt thou live hereafter. Of this there is no doubt”.

The Gita is unique among our scriptures in that it insists that even the highest mystic and philosopher should worship God in all beings and do service to society. It says that not only God is our Father but also Nature is our Mother. It is Nature our Mother that determines our Svadharma, which is the starting point of our spiritual journey, and it is God our Father that inspires us with the love of Yoga, which is our goal. And it is society, consisting of our brothers and sisters, that imposes on us the duty of service. This is our path. In other words, we have to start with our natural endowments, develop them to the

fullest extent, pass through the world doing our duty to society in a spirit of detachment and reach our home in God. Thus we may say that the three words—*Sradharma*, *Lokasangraha* and *Yoga*—sum up the whole teaching of the Gita. Some readers are apt to lose sight of the middle term. And some unsympathetic critics of Hinduism have said that social service forms no integral part of our religion, that our Sannyasa means mere quietism and that God, according to our notions, is indifferent to the sufferings of men. But it should be remembered that the maintenance of society in Dharma is the very end and aim of the Avatar, as defined in the Gita. And Iswara himself is described as an ideal Karma Yogin. And, in all its descriptions of the ideal Bakta and the ideal Jnani, the Gita includes the love of all creatures and service to them as an inalienable element in those characters. The fact is that service to Society is fundamental to the very concept of Hindu Dharma and that is why no separate mention of it is made by our writers on religion. The Hindu State, of which the King was only one of the limbs, had for its primary aim, the maintenance of Dharma, according to our writers on

political science. It had not absolute rights as in the theories of European political philosophy. The Hindu theory never recognised either the Divine right of Kings or the Divine right of States. Dharma was always above the Secular power of the State. Nor was there in India a Church with absolute powers claiming to embody Dharma and vying with the State in Jurisdiction. It was the great Rishis and Mahatmas that from time to time adjusted the Dharma of their age and brought it into a line with the goal of yoga, which is union with God. The Hindu Theory made it obligatory for the individual to discharge his duty to society and, while doing so, conserve and perfect all the spiritual values that belong to him as a child of God. Spiritual realisation is thus the goal of man and all political and social activities are only the means. This is what the Bhagavad-gita teaches and this is what Mahatma Gandhi exemplified in his own life. The teaching is put in a nut-shell in the following verse:—

“He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duties does man attain perfection.”

Resume thy march,

With gentle feet that would not break the
Peaceful rest, even of the road-side dust
That lies so low. Yet strong and steady,
Blissful, bold and free. Awakener, ever
Forward! Speak thy stirring words.

—*To the Awakened India* : SWAMI VIVEKANANDA.

REVIEWS AND NOTICES

ASPECTS OF SCIENCE: BY SIR C. V. RAMAN, N. L. F. R. S.; INTRODUCTION BY KANTILAL H. PANDYA PROFESSOR OF CHEMISTRY, AGRA. NALANDA PUBLICATIONS, BOMBAY. 1. PAGES: 109. PRICE: RS. 2-4-0.

The readers of these Radio talks, as did their listeners before, are privileged to visit the wonderlands of Modern Science and enjoy the marvellous beauties therein with such a distinguished Scientist as Sir C. V. Raman for guide. Science is making such rapid strides today in manifold directions all over her varied branches that even experts in the line are unable to keep pace with the latest advances made in the numerous spheres. Under such circumstances, the difficulties of the lay man to acquaint himself with the main trends of progress and understand the implications of the new discoveries may well be imagined. The help of masters in the field like the present author are invaluable to students of modern Science. The Publishers deserve to be congratulated and most heartily thanked for bringing together in such a nice form the great Scientist's talks on a variety of subjects spread over the fields of Physics, Chemistry, Astronomy and other branches of Natural Science. The topics chosen as well as the method of treatment are such as to interest and benefit the lay man residing in the towns and villages. The easy flow of speech, the simplicity of style and occasional flashes of humour, enhance the brilliance of the performance and reveal Dr. Raman in the new roll of a popular speaker. M. R. R.

BIRTH-PANGS OF NEW KASHMIR: BY N. S. PHADKE. FOREWORD BY SHEIK ABDULLAH. HIND KITABS LTD. PAGES: 34. PRICE: 8 AS.

This facts-laden pamphlet, with its simple, unvarnished account of the events that led up to the present war in the Himalayan 'paradise', serves

eminently to give the reader a bird's-eye view of the problem and enable him to judge the wisdom of the Government of India's rushing to the rescue of the helpless, innocent people of that one-time happy, but now unhappy, ravaged, dishonoured and devastated valley.

The author seeks to show that the issues involved in the fight are of deep national significance. In spite of the smallness of space at his disposal, the author has rightly thought it worthwhile to describe the brilliant exploits of the heroes who saved Kashmir from falling into the hands of the advancing invaders at a time of grave crisis. Glowing examples of martyrdom reveal the matchless courage, devotion and self-sacrifice of the soldiers of New Kashmir. They have found her soul, and as Phadke aptly concludes, they are also sure to regain the seemingly 'lost' Paradise. M. R. R.

FREE INDIA: CONGRESS SPECIAL: 1948. MANAGING EDITOR, SRI. E. R. GOVINDAN. 53, GENERAL PATTERNS ROAD, MOUNT ROAD, MADRAS; PP-62; PRICE, AS. 6.

Free India was free even before India became free for she spoke freely of the coming FREE INDIA. Her faithfulness to national aspirations and loyalty to right leadership are well-known. It is in keeping with her own life-principle that *Free India* has issued forth as this Congress Special number.

With the picturesque get-up which displays the imaginative youth of the artist, the art gallery adorned by the busts of the forty six foregoing Presidents of the Congress, the full page portraits of the six leaders from the South—among whom Rajaji is not one—, and articles on the present President, the structure, history and the rebel child—we mean Subhas—of the Congress, the present issue is one which you will like to pass on to your friend after you have finished reading and begun liking it.

NEWS AND REPORTS

SRI RAMAKRISHNA MATH, PURI

AN APPEAL

The Ramakrishna Math, Puri, started in 1932, is situated just on the seaside, not far away from the famous temple of Jagannatha. The main object of this branch centre of the Belur Math is to give shelter to those monks of the Order who want to take rest after strenuous work or to devote themselves to meditation and study in this congenial climate and holy environment. Besides, it ministers to the spiritual needs of the visitors through worship, discourses, etc.

The institution is maintained by voluntary gifts of devotees who occasionally come here on pilgrimage. But their contributions are too insufficient to meet its daily expenses in these days of high prices.

The charitable and religious-minded public is therefore requested to help this Ashrama to discharge its duty. All contributions will be thankfully acknowledged by the undersigned.

SWAMI UTTAMANANDA,

President, Sri Ramakrishna Math,
Chakratirtha, Puri (Orissa).

RAMAKRISHNA VEDANTA CENTRE OF SEATTLE

REPORT OF ACTIVITIES

October 1947--September 1948

The year has been one of considerable progress with an appreciable increase in membership and attendance on Sundays, which is a clear indication of the growing interest of the people in the cause for which the Centre stands.

During the year under review a lot of improvements have been made on the house.

As usual, Swami Vividishananda gave a public lecture every Sunday morning, discussing the theory and practice of Vedanta and he conducted study-classes every Tuesday and Friday evening.

The usual celebrations were held throughout the year, the important ones being the worship of the Divine Mother Durga and the birthdays of Sri

Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda, Lord Buddha, as well as the celebrations of Christmas and Easter. On Sri Ramakrishna's birthday the basement recreation room was dedicated to Swami Brahmananda and a statue of the Swami was installed.

A group of boys and girls interested in the study of Comparative Religion and human relations attended our services. The following is a letter of appreciation from the Chairman of the group:

"Our visit to your church made the perfect finish for our study program on human relations, and on behalf of the group who made the trip I would like to thank you for your hospitality. We all need to be introduced to experiences which may be different from our own. I feel that the experience was quite valuable to us all, and that our horizons have been considerably broadened. Thank you again for your valuable contribution to our program."

REPORT OF THE RAMAKRISHNA MISSION

EDUCATIONAL ACTIVITIES IN CEYLON FOR THE PERIOD

July 1947 to June 1948

English Schools: The most notable event of the year is the grading of English schools, in which our schools fared well. According to the old classification all our three English schools were in the third grade. But owing to the satisfactory progress maintained by them in recent years, Shivananda Vidyalaya, Batticaloa, was placed in grade I, and Vaidyeswara Vidyalaya, Jaffna, in grade II. The Trincomalee Hindu College satisfied all the requirements of a first grade institution except a laboratory for teaching a second science subject. The Mission has, however, now equipped a new Botany laboratory besides making substantial additions to the existing Chemistry laboratory, so that ample facilities are now available for the teaching of both Science and Arts up to the Higher School Certificate and the University Examinations. The Minister of Education is so impressed with the rapid progress

of the school that he has promised to raise it to a higher grade at the earliest possible opportunity.

The results produced by our English schools at public examinations were quite good. The staff of the English schools has been strengthened.

Owing to phenomenal increase in the number of students seeking admission to English schools, the Mission had to strain all its resources to provide sufficient and suitable accommodation for them. Thanks to the donation of Rs. 6,000/- made by Mrs. Sellathurai of Kalladi Uppodai, Shivananda Vidyalaya, Batticaloa was able to erect a block of two class rooms. Mr. L. H. L. Haridasu's donation Rs. 3,500/- enabled the Mission to build a spacious class room for the Hindu College, Trincomallee. In addition to this, the Mission has out of its own funds built a hall measuring 80' x 20', costing Rs. 3,000/- and a boundary wall costing Rs. 1,500/-. The staff of the Vaidyeswara Vidyalaya Jaffna, is to be congratulated for collecting more than Rs. 30,000/- and putting up a building to house three classes and science laboratories.

Friends and well-wishers of the Kokuvil School at Jaffna collected nearly Rs. 15,000/- for erecting a new block of class rooms. The building work is now in progress.

A plot of land, little less than a quarter of an acre in extent, adjoining Hindu College, Trincomallee, premises, was purchased recently for Rs. 5,250/- with a view to securing sufficient room for expansion.

Srimat Swami Vipulanandaji's personal collection of valuable books costing Rs. 1,000/- was placed at the disposal of the Hindu College reference library.

Bilingual Schools: The Bilingual schools for girls at Batticaloa made satisfactory progress in the year under review. As the Education Department proposes to abolish this type of schools, the Mission has applied to the Director of Education for permission to run it as an English school. We are glad to mention that the Director has granted our request and the school should be regraded as an English school with effect from 1-10-1948.

Vivekananda Hall, Batticaloa, which had been leased to the Education Department for running a

Training College for Women Teachers was released by the Director as from 1-9-1947. The new Girls School is now housed in that building.

Tamil Schools: The attendance at most of the schools is on the decline, apparently owing to the glamour of free English education. Now that English is made a compulsory subject for the Tamil Senior Schools Certificate Examination, most of our Tamil Senior Secondary Schools will be compelled to give up their S. S. C. classes. Consequently a large majority of students of the post-primary classes of these schools are likely to seek admission to English schools. The future of our leading Tamil schools, does not, therefore, appear to be bright.

THE 96th BIRTHDAY CELEBRATION OF THE HOLY MOTHER

AT SRI RAMAKRISHNA MATH, MYLAPORE,
MADRAS.

The 96th birthday celebration of Sri Sarada Devi was observed with great *ecstasy* at the Math on Sunday, the 26th, December, 1948. There was representative gathering of ladies. Her Highness the Maharani of Bhavanagar presided over the function. The function began with a prayer by the students of Ayvai Home. Srimati M. Lakshmi Ammal, Principal, Lady Willingdon Training College, Dr. (Mrs) Muthulakshmi Reddi, Srimatis Kothanayaki Ammal, Lakshmi Raghuramiah, Indrani spoke at length on the various aspects of the life and teachings of Sri Sarada Devi. The students of the Ramani School of Music entertained the audience with Vina. The President in her address said: "I have read with very keen interest the life and work of Sri Sarada Devi. She has been a perfect wife, mother, guru and a nun and has been rightly regarded as the Holy Mother. Her life and teachings are a great boon to the humanity at large and to women-folk in particular. They serve as a guide to the path of righteousness and salvation which is the ultimate aim of humanity." Srimati Ambujammal proposed a vote thanks and the meeting closed with *mangalam*, *arati*, and distribution of *prasadam*.

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HYMN-FLOWERS

क्रमेण कर्मणा केन कया वा प्रज्ञया प्रभो ।
दृश्योऽसीत्युपदेशेन प्रसादः क्रियतां मम ॥
नमो निरुपकार्याय त्रैलोक्यैकोपकारिणे ।
सर्वस्य स्पृहणीयाय निःस्पृहाय कपर्दिने ॥
अहो क्षेत्रज्ञता सेयं कार्याय महते सताम् ।
ययानन्तफलां भक्तिं वपन्ति त्वय्यमी प्रभो ॥
दोषोऽपि देव को दोषः त्वामाप्तुं यस्समास्थितः ।
गुणोऽपि च गुणः को नु त्वां नाप्तुं यस्समास्थितः ॥
रागोऽप्यस्तु जगन्नाथ मम त्वय्येव यस्स्थितः ।
लोभायापि नमस्तस्मै त्वल्लाभालम्बनाय मे ॥
अहो महदिदं कर्म देव त्वद्भावनात्मकम् ।
आब्रह्मकिमि यस्मिन्ने मुक्तयेऽधिक्रियेत कः ॥
आरम्भः सर्वकार्याणां पर्यन्तः सर्वकर्मणाम् ।
तदन्तर्वृत्तयश्चित्रास्तवैवेश धियः पथि ॥
यावदुत्तरमास्वादसहस्रगुणविस्तरः ।
त्वद्भक्तिरसपीयूषान्नाथ नान्यत्र दृश्यते ॥

By what process, by what act, or by what knowledge are you to be seen ; this, O Lord, bless me by teaching.

Obeisance to Him who needs no help but who is the one benefactor of all the three worlds ; obeisance to that Recluse of matted locks who has no desire, but who is desired by everybody.

Oh this knowledge of spirit (agricultural expertness) of the good souls, with which, O Lord, they sow in you the endlessly fructifying devotion (rows of crops that yield abounding harvest), which conduces to great purpose (*viz.*, Siva - realisation) !

What fault is it, O God, even if it be one, which has been resorted to for obtaining you ? And what merit is it, even if it be one, which has not been resorted to for obtaining you ?

Let me even have attachment, O Lord of the world, if the attachment is exclusively fixed on you ; and salutations even to that greed of mine which has you for its object !

Oh ! this grand rite which is of the form of your contemplation, O God ! From Brahma to the worm, who is not made in it eligible for release ?

The beginning of all acts, the end of all works, and all the manifold interim stages, all this, O Lord, happens only within the range of your mind.

A mounting relish that expands a thousandfold, this, O Lord, is not seen anywhere else except in the ambrosial *rasa* of your devotion.

BHATTA NARAYANA, STAVA CHINTAMANI,
41, 42, 43, 47, 48, 49, 50, 51.

—V. RAGHAVAN.



A GLIMPSE OF SWAMI BRAHMANANDA

*'A Cow boy Thou wert
Now King become....'*

**"DO MEN GATHER GRAPES OF THORNS
OR FIGS OF THISTLES?"**

People wondered: who might be this stately young man in saffron standing at the palace-gate with a garland in his hands? Presently there arose tumultuous uproar: 'Victory to Sri Ramakrishna!; Victory to Swami Vivekananda!' With green laurels on his forehead the victor had just returned to his home-city Calcutta. The seething crowd ran mad in trying to snatch a glimpse of that wonderful man, Vivekananda. The decorated coach stopped at the gate. Extricating himself somehow from the heap of flowers and garlands under which he was almost buried, Swami Vivekananda alighted from the coach. The first thing he did after being garlanded by the young man at the gate was to prostrate himself at his feet with the words: "Unto the son of the Guru as to the Guru!" In his turn the young man prostrated himself at the feet of Vivekananda with the words: "Unto the elder brother as to the Father!" People wondered the more: who could be this young man at whose feet great Swami Vivekananda, at whose feet millions bow wherever he goes, prostrates? This was Swami Brahmananda, popularly known as 'Maharaj' in the Ramakrishna Order.

We shall understand the profound significance of this piece of Swami Vivekananda's behaviour, as we go back to the idyllic days of Sri Ramakrishna's spiritual

ministrations at Dakshineswar. '...no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whom the Son will reveal him.'

Sri Ramakrishna had finished the sadhana period of his life. The Divine Mother had asked him to remain in *Bhāva-mukha*, on the border-line of the Absolute and the Relative with free access to both, for the good of the world. But how was he to do that? The mind had become so vertical in its tendency! There was nothing on the earthy plane of this earth on which his mind, so rarefied that it had become, could rivet. He felt a tremendous loneliness, a loneliness which the Absolute alone perhaps feels! Not that people did not come to him. They came. They came in numbers. But mostly of the sort stinking in gross worldliness. In that state of his being so ethereal in texture, it was an acute suffering for him to bring himself to mix and talk with people, antipodal in disposition. So he supplicated to the Divine Mother: "Mother my tongue is burnt because of talking to worldly people." "Be not afraid, my child, devotees of pure heart and full of the spirit of renunciation will be soon coming", assured the Mother. But Sri Ramakrishna was impatient. He importuned again: "'Mother, get me a companion—like unto me.' "Mother, I have not to have a son but I wish I had a pure-souled devoted boy always with me as a companion. Get me a son like this."

COMING OF THE SCION OF THE DIVINE

Shortly after this Sri Ramakrishna saw in a trance a little boy standing under the bunyan tree. He wondered: what might be the significance of it? Again, to quote Sri Ramakrishna's own words,: "A few days before Rakhal came to me, Mother placed a little boy on my lap and said, 'This is your son.' At first I was startled. 'My son?' Mother smiled at this and made me understand that I was not to have a son in the ordinary sense, but that this boy would be *my spiritual son who would live up to the highest ideals of renunciation*. While eagerly awaiting the advent of his spiritual son, one day Sri Ramakrishna had another wonderful vision. Suddenly he saw a hundred-petalled lotus blossoming on the waters of the Ganga, each of the petals of the lotus shining in exquisite loveliness. On the lotus two boys were dancing with tinkling anklets tied to their feet. One of them was the ever young Sri Krishna himself; the other was the same boy *whom he has seen in his previous visions. This divine dance of theirs was indescribably beautiful; every movement they made seemed to splash foam, as it were, in the ocean of sweetness. As one can only expect, Sri Ramakrishna was lost in ecstasy. Just at that moment a boat anchored on the bank of the Ganga and from therein emerged Rakhal—Sri Ramakrishna's spiritual son. This was the coming of the Scion of the Divine by the currents of the Holy Waters to join the Father at the Divine play which he had convoked on the threshold of humanity.

With the coming of Rakhal one of the

sweetest chapters of Sri Ramakrishna's life opened. Rakhal did not come to Sri Ramakrishna as a disciple comes to his Guru, **समिप्याणि**; but as a long-awaited only little child to its mother. Viewing Rakhal with eyes soaked with affection, Sri Ramakrishna would be transported into the disposition of Mother Yasoda. He would feed him, fondle him and play with him just as parents do to their children. Sometimes holding him on his shoulders Sri Ramakrishna would dance. Rakhal too reciprocated the exact feelings of a little baby. He would sometimes come running and jump into the lap of Sri Ramakrishna.

It is very difficult to explain what made Sri Ramakrishna who was established in the highest Advaitic realizations and would times without number pass into samadhi, become so motherly in his disposition to Rakhal, who again, in his turn would become so baby-like though by the time he came to Sri Ramakrishna he was a muscular young athlete and a married man withal. But the truth of this relationship made Rakhal one of the sweetest personalities that ever walked on the surface of this earth. He is the sweetest facet of Ramakrishna-incarnation. Through him Sri Ramakrishna touches the feverish forehead of humanity like the fragrance of a flower in benign gentleness, and soothing sweetness. This sweetness in its fullness found expression in his character in the form of deep silence and perfect calmness.

"The one characteristic of Indian thought" said Swami Vivekananda, "is its silence, its calmness. At the same time the tremendous power that is behind it is never expressed by violence. It is always

* This vision led the Master to identify Rakhal as one of those pure souls who had been incarnated as playmates of Sri Krishna.

the silent mesmerism of Indian thought... And whoever had dared to touch our literature had felt the bondage, and is there bound for ever.

"Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world. Silent, unperceived, yet omnipotent in its effect, it has revolutionised the thought of the world, yet nobody knows when it did so."

Swami Brahmananda was the very personification of this characteristic of Indian thought, so much so, that he is very little known even in India, outside the orbit of the influence of Ramakrishna Mission. Perhaps his name will not be mentioned in the official annals of Indian History as one of the greatest men that India ever produced. But all the same the services of the 'gentle dew' is there, one knows it or not, behind the proud magnificence of 'the fairest of the roses.'

FLAMES THAT MADE HIM GOLDEN

As far as spiritual practices were concerned, Sri Ramakrishna was always the hardest possible task-master. It was but natural that the father should have been only anxious to hand down all the secrets of his pursuit and the techniques of his art to one who was destined to go forth in the world, largely written on his forehead—Spiritual Son of Sri Ramakrishna. The result was that Rakhai had to practise various modes of sadhana under the watching eyes of Sri Ramakrishna. The realizations that were to be achieved through spiritual practices cum God's grace all came to him

as naturally, providentially and lawfully as a patrimony descends to a son. But as a cautious son that he was and fully loyal son too, the severely austere sadhanas that he practised during the years 1886 to 1897 after the passing away of Sri Ramakrishna in different parts of India staggers a listener. One of his brother disciples actually asked him: "Why do you live so strictly? You are the spiritual son of God Incarnate? He has already done everything for you. Through his grace you have attained samadhi. Then why do you still have to sit like a beggar, begging for Lord's grace?"

"What you say is true," Maharaj answered. "The Master did do everything for us. But still I find a lack within. This proves that we need repeated practice in order to make the state of samadhi natural and habitual to us. You know Uddhava was a devoted disciple and friend of Sri Krishna; through His grace he realized God. And yet Sri Krishna sent him to the Himalayas to live in solitude and contemplation."

Vijay Krishna Goswami, the well-known Saint, also asked Maharaj the same question. He replied simply: "I am only trying to become established in that vision of God which I received through my Master's grace." And he did become established in the vision of God so much so that in his after-life volleyed by the biting questions of a doubting disciple he could say: "I do not move or do anything until I know the will of the Lord...Yes, I wait until I know His will directly and He tells me what I should do...Yes, for everything I do have the direct guidance of God."

"Raja is the greatest treasure-house of spirituality.", said Swami Vivekananda. Once a European devotee came to visit him in the monastery, wishing to have his spiritual problems solved. Swamiji sent him to Maharaj, saying: "There you will find a dynamo working and we are all under him." This reveals Swamiji's own greatness but none the less it shows Maharaj also in true perspective.

Aunt Bhanu was a devotee of Sri Ramakrishna and a highly advanced sadhika. Her's was the attitude of the Gopi. Once she sang a song regarding Sri Krishna before Maharaj which moved him so much that he went into ecstasy. Torrents of tears soaked his garments absolutely. At this the Holy Mother remarked, "Bhani, one must admit that you are not an ordinary being—you have been successful in ruffling even Rakhal, who is nothing if not a mighty ocean."

THE TRIPLE STRANDS

In the three visions which Sri Ramakrishna had seen concerning Rakhal before his coming are embedded the three main strands which formed the mystic texture of the sweet, lofty, vast and possessing personality that was Swami Brahmananda's. Even India, which is so prolific in producing sages, has rarely produced a sage of this type. As we explore deeper into the character of Maharaj, we shall find that it was mostly the sovereign blend of these three golden strands that gave the uniqueness of this magnificent personality.

The first was the childlikeness of his disposition. 'Except ye be converted and become as little children, ye shall not enter

into the Kingdom of Heaven." The 'conversion' of Maharaj was absolute in this sense and so he was truly heavenly. This was the secret how he was able to enter the very sanctuary of Sri Ramakrishna's heart so playfully and could enthrone himself there as his beloved darling.

His naive simplicity was so surprisingly consequential that one day Sri Ramakrishna wept bitterly saying, "Ah me! you are so simple. Who will look after you when I am gone!" By allowing ourselves to be *en rapport* with the profound pathos of these tearful words of Sri Ramakrishna, we may aspire to have a glimpse of the nature of that simplicity which was the very breath of Rakhal's personality. Even when he grew grey, had disciples and devotees by the legion, was the venerated President of the Ramakrishna Order, he retained the same fresh elemental childlikeness in him. His body suffered change. But he did not change. For he was one of those who are not fashioned by the world but fashion the world. When he would be in the presence of the Holy Mother, he would even at the age of fifty sometimes dance innocently while clapping his hands just like any unreasonable little baby. It is however to be remembered that behind this simplicity was always awake that supreme intelligence about which Sri Ramakrishna remarked: "Rakhal possesses kingly intelligence and he can rule an empire."

The second and the most important strand of Rakhal's personality was his Sonship of the Divine. The Divine Mother had told Sri Ramakrishna that Rakhal was *his spiritual son who would live upto the*

highest ideals of renunciation. Sri Ramakrishna himself not only accepted Rakhal as his spiritual son but also gave him to the world with the same designation appended to him. We do not pretend to say that we understand all what this Sonship of the Divine means. There is perhaps only another example in the religious history of the world where Sonship of the Divine is presented before man. Jesus claimed Sonship of God-head and assured that, 'I and my Father are one'. Whatever may be the metaphysical explanations and implications of this, for all practical purposes we find that through the instrument of this Sonship the Divine descends to man in large sweetness and effective intimacy and becomes a connecting link, as it were, with all that is furthest removed from the Divine. Jesus asserted that he was the representative of the Most High and so had the power-of-attorney to administer His Father's wishes unto humanity and to mediate and supplicate before the Father on behalf of humanity. The son is only the modification of the Father, a projection of the same entity.

This Sonship of the Divine gave Swami Brahmananda a unique prestige and privilege among his brother disciples. In this one respect he stands always on a higher level (not to be confused with any misunderstood hierarchy) than all his brother-disciples not excluding even Swami Vivekananda. All of them cherished the profoundest reverence for him. Everyone of them knew that Sonship of the Divine, unlike

earthly sonship, is always more and greater than the discipleship of the Divine. 'I and my Father are one' but not the disciple and his Guru.

How his brother-disciples used to look upon their Raja is patent in the following incidents. "I am astonished seeing the work of Raja", said Swamiji* once to Girish Ghosh. "How beautifully he is guiding the work of the Math and Mission! One has to admire the royal intelligence of Raja. The Master used to say: 'Rakhal possesses kingly intelligence and he can rule an empire.' Exactly so." "Why not? The Son that he is of His!", replied Girish. Hearing this, almost melting in joy, said Swamiji, "Immeasurable is Raja's spirituality. Could anyone be comparable to him whom the Master used to take on his lap as his son, used to feed in great fondness and lull him to sleep on his own bed.' He is incomparable. Raja is the very life of our Math—he is our King!"

After the consecration of the Belur Math on 2nd January, 1899, one day Swamiji ceremonially fed Maharaj with *sodasopachara* (sixteen items) and then standing before him with folded hands said: "Raja! it is only he (meaning the Master) who knew your value—what do we know that we could value you?"

When Swami Prabhavananda, one of the disciples of Maharaj was about to leave India for taking up his duty in U. S. A., Swami Shivananda blessed him with the words: "Never forget that you have seen the Son of God. You have seen God."

* "Swamiji" always refers to Swami Vivekananda in the pale of the Ramakrishna Order.

The Holy Mother once presented clothes to her renouncing children (the direct disciples of Sri Ramakrishna). Every one was presented with a cotton-cloth whereas Maharaj was given a silken one. One, whose sense of democracy was perhaps a little disturbed by this discrimination of the Holy Mother, ventured the question: "Mother, every one is your child, then why this silken cloth to Rakhai Maharaj?" Replied the Mother instantly: "Don't you know, Rakhai is the Son?" The Holy Mother was the affectionate mother of all the disciples of Sri Ramakrishna. Yet this little discrimination she kept up regarding the 'spiritual son'.

With this Sonship of the Divine was associated the idea 'who would live up to the highest ideals of renunciation' as we have seen in the second vision of Sri Ramakrishna regarding Rakhai. In point of renunciation Maharaj very naturally reminds one of the Prince of Kapilavastu. Like the latter the former too was to be the inheritor of the vast properties of his father, had a youthful wife and a child. When the call of the Divine came he renounced them as easily as the Sakya Prince did. When Sri Ramakrishna said, "Rakhai was born with very intense love for God," he revealed the depth of Rakhai's spirit of renunciation, for, such love for God could be only the resultant of such a spirit.

About the sweetness of his deportment, as deduced from the third vision which forms the third strand of his personality, we have referred to previously. This made of him a centre of tremendous attraction. Wherever he went he brought with him peace, music, joy, solace and silent inspiration. In his

presence life received a fresh cadence, God became the only reality of life and the daily problems most unreal phantoms. One of his disciples vouches that even his hands and feet had a peculiar charm and attraction about them, perhaps because one who would fall at those feet was sure to be saved, and one who was to be touched by those hands was sure to conquer. It is perhaps not even a half-truth to say that 'Our sweetest songs are those that tell us of saddest thoughts.' Why, there was no sadness about Maharaja's sweetness. It was only joy become humble, *anandam* become inoffensive and mellow. It was the life-expression of the Incomprehensible. God is nothing if not also sweet—"रसो वै सः" True, we have also our God, the terrible, Kali, the Mother. But have we not at another point our Krishna, the sweet, the beautiful? Maharaj's sweetness gave all a profound sense of security in life and death. It is impossible to remember Maharaj and to be afraid of anything.

These three main strands of character as seen above nourished under the ever-watchful care of Sri Ramakrishna, formed the basis of Maharaj's lofty personality. After the passing away of Sri Ramakrishna, specially during the time when Swami Vivekananda was delivering his message in the West, Maharaj was constantly engaged in very severe *sadhanas* in various parts of India. Burnt in the flames of these tremendous austerities, rich with the highest treasures of spirituality, Swami Brahmananda had emerged like the Golden Purusha at the threshold of humanity by the time Swami Vivekananda returned from the West. Before he came to take up

active work as the Head of the Ramakrishna Order at the behest of Swami Vivekananda, he could say: "The spiritual life begins after the attainment of Nirvikalpa Samadhi."

SO WIDELY UNLIKE : SO INTENSELY AKIN

The personality of Brahmananda is best revealed when seen against the personality of Vivekananda. The natures of the two brother-disciples were widely dissimilar, and yet, in a sense, complementary. In the words of Sri Ramakrishna: "Naren dwells in the realm of the absolute, the impersonal. He is like a sharp drawn sword of discrimination. Rakhal dwells in the realm of God, the Sweet One, the repository of all blessed qualities. He is like a child on the lap of his mother, completely surrendering himself to her in every way."

Swamiji was inflamed like an animated lion, boundless and fathomless like an ocean, a vast reservoir of jnana, vairagya, vidya and buddhi, ever-wavy with stormy upsurge of deluging youth-force. Maharaj was like the immeasurable sky, serene, tranquil, imperturbable, infinitely ecstatic, mellow and sweet with childlike softness. One was the burning mid-day sun of terrific spiritual energy, the other was the limpid and cool effulgence, of the light within. The message of one is but galvanizing electricity, of the other a subterranean flow of ambrosial Mandakini. One was 'an Orator by Divine right'; the other was a man of supreme silence by Divine right. Vivekananda almost cruelly tears you away from the moorings of your degrading complacency and giving you a portion of

his own dynamism sets you alone on the rough road of perpetual quest to find the truth all by your *own* toil; whereas Brahmananda weans you out for almost a pleasant walk, himself eager to walk with you the entire path tirelessly, sometimes giving you a joke to cope with and at other times pointing out a pitfall on the way and always inspiring you to go ahead. One was to work-out the world-mission from many to one, the other the same mission from one to many. The one was, so to say, the centripetal force, the other was the centrifugal force, as it were. So the path of the one, one might say, lay across the path of the other on which they met at every immediate point throughout the whole distance and revealed each other against themselves—for while the circumference is the consummation of the life-principle of the centre, the centre is the self-realisation of the circumference.

These two vast men so different outwardly were at heart but one. They were like two flowers of different hue and odour on the same petiole. They used to hold each other in invulnerable faith, boundless love and fathomless sraddha. Sri Ramakrishna and his mission were their life and soul and all.

UTTARA-SADHAKA : THE DIVINE MASON

Swami Brahmananda is the first among those who understood Vivekananda with all his revolutionary ideas through and through and never for a moment doubted or questioned his mission. He could very easily traverse the vast sweep of Vivekananda's epic imagination and was always at

home with any of his new ideas. The points of stresses and the programme of work which Vivekananda brought with him received unanimous assent and support from Brahmananda. He could at once see the infallibility of Swamiji's approach and always stood behind him as a silent Himalayas of strength.

Just after his return to Calcutta Swamiji placed in Maharaj's hand all the money which the American devotees had subscribed towards the Indian Mission. "All this time," he said, "I have been acting as a trustee. It is a relief to give this back to its real owner—our Raja." After delivering his message and handing over the funds Vivekananda felt himself free, for he knew that it was now Raja's part to play. The plan once given, this divine mason began his work silently and with unerring precision, and even before the passing away of Vivekananda in 1902 gave him the supreme and perfect satisfaction of understanding that his work had fallen on the shoulders of an equal *uttara-sādhaka*.

Brahmananda did his great work in profound silence and with perfect ease. He made gold out of dust and angels out of

worms. He did not deliver lectures. He simply lived 'gazing in the Infinite', as a conduit of the Divine. When tempests of work, cyclones of service stormed the seats of meditation with silent power he held all fast to the feet of the Lord. The destination was always before his open eyes. He held the helm always firmly and was never daunted by any bad weather. Forsooth, during the fiercest of storms he sang most sweetly for on that plea the Lord came the nearest to him even though He was always nearer than the nearest.

As the Head of the Order he impressed indelibly upon the minds of the inmates the truth: "The success of a religious body depends, not on its external achievements, its efficient organisation, its buildings, the size of its membership or its philanthropic activities -- but upon the inner life of each of its members and measure of their progress towards devotion and knowledge of God."

The portrait we have essayed to reveal here is of the very heart of the Ramakrishna Order. The heart can never be fully revealed, for it is the very seat of the Inscrutable. Therefore, we could have but given an imperfect glimpse alone.

"Practice, practice, practice. Find out for yourself whether there is really a God...I am telling you, my child, God is. Know for certain that He is."

—SWAMI BRAHMANANDA

THE BELUR MATH

By ANTHONY ELENJIMITTAM

It was one cool, breezy evening in early December, 1948, that the present writer, along with three friends, hired a boat from Dakshineswar temple ghat and rowed down to the Belur Math. The refreshing rays of the setting sun were bidding us good-bye; the gently flowing waters of Mother Ganga were sparkling with the last kiss of the downgoing round fiery ball; the sea planes were dancing with the swelling waves, the cruising motor launches and steam boats were causing; the sky up above was serene; all the environs of the Math were lit with the radiant rays of that eternal omnipresence of Truth-Beauty-Bliss, that one was urged to exclaim from the depths of heart that Vedic prayer:

यो देवोऽग्नौ योऽप्सु यो विद्वं भुवनमाविवेश ।

यो ओषधेऽपु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

The God who is living presence in fire, water, interpenetrating the entire universe; He who is in medicinal herbs and the forest woods, to Him we bow down, unto Him our salutation!

The majestic temple, the math, the marble shrines along the riverside were gracefully reflected in water as the boat approached the Belur bank. Just on the opposite side on to the right where Wellington Bridge begins, is seen the row of shrines and temples with the Bhavatarini Kali temple towering at the centre. There did the prophet of the modern age live, preach his gospel, and accomplish his great mission. On the other side, at Belur, is the Headquarters of that great renaissance and spiritual-awakening movement which heralds the advent of new India, with her cultural heritage and spiritual bedrock

reinterpreted and resurrected to suit the modern needs, to build India's Humanity, this planet's Humanity, on the unshakable rock of Self-realisation, or God-realised dynamics. Perhaps, when the Belur Math was established in January 1899, few could have then realised that it was just the beginning of a movement which had the potential power and missionary zeal to awaken the entire Indian subcontinent from slumber to life, to the recognition and realisation of her divine birth-right. That potential power is now slowly being materialised in India and also abroad.

While the majority of the people who go to the Belur Math find it a romantic and poetic place to spend some time, those who can go beyond the exoteric and get into the esoteric realms of the significance of the monastery see there the symbol and substance of a movement, still fresh and cradled, still tender and delicate, which can be the regenerative force in India to rediscover her own immortal soul, to re-assert India's cultural heritage, to leaven and deify the masses of the subcontinent with the beatific vision of Vedanta, with the necessary inner poise and power of Yoga, to give an integrated, harmonised and all-embracing catholic outlook to India's teeming millions, to seekers and searchers of Truth and Reality, of profound humanistic psychology and psychological humanism, to men and women everywhere, under all skies, of all races and for all times. Here is the meaning of *Sanatana Dharma*, the real catholicity which is *quod semper, quod ab omnibus, quod ubique*—that which is always, by all and with all, anywhere and

every-where—of the Christian theologians, the basis of perennial philosophy.

Although the rise of the order of monks and sadhus is a very common phenomenon in India, the monastic organisation symbolised by the Belur Math is unique in the history of Indian civilisation. The Order of Bhikkus which grew around Buddha, and the subsequent history of Buddhist monasticism, are not as near to the present monastic revival in Ramakrishna-Vivekananda movement as the founding of monasteries by Sri Sankaracharya. Swami Vivekananda, the Sankara of the twentieth century, founded an Order that will suit to the changed conditions of modern life where world-unity ideal, based on a world-culture and world-citizenship, is nearer realisation than it was at the time of the greatest Advaita Vedantist, Sankara. Fighting against odds, the Ideal of a unified and deified humanity is looming brighter today than ever before. Atom bombs cannot kill ideas and ideals. Ideas thrive on persecution and sufferings; the blood of martyrs is always the seed of the church. At this juncture when the mankind is entering the very threshold of one world ideal, one Divinised and Unified Humanity Ideal, there emerged the Ramakrishna-Vivekananda movement as a mighty force to help India and mankind to realise this grand goal, the immortal ideal, of unity amidst diversity of all-sided integration, catholicity.

The Belur Math is both a symbol and substance; it is symbolic of the spirit of modern India; it shows the potential power; the Math is also the substance of what has already been achieved, a pledge of all that still remains to be achieved. The

task is never finished; it can never finish as the mighty movements centering around prophets. The work of Jesus continues; the work of Buddha continues; of Ramakrishna continues. This redemptive work begins in history, but it never ends; perhaps it can never end; for these movements are organised efforts for individuals and nations to realise the Infinite; Infinite made real and vital through the service of God, the wretched, the sinner, the saint, the beautiful and ugly, God, the poor and the rich; God living and suffering in the living and suffering humanity. Buddhism, not only in its Mahayana or Greater Vehicle form, but also in its most pure, original and Hinayana forms, has this much in common with the modern Ramakrishna-Vivekananda movement that both stress upon the psychological and human realities and facts of life. Both movements, within the lap of India, with nearly twenty-five centuries interlapping, sprang from the deep understanding of the profoundly human truths, of exploring the psychological depths of human consciousness. But primitive Buddhism, as a reform movement, sounded just a monochord, as often it happens with all reform movements which cut themselves off from the roots which they thought of reforming; but the present movement is not a reform movement, but a renaissance movement, implying thereby also a healthy reform that will be needed for the renaissance of India's rich heritage.

The majestic temple at Belur is to be the new St. Peters of Hinduism. By Hinduism I mean, the Mother of all religions; that vital and psychological catholicity which

India gives to the world. But Belur will be neither St. Peters nor Vatican in the Roman sense of the terms; it will be the St. Peters where the arching colonnades will embrace and enfold not only Roman Catholics who owe allegiance to Pope, but also the Protestants and Greek and Russian orthodox Churches, the Buddhists and Shintoists, the Parsees and Sikhs, the Hindus and Muslims. This is the traditional Indian catholicism, what Sarvapalli Radhakrishnan calls 'the hospitality of Hindu mind'. But now this catholicity is not going to be out of weakness, but it is going to be born out of inner strength; this catholicity is not going to be an enforced uniformity of certain dogmas—believing and canons-observing, as often it happens with the churches, but it is going to be a searching and finding of inner unity, spiritual fellowship, through fathoming deep into human consciousness. For Truth cannot be but one, although names vary—

एकं सत् विप्रा बहुधा वदन्ति ।

Sister Nivedita has portrayed the unique character and vital significance of the founding of the Belur Math, of the new Order of Monks, in the life of the new Indian Nation. It is a recognised fact among historians that the mission of divine prophets cannot be kept for long without setting up an efficient machinery, a vehicle to preserve and defend and propagate their gospel. For this the regularly constituted religious orders, with legal status, is necessary, a band of enthusiastic, receptive, open-minded, iron-willed workers, who out of their inner experience and conviction, shall be able to help the society in their spiritual pilgrimage, in matters both spiri-

tual and material, in things both temporal and eternal, in solving the riddle of their personal and domestic life, in untying the knots of the metaphysics of the One and the Many, of Substance and Shadaow, of the Absolute and the Relative. In preserving the spiritual message of prophets monastic orders play a significant and indispensable part. Dr. Adolf Harnac, the greatest of Protestant critics and historians of our century, has proved conclusively that the spiritual religion in Christianity was preserved mainly, if not wholly, through the religious orders, which beginning from the anchorites of St. Anthony and Pachomius in Egypt, running right through the Benedictine monastic movement and the great Mendicant Orders, specially the Dominicans and Franciscans, the military orders down to the days of the Jesuits and the modern congregations for both men and women, was a mighty bulwark for and strength of the spiritual Christianity.

Even born genius goes wasted when one-pointedness of mind is lacking. Without resoluteness, *nishta*, spiritual perfection cannot be attained. The more concentrated the stronger becomes the torchlight. But dissipation is superficiality. Hence it was within the compass of prophets and apostles to create a band of spiritually awakened souls to organise themselves and do the divine job, the redemptive work, the work of spiritual awakening, the noble task of bringing the second birth to the first-borns. Our first birth is from flesh and blood; the second birth is from mind and consciousness; it is psychological as the former is physical; it is spiritual as the former is

material. The real Man is neither body nor flesh, much less his family and belongings, but consciousness. In the "I AM" consciousness are all problems solved, is assured our divine birth, is won the goal of existence "I AM" is knowledge, what Sankara calls *jñana* and Thomas Aquinas calls "Beatific vision". Then the "I AM" accepts the challenge of life, and in its life-affirming aspect, God or "I AM" manifests itself in loving service. God then is Love; He is universal Love. The last word in practical life was said by religion when they defined God as Love. St. John said : "God is universal Love." It is God's manifestation that we see with our eyes, hear with our ears, touch with our hands and feet. All this vast universe is, as it were, the self-imprisoning, self-emptying, self-sacrifice of *Brahman*. When maya-veil is removed, still, the new order of Monks have to work and struggle in life, the path of *karma yoga* begins.

God-realised activity means service of deified Humanity. Man is of divine birth. He, in his ignorance, thinks he is flesh and blood ; is purely food, clothing and shelter. He is more than all these. "Seek ye first the kingdom of God and His righteousness, and all these will be added unto you", was said by Jesus. While to the hungry man his real God is bread and butter, to the houseless wanderer his God is a shelter, what is urged here is to raise mankind higher and higher to the highest possible level. The goal is infinite ; it may never be reached ; but it draws us, fascinates us to soar to the ideal, to reach the Goal.

The esoteric of symbolism, mythology and rituals are seen in this *New Mandir*,

the symbol of India's rebirth, her all-sided growth, her all-embracing catholicity. The iconoclastic zeal of the early Brahmo Samaj and Arya Samaj defeated its own purpose when what is just a monochord they called musical harmony. The old Vedic and Tantric fire-worshipping and sacrifices are revived ; images, statues, icons and symbols are there. The great human and psychological truths enshrined in Indian mythology, in the myths of Durga, Kali, Saraswati, Parvati, Siva, Brahma, the quintessentials of our great epics, the crystal-clear teachings of the Upanishads, the crest-jewel of Vedanta, the spiritual sunshine of Yoga, the various contributions of other religions and civilisations to the great World Fair of Culture, are all duly symbolised. Music, incense, flowers, rivers, planets, the entire cosmic energy are made real and vital through a little bit of brooding on the river side of the Belur Math.

Hinduism that survived many a crisis and vicissitude in history is today more receptive, responsive, assimilative, absorbing the ever before. That comes out of inner strength, born out of self-confidence. While other faiths are good for others, "The path of the ancient Aryan Rishis" is the best for India, but that Aryan Path which is a living force, ever-renewing and re-adjusting to respond to the vital needs of human hearts and minds of the changing phases of civilisations of both the East and the West. The Belur Math, then, is the symbol of the new catholicity that has dawned upon India and the world ; the catholicity wherein all scriptures and prophets are accepted, none excluded, none

rejected, on the fundamental unity of all in that Supreme Reality that is One without a second. The new catholicity will recognise God with and without forms, with and without qualities, both personal and impersonal, both Absolute and Realitive, both Prakriti and Purusha, both the Father who is in Heaven and the Divine Mother, the Divine womb of this universe. This catholicity will recognise Bibles and Korans as but chapters in the universal revelation of God. Buddhas, Christs and other God-men are but mighty waves on the surface of the great ocean of consciousness, the mighty "I AM", at whose bidding the sun rises and sets, fire burns, death and birth do their duty. When my tiny little ego is either destroyed through self-effacement, or is extended on to Infinity, then is the vision gained, our life-mission fulfilled in the knowledge of Unity and Identity of all and in the loving service of Mankind.

At the Belur Math will one find that the God of the Christians, the Allah of the Muslims, the Jahova of the Jews, the Iswara of the Hindus, the Tao of the Chinese are but one at the same personal relation of the individual soul with the Supreme Reality, even as the *pani* of the Punjabis, the *thanni* of the Tamilians, the water of the Britisher, the *lō* of the French, the *acqua* of the Italian, means one and the same substance, water. God is both the substance and the shadow of the universe. God is both the Absolute and the Relative; he is the Self-realised saint, the agonising sinner, the arrogant rich and the humble poor. He is all-in-all. He is the great Unknown of the agnostics, the *neti* of the negatives,

the "I AM" of the positives; He is the life-breath of the living, the dynamic and the quiescent, that supreme That in which everything moves, lives and has its essence and existence. He is the Soul of the souls, the Life of the lives, the supreme Man, *Purusha*, impregnating *Prakriti*, whence are all beings born, grow and die. The deathless amidst the dying the Permanent amidst the flux of things, men and events, the Real behind the apparent, the Substance behind the shadow. He is both She and It as the thinker or devotee views it.

The seeds of perennial philosophy, of sempiternal theology, are again sown over the green meadows of the Belur Math. That life-giving cosmogony, that monistic cosmology, idealistic ontology, rich mythology, are all embedded on the shores of Mother Ganga, now enriched by the Dakshineswar temple on the one side and the Belur Math on

the other. The Math is to be the nursery, the spiritual power-house, for the gradual universal awakening of the children of Mother India, besmeared by Catherine Mayos, relabelled by prosylitising foreign missionaries, politically dominated by foreign imperialists and domestic capitalists, weakened, and emasculated in manifold ways by foes internal and external. The Belur is both a math, a monastery and a missionary centre, the Headquarters whence the three Ps, the future prophets, philosophers and poets, the three Ms, the monks, missionaries and masters of free India, of new and spiritually awakened India, of *Prabuddha Bharata*, are to emerge.

It is the organisational efficiency that strikes even a casual visitor to Belur Math.

Vivekananda in his talks and correspondence insisted on the need of organisational machinery, but an organisation as a vital and living factor to develop the potential divinity in men and nations. Organisation is a social necessity, it is the affirmation of corporate existence, the salvation of the individual in the Universal. But unto this day that elasticity, that creative spontaneity, that is so needed for any organisation to work for spiritual ends, are still fresh at Belur. Institutions survive through continuous growth and renewal from within. The old accretions, the degrading and degenerating factors in Indian society will automatically drop off when the basic foundations are laid solid, when the quintessentials of Indian civilisation are held all right, when the bright sides are considered and well attended to. It is a living, flexible organisation that, far from crippling the spontaneity and creativity of the individuals associated with the work, help to grow and reach the highest spiritual summits of adventurous living and creative enterprise that is seen at Belur. If the Headquarters remain creative, the branches elsewhere in India and abroad also will stick to that creative ideal that is the corol-

lary of the creative cosmic evolution of which we form a part.

Belur is thus a symbol, substance and sacrament. The sacramental character of life, of human pilgrimage, of the entire *leela* that is creation, is stressed. As Belur is to be an epitome of what is best, lasting and creative in Indian civilisation, so India that was and India that is to be is sacramentally, sacrificially and symbolically represented in the incipient art, literature and life of the Mission. The spiritual mission of the Ramakrishna-Vivekananda movement is just beginning, a leavening force, a light-house, power-house, for the rejuvenation, resuscitation, rekindling of the old fire in the heart of new India. That is the rock on which our nation-building task must rest. That is the spiritual nucleus, the Lion of Divinity asleep in every human breast, the foundation stone on which India's and world's humanity must be raised, of which the Belur Math is and will be a sign-post, a promise and a pledge. But for that we cannot afford to sleep. We need spiritual awakening and eternal vigilance. As Swamiji puts it: 'Arise, awake, stop not till the Goal is reached.'

उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत

"Just as Sri Ramakrishna held highly liberal views, this Math too will be a centre for propagating similar ideas. The blazing light of universal harmony that will emanate from here will flood the whole world."

—SWAMI VIVEKANANDA.

RELIGION AND WORLD FELLOWSHIP

By SWAMI NIKHILANANDA

(Reprinted from *The Journal of Religious Thought*)

Peace through world fellowship has been a cherished dream of rational human beings. From an early period of the world's history men have made efforts to achieve that end. These efforts have covered fields: the political, military, economic, scientific, and religious.

Alexander, Julius Caesar, and Napoleon embarked on their military conquests with a view to bringing the whole earth under one rule so that all men could live peacefully like brothers. The British Empire and the Commonwealth of Nations is a continuation of the same ideal with a different administrative technique. The dream of the military despots ended with their lives. The British experiment is far from a success.

Europe wanted to eliminate war through the device of the balance of power. For several centuries England's political relationship with the different states of Europe was determined by it. The same policy was followed by strong European states in Africa and Asia. But the very effort to preserve such a balance has often upset the balance and precipitated war. The cooperation of several states to check the bellicose attitude of others creates a kind of armed neutrality which breaks down under the stress of circumstances. The modern device of blocs and spheres, a counterpart of the balance of power, does not seem to hold a better prospect for world peace.

Since the Napoleonic wars the statesmen of Europe have thought of settling their national disputes through arbitration rather than force of arms. The Concert of Europe and the Hague Arbitration Court were

established. Later on a similar experiment was made to outlaw war through the League of Nations. But not any of these could prevent a strong nation from attacking a weaker one. The tiger was permitted to devour the lamb; only the table manners were criticized. The present United Nations deliberations have not yet inspired us with the prospect of peace.

It has often been thought that wars were the outcome of the greed and lust for power of kings and potentates. With their abolition and with the growth of democracy, wars would be discarded. According to this view the people hate war. It is they who suffer most from its consequences. Further, the common people are endowed with sound common sense. They do not have the ambition of the leaders. The masses of the different countries do not bear any grudge against one another. When they meet in normal times, they act like the best of friends. Through their unsophisticated nature they soon realize that what is good for one man must be good for all, no matter where they live. They are vaguely aware of a unity that binds humanity. So it was thought that the growth of democracy—government of the people, by the people—would put an end to all wars and usher in an age of universal peace. But unfortunately two world wars have shattered any such pleasant illusion. When a war breaks out, whatever may be its cause, the *demos*, the people, keep it going. They find in it an outlet for their suppressed emotions, a release from the boredom of a humdrum life, a fertile field for

adventure and excitement. Through clever propaganda they are taught to hate people whom they have never seen. They lose their fine sensitivity and become cynical about moral and spiritual values. During the past war men have been heard to describe with total callousness, and sometimes with a ghoulish joy, how, from a high altitude, they wiped out at night, with the help of precision instruments, a populous area or a whole town with its hundreds of men and women, fellow beings with hearts and souls like their own. For many people war may not be a biological necessity, but it is still a psychological necessity. Even today two great countries, both claiming to be ruled by the people, are fast transforming themselves into huge barrels of inflammable powder which, if ignited by the diabolical fingers of a maniac, may very well reduce to ashes many cherished features of our civilization. No, democracy has not yet been proved to be the solution of the problem of war and peace.

Other panaceas have been suggested, such as the growth of trade and commerce and the development of armaments through science and engineering. It is often said that as the different countries are linked together by trade, the chances of war are minimized for the sheer fear of dislocating the economic equilibrium of the world and thus bringing about universal hardship and suffering; and as the trade barriers are removed, roads to peace open up. But how ironical has been the laughter of God at this fond hope! The great wars of our time have been fought mainly for economic reasons. Some of the vital misunderstandings of today smell suspiciously of oil. Mineral deposits, raw materials, and a ready market for the dumping of cheap

products of an industrialized country upon another which is less developed are some of the potential causes of modern wars.

One hears, now and then, powerful voices asking for the increase of armaments—especially weapons of the most destructive kind—as an antidote for war and a guarantee of peace. We are told that this is an effective means of scaring a potential aggressor. The assumption is that the heavily armed nation will never start a war nor will it participate in one except in self-protection or in support of a weak and helpless country. And yet all wars in history have been fought on the specious plea of righteousness, claimed by victors and vanquished alike. Again, if all the great nations are armed *cap-a-pie*, so the argument runs, it will all the more guarantee the peace of the world. The knowledge of the havoc and holocaust that can be produced by modern weapons will act as a deterrent. This argument, too, is weak. In both world wars the belligerents knew of the dangerous weapons possessed by one another. They also know the price of victory and the penalty of defeat. But that did not stop the mass slaughter.

A war, we are inclined to believe, is caused by men who are in a temporarily demented condition. Otherwise, how can they—who are generally kind, unselfish, considerate, and endowed with many ethical virtues—plan with absolute coldness the annihilation of their fellow men, whom they loved and honoured before and will again love and honour after the war is over? Perhaps psychoanalysts will some day make a thorough investigation into the causes of war, from the standpoint of their particular science. But it can be said with a certain amount of definiteness that when a war breaks out, all common sense and reason

go with the winds, and men and their leaders rush down the precipice to self-destruction like the Gergasene swine, possessed with the devils of hatred.

Today, in the parade of peacemakers, the leaders of religion, who in olden times generally formed the vanguard, bring up the rear. With lofty condescension toward mundane things, they proclaim that through religion alone can one establish peace on earth and goodwill among men. Selfishness, greed, and lust for power, they say, are the basic causes of war. These animal instincts can be suppressed or sublimated by such virtues as love of God, kindness, friendship, and unselfishness, which can be cultivated only through the disciplines of religion. The ideal of religion is not the kingdom of earth but the Kingdom of Heaven. The goal of religion is peace. It preaches that spiritual ideals alone are worthwhile, and sometimes denies the world altogether. The brotherhood of men and the fatherhood of God, it says, are the surest foundation of peace.

Cynics, however, are not convinced. The fatherhood of God or human brotherhood are matters of faith and not demonstrable truths. Further, brotherhood is a fragile bond. Even blood brothers sometimes stab one another in the back. In these days of scientific method and rationalism, the whole phenomenon of religion, with its supernatural God, intangible heaven, and problematic hereafter, has become suspect. The past history of religion does not inspire one's faith regarding its future role as a peacemaker. Very often the world has been deluged by bloodshed in religious wars. One would like to know whether any secular cause has been responsible for more hatred, passion, and cruelty. In the world today there are enough religions to

help men hate one another; but where is enough religious spirit among them to help men love one another? The past two wars have undermined the claim of religion to be the promoter of peace. The major belligerents professed the Christian faith. Japan owes allegiance to Buddha, the Prince of Compassion. The Jews are shedding blood in Palestine in the name of religion. Religious strife among the Hindus and Moslems in India has made that unfortunate country a butt of ridicule to the outside world and has been inflicting untold suffering upon the Indians themselves. And all these religions preach peace and brotherhood. While the statesmen, economists, and scientists are realizing the interdependence of men and becoming vaguely aware of one world and one humanity, religious organizations have hardly changed their parochial outlook. They often allow themselves to be used as tools by unscrupulous politicians and businessmen to serve the latter's selfish purposes. During the last war, ministers of religion sometimes blessed submarines and bombers. Churches sold war bonds. It is no wonder that people are becoming opposed to religious institutions and, what is worse, indifferent to them. Official peace parleys do not open with the blessings of the church. Religion today is not playing any vital part in creating or promoting human fellowship.

Yet the cause of the present world malady is a spiritual one and its remedy also is spiritual. Political, economic, social, and moral tensions are the symptoms of a deep-rooted disease created by man's spiritual ignorance and maladjustment. Man is not at peace with his soul and is not intimate with the Soul of the universe. The true causes of war are lust for power, greed, vanity, selfishness, and the desire to

dominate. These cannot be removed by moral suasion, military power, political slogans, or economic adjustment. Man's evil tendencies can be removed only by educating him about the true nature of his soul and its destiny, his relationship with the universe and its Creator. If a man is at peace with himself, then he is at peace with the world; for his outer activities are determined by his inner thoughts. Now all this belongs entirely to the domain of spiritual experience. Nothing else can fundamentally change human nature.

But before human nature can be changed, a reorientation of religion is necessary. Religion should not be based upon mere belief in a set of dogmas or creeds. It is not merely "ethics tinged with emotion." The foundation of true religion is experience. It does not contradict reason. It prescribes disciplines which enable the individual soul to commune with the Universal Soul and regard all beings as part and parcel of it. Through religious experience men resolve the contradictions of the outer life and see the whole universe as the manifestation of the indivisible Spirit. Thus alone can religion promote human fellowship.

Hinduism gives a spiritual interpretation of the universe and man, as opposed to the mechanistic. The universe is a projection of the Godhead. The Spirit of the Lord permeates the world. All objects are filled with the Divine Spirit and are essentially not different from it. It is like the ocean, the waves, and the foam; the essence of these is the same stuff—water. The notion of nature as "red in tooth and claw" is based on a partial truth. Competition may be the method of evolution at a lower stage; but the law of cooperation and consecration functions at a higher level. A purely quantitative explanation of the

universe deprives life of richness and real joy. In the experience of the mystics, the universe without a spiritual foundation is illusory, transitory, and "the abode of suffering."

Like the universe, man also is a spiritual entity. The soul of man, the Atman of Hindu philosophy, is totally different from the body, the senses, and the mind. It is Spirit—eternally free, illumined, and pure. Unlimited by time and space, and unaffected by causality, it is infinite, all-pervading, and immortal. Birth, growth, old age, and death refer to the body alone and not to the soul. Man's actions and thoughts do not really affect the soul. The Upanishad says that the soul does not expand by virtuous action nor does it contract by its opposite. By wicked action a man stains his mind and so does not see the glories of his true self. Righteous action removes the impurities. On account of the inscrutable cosmic ignorance—called *māyā* by the Hindu philosophers—the infinite soul identifies itself with body, mind, and senses and becomes finite and individualized. Thus we have a Hindu or a Christian or a Jew or a white man or a black man. The finite soul becomes a victim of the pairs of opposites, such as life and death, good and evil, pain and pleasure. Then it engages in various activities to shun the evil and enjoy the good. Good action produces happiness, and evil action, unhappiness. In order to reap the fruit of its action, the individualized soul reincarnates itself again and again in the relative universe. Though identified with the material life and happiness, it feels now and then a nostalgic yearning to regain its transcendental and immortal nature. Disillusioned by the experiences of the world, and instructed about truth by an

illuminated teacher, the individualized soul practises spiritual disciplines and in the end attains to freedom through Self-Knowledge. A free soul sees himself in all and all in himself. Thus he establishes fellowship with all. This is the basis of the Golden Rule of religion. A Hindu proverb says: "Only a small-minded man thinks that this person is his friend and that person is his enemy; but to the truly wise all beings are his kith and kin." Further, a free soul sees God in all and all in God. The outer forms are only masks through which the inner Spirit shines. Everyone, therefore, is entitled to our respect. This is the real basis of freedom and democracy.

The Godhead is One without a second. It is Spirit and Consciousness and the unchanging Reality behind all names and forms. It has neither beginning nor end. It alone exists. The wise man sees the Godhead, the universe, and living beings as identical with one another. Devoid of all attributes, it cannot be described by words or comprehended by the mind. It is the unrelated Ground of the universe. As the mirage cannot exist without the desert, so also the universe cannot exist without the Godhead. Things appear to be real because the Godhead forms their inmost essence. The same Godhead manifests itself in time and space as the Personal God, the Creator and Preserver of the universe. The Gods of the different faiths—Allah, Jehovah, the Father in Heaven, Siva, or Vishnu—are but different names of the Personal God. He alone is worshipped by the devotees of all faiths and regarded by them as their Redeemer and Savior. According to Hinduism, God incarnates himself as a man whenever virtue subsides and vice prevails in the world. For the protection of the virtuous, the chastisement of the wicked, and the establishment of righteousness, he was born in the world as Moses, Christ, Buddha,

Krishna, and other divine Incarnations. And there will be similar Incarnations in the future. God becomes man so that man may become God.

According to Hinduism, religious disciplines cannot be standardized. They should fit a man's inner evolution. The discipline of unselfish action is prescribed for the active person; the discipline of love that seeks no return, for the emotional; that of discrimination, for the philosophical; and the discipline of self-control and concentration, for the psychic and the introspective. All paths lead to the same goal of God-consciousness. The purpose of discipline is to purify the heart. The pure-hearted at once see the self-luminous truth. Through the vision of the Godhead a man becomes free from the bondage of the world. He dedicates his life to the service of all.

Fanaticism, exclusiveness, and the spirit of intolerance are the drawbacks of organized religions. These are noticed particularly in those faiths which hold the Personal God to be the highest spiritual experience. Directly and indirectly they preach salvation through a particular discipline. Thus an historical religion is liable to encourage bigotry. The mystics, on the contrary, speak of the Godhead as transcending time and space, and as indescribable by any name, form, or attribute. From the standpoint of ultimate experience, there is no such thing as a national religion. All faiths are but diverse manifestations of one true religion, which is God himself. Faiths differ only in non-essential matters due to external conditions, varying because of climate, soil, people, and tradition. But they all agree on essential matters, such as unselfishness, love, purity, goodness, inner life, and contemplation. Alas! Because we emphasize the non-essential features of religions, we create friction and strife and thus undermine human fellowship. The aspirants of

all faiths should find a common ground in their aspiration and sincerity, and overlook the rites and rituals which are disciplines for individual seekers. Religious leaders should not exhort their followers to follow blindly; they should urge them to make an individual effort to realize the goal, which is not confined within the narrow limits of any church. A great Hindu mystic once said that a man should be born in a church but he should not die in it.

Nothing wonderful would happen to the world if all the people were converted to Hinduism or Buddhism or Christianity or Judaism, because the followers of these various faiths have not proved themselves to be very wonderful. But something definitely wonderful would happen if only a few people set themselves heart and soul to realize truth. Like goodness, beauty, and love, truth is not the monopoly of any sect or cult. Truth-seekers are found both inside and outside the church. Art, science, religion, and philosophy are all paths leading to truth. "It is a mistake," wrote Dr. William Temple, Archbishop of Canterbury, "to suppose that God is only or even chiefly concerned with religion." Dr. Leconte du Noy writes in *Human Destiny*: "Independent of any rite, of any church, there has always existed in the world a religious spirit, a desire to believe, a desire to adore without restriction, a desire to humiliate oneself in total veneration, a desire to elevate oneself by approaching a conceivable but inaccessible ideal. It is this desire which is of divine origin, because it is universal and identical in all men." Let us deepen the desire and aspiration for truth and not waste our energy fighting about dogmas and creeds.

Nevertheless we need organized religions. Without them the average person cannot set his feet on the path leading to God. Suppose a dictator like Kemal Pasha or Lenin destroyed all churches, temples,

mosques, synagogues, and other places of worship; suppose he burned the Bible, the Koran, the Vedas, and all other sacred scriptures—very soon civilization would disappear and human beings would lapse into the state of beasts. Churches are necessary. Even dogmas and rites are helpful to those who cannot appreciate the abstruse philosophy of religion. If properly used, these disciplines open a devotee's vision to the Infinite; but if improperly used they can keep him down on the earth. In order to serve a fruitful purpose the organized faiths must emphasize universal spiritual experiences and broaden men's outlook.

Here are a few concrete suggestions as to how organized religions can promote human fellowship. First, in the theological seminaries the principal religions of the world should be taught and discussed. It is important that a religion should be taught by one who belongs to it or at least by one who has a warm affection for it. Religion cannot be treated with cold, critical objectivity. A living faith which is professed by a large number of people and regarded by them as a means of salvation is entitled to everyone's respect. Second, a minister should frequently quote from scriptures other than his own to explain the reality of God and spiritual values. Deep spiritual experiences are universal and have been shared by all faiths. In this way alone does religion assume a universal character. Otherwise a religion with an exclusive claim to spiritual experiences may be regarded as an abnormal phenomenon. Private truth is always suspect. Third, a church should celebrate the holy days and sacred occasions of other churches. This broadens our perspective and promotes human fellowship. Toleration is not enough; we must develop positive respect. A genuine devotee is loyal to his own ideal and at the same time respectful of the ideals of others. The cause of religion will not be promoted

by our fighting with one another, but by our presenting a united front against the mounting tide of disbelief. It can never be overemphasized that different faiths are necessary to suit different tastes and temperaments.

All religions are based on ethical foundations. If they should disregard ethics they would become tools of cruelty and oppression. Though a mystic often transcends ethics, yet by no means is he unethical. As he sees God in all beings and all beings in God, he can never injure anybody. The basis of ethical disciplines such as love, sacrifice, and self-control is the unity of existence, which is a spiritual experience.

Like ethical disciplines, social service is also a means to the ultimate end of God-consciousness. Unless a social worker sees God in those whom he serves, his activity may become mechanical or merely a means to kill the boredom of life or to earn name, fame, and power. Three conditions must be fulfilled before a man may aspire to become a genuine social servant. First, he must truly feel the suffering of others. It must be the thought of his day and the dream of his sleep. It must make him forget his food and drink. Second, he must find out the right means to alleviate human suffering. He must have faith in this remedy in spite of the indifference or opposition of the whole world. Third, he must be totally unselfish. There should not be any motive of personal gain or power behind his desire to serve society. To him work must be the same as worship.

True religious experience does not contradict science, technology, politics, economics, or other branches of human knowledge. All forms of knowledge are uplifting. The laws of science are also manifestations of the Divine Law. A scientist in his research is impelled by a mystic urge. In the building of a well-integrated and enduring culture, spiritual

knowledge and material science can work hand in hand, as testified to by the great achievements of the Buddhist and Hindu civilizations. In the development of Western culture and American democracy, religion made a vital contribution. Only for the past fifty years have the intellectual leaders of the Western world come under the spell of science and technology and become indifferent to religion and morality. And at what cost! Ruthless competition, intense selfishness, unbridled greed, and unquenchable lust for power have produced two wars in one generation, and other evils accompanying them, which have well nigh destroyed the foundation of Western society. The very safety of the world demands a reorientation of man's outlook. As the future religion of the world must not contradict the scientific method, science also, to be the benefactor of society, must be imbued with the religious spirit. Science gives men power which, if used by those who are emotionally at the level of primitive savages and intellectually at the level of children, cannot but create havoc. To feed a cobra with milk without extracting its fangs is to increase its poison. The power of science, used by the evil-minded, brings calamity upon society.

The essential problem of today is that of changing human nature. When the leaders of society are endowed with righteousness and nobility, then science, technology, politics, art, law, and all other branches of knowledge can promote human fellowship. All these tools are needed to bring men together and make them realize that they are members of a common family. This righteousness becomes natural and spontaneous with those who have the exalted vision of the reality of God, the divinity of the soul, the unity of existence, and the harmony of religions. Genuine human fellowship is a spiritual experience.

AN UNKNOWN IMMORTAL DAY

By SWAMI RITAJANANDA

In the southern extremity of India is the important place of pilgrimage, Cape Comorin. The beautiful spot washed on the three sides by the sea and the charming image of the Divine Mother in the temple attract large numbers of visitors throughout the year. Since the place does not afford many of the city-comforts and conveniences, the population is limited and the visitors rarely extend their stay beyond a couple of days. Although most of the towns with famous shrines have now expanded into big cities, this ancient quiet spot is able to maintain its simple grandeur unaffected by the changing times.

There, one day when the sun was fast setting in the western horizon and soft darkness was enveloping the surrounding country, a strange pilgrim arrived there. The visitors had finished their worship of the Divine Mother and were slowly leaving the place. But the stranger felt no desire to move. He had visited many important temples and he had at last come to the extreme point of India. He had come there with an aching heart and a restless mind. Although he had moved throughout India, he had not found the solution for the problem that was worrying him. Worldly life had no charm for him even while he was young, and he sought the help of the saint of Dakshineswar for spiritual enlightenment. Sadhanas he practised and poured over all the religious literature. But the restlessness of his mind found no peace by them or in the secluded life of a monastery and so one day he left all his brother disciples in the quest of the Unknown. His wanderings over the length

and breadth of India made him see the real India in her good and bad sides. Every moment of his life brought him into closer contact with the masses and the sight of their wretchedness and misery pained his aching heart all the more. Besides the company of the princes and the pandits he had also the company of the poor and the illiterate and saw the gulf that separated them. He was shocked to see in the country with superb religious principles only the abuse of them, superstition and mimicry alone prevailing. The more he wandered, the more did he see the seething misery with no way out.

So, at last he arrived there at the temple of Kumari with a tired body and low spirits. The approaching night and the desolation of the place could not frighten him in any way. He slowly walked out of the temple seeking a place of meditation. Not far from the shrine he noticed a rock in the sea, the last bit of the Indian soil. He crossed the water and climbed the rock. While the waves dashed against it on all sides he sat there and was soon lost in deep meditation. There stretched before him the vast continent of India, of glorious past, the India of the Vedas and the Upanishads, the land of the sages and seers. Scene after scene of all her achievements in arts and sciences rushed past through his mind and he was surprised to see that the nation had a strange vitality, which could make it stand the shocks of numerous foreign invasions. There he beheld India not as a conglomeration of different linguistic countries but as one nation intrinsically united with a

distinct culture of its own and with a religion which was the flesh and blood of the people. Then the scenes changed and he saw the present-day India with its pitiable degradation. But suddenly he felt a new experience, something of far-reaching importance. A new light dawned upon him and a thoroughly changed man he became. At last Mother had revealed to him Her plan—his mission in life. The fever that was raging within him for years had left him and the dreadful phantom of the misery of India that was chasing him had taken to its heels. He was no more, only a cultured monk with an attractive personality, but a dynamic one who could shake the world to its roots. Long ago did his Master foretell, “One day when Naren comes in contact with suffering and misery, his pride of character will melt into a mood of infinite compassion. The strong faith in himself will be the instrument to re-establish confidence and faith lost by discouraged souls; and his free conduct founded on a powerful mastery over himself will shine brightly in the eyes of others like the manifestation of the true liberty of the Ego”. Now did he understand the meaning of the Master’s words, who rebuked him for seeking personal salvation and who pointed out the great work he had to do in the future. He clearly saw the great destiny of his mother-country and his contribution in the task, as the Messenger of the New Dawn. At last he had found the plan for the regeneration of India as we see him mention this in one of his letters:

“My brother, here is one thing for you to understand fully. I have travelled all over India and seen the country too. Can there be an effect without a cause? Can there be a punishment without sin?

सर्वशास्त्रपुराणेषु व्यासस्य वचनं ध्रुवं ।

परोपकारस्तु पुण्याय पापाय परपीडनम् ॥

Amidst all scriptures and Puranas, know that the statement of Vyasa to be true, that doing good to others conduces to merit and doing harm leads to sin.

My brother, in view of all this, specially of the poverty and ignorance, I had no sleep. At Cape Comorin, in Mother Kumari’s temple, sitting upon the last bit of Indian rock, I hit upon a plan.... We as a nation have lost our individuality and that is the cause of all mischief in India. We have to give back to the nation its lost individuality and *raise the masses*.”

He felt that India shall rise only through a renewal and the restoration of the highest spiritual consciousness, which has made India at all times the cradle of the of the nations and the cradle of the faiths. He found them replete with ideas which may be fully utilised for the raising of the masses and the rejuvenation of the land. To take up this mighty task he found a great power taking possession of him, which would make him accomplish great things in a short period of time. He felt the power of a mighty force rising within him and it seemed as if he could revolutionize the world.

He slowly opened his eyes and tears trickled down his cheeks. The storm that was raging within him had calmed down and peace reigned. His mind ran back to the feet of his beloved Master and sought His blessings for carrying on the Herculean task. From that moment onwards his life was dedicated to the services of his country, the services of the oppressed millions, the soul of India. He realised the truth in the words of Sri Krishna and beheld the Supreme Narayana in the hearts of all the

rich and the poor alike, and saw that religion embraced not only the great visions of the Rishis but also the problems of everyday life.

Thus on that day the unknown sanyasin came out as the illustrious Swami Vivekananda who carried the spiritual message of India to the West and awakened India to build up her future. To the Western world he appeared as a cyclonic Hindu Monk, enlightening them with the great culture, while India saw in him the master-architect, who had studied the soil and gave his plans. He was a real exponent of the Hindu religion in America and Europe, but India saw in him the harbinger of a New Era.

Before cultured audiences and crowded halls of the Western countries he spoke about the spiritual heritage of the world, the proper understanding of which alone is capable of establishing peace. He placed before them not a sectarian religion or the superiority of one religion over the other but the fundamental truths as expounded by all the great prophets of the world, illustrating them copiously from the sacred literature of India. Regarding his lectures, Sister Nivedita says, "He had come to us as a missionary of Hindu belief in the Immanent God and he called upon us to realise the truth of his gospel for ourselves. Neither then nor at any other time did I hear him advocate to his audience any specialised form of religion. He would refer freely enough to the Indian sects, or as I would like to call them "Churches" by way of illustration of what he had to say. But he never preached anything but that philosophy, which to Indian thinking underlies all creeds. He never quoted anything but the Vedas, the Upanishads and the Bhagavadgita. And he never in public mentioned his own Master. With

a deep conviction that the rationalised form of religions is the need of the day he was able to present the scriptures free from the hair-splitting arguments inapplicable to the modern times." We find in his lectures a synthetic approach to all the yogic systems showing that they are all different roads leading to the same goal. "In a word, he taught people not to look for Heaven but for Mukti, enlightenment instead of Salvation, the realisation of immanent unity, Brahman, instead of God, the truth of all faiths instead of the binding force of anyone".

His tremendous success in the West and the grand expositions of the scriptures made India receive him with the highest honours and he returned to India triumphantly. His stay in the West had provided him opportunities to study their wonderful material advancement and it gave him the plans for India. His lectures from Colombo to Almora present us a patriot, who was ready with rejuvenating schemes for the future India. We see in them how with a masterly ability he could show the contrast between the ancient glory and modern degradation. Fearlessly he criticised and pointed out where we erred. Those eloquent words full of fire were helpful in rousing the dormant patriotic feelings of many a young man and it will not be far from the truth if we say that the freedom we are now enjoying is the fruit of the labours of many such noble youths. He gave a new interpretation to the ideas of the Upanishads and his lectures on practical Vedanta shows how even the doctrines which were left in the hands of a learned few could become life-giving principles for the whole country. He wanted that we should have a religion which will give us faith in ourselves, respect for the nation, the power to

nourish the starving, to conquer misery and to raise the masses. He found a new light in the scriptures—the spirit of manliness, which the weak country was badly in need of. As an apostle of Strength he repeatedly spoke about this, “You will understand the Upanishads better and the glories of the Atman, when your body stands firm upon your feet and you feel yourselves as men.” He traced all our miseries to weakness, the weakness of the body and the weakness of the mind.

Like his Master he came to fulfil and not to destroy. He showed how the very Hindu religion with all its defects had in it a fund of soul-stirring ideas that could make India emerge out as an individual country with a distinct culture and a special message. All the methods of life and all the experiments that Indian society carried on for adjustment in the walks of life, he found them sufficiently instructive for the present needs of the land. As Pandit Jawaharlal Nehru has put it “Rooted in the past and full of pride in India’s heritage, Swami Vivekananda was yet modern and was a kind of bridge between the past of India and the present”. The bulk of his lectures, letters and conversations are a rich heritage—a legacy for the nation. He had tackled all the social, educational and religious questions and gave us his scheme for our regeneration. With ap rophetic foresight he could see the glorious future of India. He had long ago foretold how India’s spiritual gift had a world-wide appreciation. “Know the world is athirst for a sip of the nectar, which our forefathers have preserved in

this land of India”. He felt that India should contribute this special feature to the world. Already we find that the eternal truths he preached have gained wide circulation throughout the world. Many a child of the West found, in his speeches, words of solace and enlightenment and many are there who are attracted to the Universal principle of religion embedded in the Vedas and the Upanishads. Now, in India when young minds are wild with the enthusiasm for the regeneration of the mother-country, the message of the illustrious Swami will be of great help to guide them on the right lines. They make us keep our individuality as a nation and at the same time help us to contribute much to world peace.

Centuries ago, a young Sakya Prince left his hearth and home desirous of alleviating the misery of the world. He wandered about and at last sitting under the Bo-tree at Gaya on a memorable day, came out as the Enlightened One with a two-fold mission—one for the outer world, the spreading of his message and the other for his native land to widen the scope of the teachings of the Upanishads and build the future India. About fifty-five years ago, we find a similar incident had taken place at Cape Comorin in South India, when a young Hindu monk discovered his mission of far-reaching importance both to his Motherland and the West. It was on an unknown day when the Swami Vivekananda sat on the rock at Cape Comorin but verily it was a day of great importance in the annals of Indian history, when she sent forth another saviour, patriot, prophet in one.

REASON AND MYSTICISM

By ARLAND USSHER

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The demiurge Urizen (a playful cryptogram for "Your Reason") created the illusion of Matter in the system of Blake; and the human Reason was indeed the master-of-ceremonies of his century—that Reason, which, like the British Constitution, was thought to have banished for ever the splendours and terrors of the chaotic past. The reasonable 18th Century was, as it were, an interval of placid sleep between two nightmares—the nightmare of predestination in the 17th Century and the nightmare of scientific determinism in the 19th; a sleep which to the highest religious and artistic genius seemed, nevertheless, to be a sleep of death. For it is not without significance that this most "robust" of centuries was also an age of mad poets, and that "Swift's Hospital" is in some respects its temple; those adventurous souls who looked over the edge of that flat rational powdered wig the constricted imaginations sometimes rioted. The age, however, may best be remembered, not indeed as the harmonisation of the Self and the Cosmos—the Subject and the Object—but as their perfect *mariage à la mode*: as contrasted with the ages preceding it, in which the Object hovered excitingly and frighteningly around the Subject like a wooer, and that which followed, when the Subject entered on its stern process of self-discovery through the realities of domestic economy and maternity. The character of the century as of a nuptial celebration is well typified

in that most admirable of gossips, Alexander Pope, whose *Essay on Man* only misses truth and profundity by the pleasant ease and speed of its patter—as it were, the dove of the Spirit cast in sugar on a wedding-cake:

All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride, in erring reason's
spite,
One truth is clear: whatever is, is right.

These lines are a perfectly exact statement of the mystic's position, in contradistinction both to the nescience of the Calvinist (to whom God's will, as well as his "way", is incomprehensible) and the agnosticism of the Darwinian (to whom the "way" is more comprehensible than the will, if will there be); to express this world-feeling is the true aim of all philosophy which can—in the words of Johnson—"help us to enjoy life or to endure it" but it is not here felt or phrased as it would be by a mystic, and Pope's optimism rings hollow enough in our ears to-day. Yet at the moment it announced a liberation—the repellent oyster of the Cosmos had been opened and was found to contain pearls; the modern humanitarian-vitalist temper which interests itself in the obscure feeling of the bivalve was yet to be born. God had been stripped of all irrational and therefore in reality of all personal, attributes; he was a functionary who had only to administer the law, and who could not

be bribed. In the transcendental theism of the Middle Ages the deity was conceived (it is true) as a rational, but much more a *personal* being; like the human person, he reserved the freedom to make departures from his arrangements—miracles were the crude symbol for the incalculability which is personality's essence; he allowed freedom to the human subject, but it was the freedom of a courtier who, if he overstepped the mark ever so slightly, would be consigned to "the Tower", and the situation of those lower orders of the creation, the animals—without soul or will—was in some ways to be preferred. The logic of the Scholastics, grandiosely impressive in detail, always assumed the main things it sought to prove—such as a non-created Creator; the medieval Churchmen loved Truth in their fashion, but the love was as platonic as the Truth was Aristotelian. The little "neo-Tomtits," who to-day try to nestle in those ruined choirs of thought, are seeking a refuge from the storms of the new Dark Age; but this Dark Age has discovered a "Dark God", the *Zeitgeist* who is stronger than the most massive of single human constructions. With Reformation and Counter-Reformation, reason has, as in the adolescent, developed at the expense of life; the working compromise of discipline and impulse breaks down; and the immediate effect is to diminish, not God's freedom, but Man's. The Protestant theologians dispute freewill and the efficacy of prayers for the dead; the Jesuits reject the *synteresis*—the divine spark still glimmering in Man after the Fall; the philosophers (of whom the most aesthetically complete is the Fleming Geulinx) tend to deny any interaction between the Self and Matter—for Geulinx the world is a puppet-show in which the director holds all the strings at

every instant, manipulating with one hand the limbs of the actor, and with the other, synchronously, his brain. In such a conceit the tragedy of human helplessness reaches its *reductio ad absurdum* and turns to comedy; it is the great era of *the stage*—Racine is balanced with Moliere, Webster with Congreve, (Later, on the twilight ebb of that rationalist tide, the scientific automaton-world will produce the drama of Tchekhov and Shaw). With the century of the "Enlightenment," human Reason has gained its Magna Carta; the *Grand Monarque* of the universe becomes a constitutional monarch to the philosophers, a rather vapidly "benevolent" *roi faincant* to the theologians. The Mind, in the system of Berkeley, creates its estate like an English landed squire, instead of living among the shadows and cast-off fripperies of the Court: in the system of the Scottish Voltaire, Hume, it is recommended—like a sensible bourgeois—to cultivate its garden and mind its business, neglecting the wholly dubious genealogies of Cause-and-Effect, and the conjuring-shows of the metaphysical mountebanks. By the 19th Century, however, the liberated intellect has produced its own nemesis; the place of the new effete God Reason is usurped by the hard-faced Goddess Nature, into the house left vacant by supernaturalism and swept and garnished by rationalism enter the seven and seventy devils of the secular and political—Messianic religions. Darwin and Marx find in the here-and-now the Hell which deism had banished from the next world—or at least the Purgatory; and after 1914 the hope that that Purgatory is leading to a Heaven on earth fades away. But biology and genetic science begin to detect the inter-coordination of a universe of Motion; do we approach a new Olympus, a new

Genesis? Paley's Clock-maker is gone with all his Cartesian scrap-metal, but still an Artist and an Actor blooms in Mendel's sweet-pea. Shall we dare the last lap and complete the circuit—from transcendental mysticism to rationalism, from rationalism to immanent mysticism? Will the *mauvais menage* of the Self and the Not-Self attain the adult and realistic Love that is a recognition and balancing of

contradictions—the Love for the Object in its very objectionableness? Shall we end by discovering the Unknown God, Who is not, but Who is the “significant form” of everything that is—the “harmony not understood”, which is hinted in the discords of the Surrealists? The scientist, like an aged Moses, sees the Promised Land afar off—will the philosopher-artist, a young Joshua, enter and possess it?

THE SIGNIFICANCE OF THE PEACE-CHANTS

By PROF. V. A. TYAGARAJAN

The seven peace-chants which are prefaced to the various Upanishads form by themselves a liberal education. Taken in the context of the Upanishads, they give to us the aim of education, as the ancients understood it to be. Text-books on education divide this aim into the distant and the immediate—the one the ultimate goal of all intellectual effort, and the other the goal of the day's lesson. Although the peace-chants are in the form of prayers and are to be regarded as a kind of saying ‘grace’ both before and after an intellectual repast, they are still worth examining from the point of view of the two-fold aims of education. They are in the nature of a co-operative effort in which the teacher and the taught participate in a clarification of the goal of study, and a reiteration of the goal of life.

When these peace-chants are examined from the point of view of a modern educationist, we find that they deal in the main with the health of body, mind and soul.

Although they have their starting point in the individual, they have also their social implication in as much as the good life demands, in a Platonic sense, a community of spirits in and through whom it is to be realised. As in all sound schemes of education, the individual good leads to the better life of society, and this in turn to a perception of the best in life—the awareness of Brahman. These peace-chants thus reconcile the immediate and the distant aims of life, co-ordinate life's activities, and direct them towards the highest good.

One of the peace-chants says, “May my limbs, speech, breath, eye, ear, strength and all senses become perfected.” Physical well-being is prayed for, because it is the raw material of personality and the foundation of all intellectual effort. Physical well-being is not regarded as an end in itself. It is desired for its functional value in the perception of truth. That is why another passage in one of the peace-chants says, “O my mind and speech!

may ye be fit to reveal unto me the highest knowledge. May I not forget what I have heard. Without forgetting what I have learnt, may I be able to study day and night." There is thus a co-ordination established between the activities of the body and of the mind. This co-ordinated effort is directed to the pursuit of the good and the beneficent. One of the peace-chants says, "O Gods! May we hear with our ears what is auspicious. May we see with our eyes what is auspicious!" Strength of limbs, as well as length of life, is sought for, as a means for the advancement of the highest good.

The pursuit of truth becomes the aim of all co-ordinated effort. One of the peace-chants expresses this in the form of a pledge:—"The right will I speak. The truth will I speak." It is this blending of the intellectual and the ethical which forms what is auspicious. Another peace-chant brings to the fore-ground the importance of sincerity in the pursuit of truth. It says, "May my speech be fixed in the mind. May my mind be fixed in speech." It carries with it by its reversal of its logical subject and predicate the means of its own verification.

The familiar interpretation of the term 'the true' as that which never denies itself at any time or in any place is itself sufficient to indicate the relationship between the transient and time-less, between the immediate and the ultimate aims of education. The aim of education as the Upanishads see it is the perception of Brahman, as life's 'Everlasting Yea'. And this 'Everlasting Yea' lies beyond the doubter and the doubt, for as Emerson says, when we flee from Him, He is still our wings. That is why one of the peace-chants proclaims in the form of an axiom, "Every-

thing is the Brahman proclaimed in the Upanishads. May I never deny Brahman. May Brahman never reject me. May there be no denial at all. May there be no denial at least from me." The reality of Brahman is taken for granted in other portions of the peace-chants which seek the protection of Brahman for both the teacher and the taught. This inseparable link that exists between life and Brahman regarded as the highest value of life is brought out in another peace-chant which almost looks like a mathematical formula; but which sums up in a brief compass the significance of the seven peace-chants put together. It says, "All that is invisible is verily the infinite Brahman. All that is visible is also the infinite Brahman. The whole universe has come out of the infinite Brahman. Brahman is infinite although the whole universe has come out of it."

The traditional interpretation of these peace-chants is that they are meant to remove the obstacles that lie in the way of the perception of truth. From the fact that the term 'Peace' is repeated thrice, it is said that these obstacles are those relating to the material world around us, those relating to the nature of the enquiring self, and those relating to the super-sensuous world of the Gods. But the value of the peace-chants does not necessarily depend upon the traditional interpretation of the nature of the obstacles in the pursuit of truth. They have an intrinsic value apart from their relationship to the fiduciary currency of ancient thought. It is with this intrinsic value in the context of the present-day education of humanity that we are concerned.

The *Ādhibhautika* obstacle to the pursuit of truth such as poverty might be eliminated by a Marxian approach to the

problem of society. But the materialistic Marxian outlook while it eliminates one obstacle to the pursuit of truth creates two other obstacles. Marxism, in its exclusive pursuit of economic well-being, rejects religion as the opium of the people, and in this respect it follows the Freudian point of view which also rejects religion as an illusion without a future. Rousseau set right the poverty of the Marxian sentiment, by preaching the brotherhood of man as a remedy for social ills. He set right in a sense the *adhyātmi* obstacle, using the expression, not in its original sense, but in a secondary sense of good sentiment. But he did not solve the other two problems. Similarly again the Buddha taught the noble eight-fold path, the way to overcome all spiritual obstacles to the pursuit of truth. What we have in the Upanishads is a co-ordination of these three points of view. In philosophy, as in mathematics, we must get a co-ordination of three points in order to get a plane. The peace-chants thus give to us a synthesis of life's experience.

The value of these peace-chants is seen when humanity faces the cross roads of life. Following the familiar Indian point of view regarding the four-fold nature of life, we may say that broadly speaking wealth and the pursuit of pleasure pull humanity in one direction, while ethics and the desire for salvation pull men the other way. They are thus in a sense typical of the conflict between the immediate and the distant aims

of life. The distant goal of life is like the magnetic North, a cosmic reality. The immediate aim is like the geographic North. And this slight tilt creates both discord and concord. The peace-chants recognise this distinction, but they also point a way of reconciliation.

It is when we put these peace-chants in their proper setting against the general body of Upanishadic thought that we see how they act as a healing force in life. The Upanishads do not preach the philosophy of poverty. The prayers for wealth and for cattle, the injunction to acquire food and to dispense hospitality militate against such a point of view. But they do not preach a poverty of philosophy either. They assert with even greater conviction the desire to acquire fame; fame, eminent as a tree top and firmly based as a mountain. This is not however sought after as a mark of social recognition, but as a direct consequence of the perception of the Eternal in life. The contemplation of the Eternal becomes the highest reward of life. The peace-chants are thus inseparably linked with the body of the Upanishads which tell us, "Lord-permeated all this is, whatever moving thing there is in the moving world."

The peace-chants thus form the key to a progressive realisation of life's possibilities in a wisely co-ordinated scheme of values. They are really the 'Peace-chants' for they resolve all conflict and lead us to the house beautiful.

BOOK - KNOWLEDGE IN SPIRITUAL LIFE

By JIBENDRA

Knowledge of the Shastra is one of the four indispensable aids to success in spiritual life. The other three are personal effort, Guru and Kāla respectively. Book-knowledge by itself is ineffective ; it cannot without the aid of others give us realisation. It must therefore be supplemented by intense personal effort. Then comes the help of the living Guide, the Teacher and lastly, Time, to complete the Cycle of the divine fulfilment.

We speak of Shastra. But what is Shastra? It means the principles, powers and processes which govern the realisation. One must be well-equipped with the knowledge of these things before or simultaneously with proceeding on the spiritual path. They give us direction of the road and the clue to the hidden dangers and difficulties, the trials, temptations and pitfalls on the way and serve as light-posts to guide us through the many vicissitudes of the Spiritual journey. Fortified with this knowledge we can save ourselves from many a detour, ambushade and error. One may also start without it, but in that case the chances are there he will wander on as through a maze without being able to find the true way out.

But the Shastra is not one. They are many and being the outcome of different personal experiences on different degrees, levels and gradations of spiritual existence, often come in conflict with and contradict one another. Beyond certain most elementary principles such as the stress on purity and continence, peace, silence and equanimity in the consciousness, and the ultimate goal which is the realisation of

Truth, the Shastras do not often agree. This divergence of the Shastras has been well stressed in the famous answer of Yudhisthira which we all know. The Srutis vary, one part not agreeing with another ; there are no two sages who do not differ in opinion ; the secret of spirituality lies in caves. We should therefore go the way the great have gone. Here then is a clear indication that books and opinions are not often a safe or reliable guide for the novice because they are often found to conflict with one another, nay even to be self-contradictory. It required a superhuman genius like Sri Krishna to produce out of the varied and conflicting texts of the Upanishads the unique and magnificent synthesis of the Gita. The safest guide, then, is the Guru, the teacher who has himself trod the way and realised the Truth. Sri Ramakrishna has defined Shastra to be the words of the Guru. And he has exhorted us to begin spiritual discipline, nay, to be immersed in it after hearing the Shastra from the mouth of the Guru. No more of book-knowledge as soon as the essence of it has been acquired. He has indeed warned against the danger of going too much after books. Study of too many scriptures, in his opinion, confuses the understanding and is productive of more harm than good. Follow the words of the Guru and light will come. He, however, drew a distinction between the class of ordinary practitioners and the Acharyas and said that only he who is destined to be an Acharya is called upon to know many things. So he alone of all the

practitioners could freely range in the wide, tangled and interminable tract of the Shastras where others are sure to be lost. The Acharya has not only to know and realise the Truth for himself but convince others and the world at large. Therefore his case was exceptional. He likened Acharya to a combatant who has many opponents to kill. For him it is necessary to be provided with a shield and a spear. But Acharyas are rare, exceptional and they appear once or twice in a century.

"Experience" says Swami Vivekananda, "is the only teacher we have. We may talk and reason all our lives, but we shall not understand a word of truth, until we experience it for ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiosity to see a country by showing me a map; I must have actual experience. Maps can only create curiosity in us to get more perfect knowledge. Beyond that, they have no value whatever. Clinging to books only degrades the human mind. Was there ever a more horrible blasphemy than the statement that all the knowledge of God is confined to this or that book? How dare men call God infinite, and yet try to compress Him within the covers of a little book!" Therefore he has urged us, "Give up all argumentation and other distractions. Is there anything in dry intellectual jargon? It only throws the mind off its balance and disturbs it. Things of subtler planes have to be realised. Will talking do that? No give up all vain talk." This reminds us of the oft-quoted lines of the Upanishad: **नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन ।** etc. "Take up one idea," exhorts he, "make that your life, think of it; dream of it, live that idea. Let the brain, muscles, nerves,

every part of your body be full of that ideal and just leave every other idea alone. This is the way to success and this is the way great spiritual giants are produced. Others are mere talking machines." Would it not be enough preoccupation for a whole life to work out and realise in practice any of the great ideas thrown out by the Upanishads as for instance, "I am He," "Thou art That," "All this is Brahman; this self is Brahman?"

Why then is so much emphasis laid upon practice? Because that is the secret of success, the *Open Sesame*, in spiritual life. It is not enough to acquire intellectual knowledge which is easily done. That knowledge, to be effective, must be realised in life. "Ancient Indian thought" observes Sri Aurobindo, "meant by knowledge a consciousness which possesses the highest Truth in a direct experience; to become, to be the Highest that we know is the sign that we really have the knowledge". Book-knowledge is evidently not this knowledge.

Books have become an unhealthy obsession with us. We waste time in reading and discussing them while the hour for spiritual practice goes by. Constant pre-occupation of the mind with one's own thoughts or those of others embodied in books hermetically seals it against the descent and reception of truth, light, knowledge, power from above—a descent which can only take place in a quiet, peaceful and silent mind and not in a mind which is ever active, restless and pre-occupied. It has, therefore, been urged that the turmoil, of intellectual activity has to be silenced like the vital activity of desire, for it is only in a quiet mind that the true consciousness can be built up. How many of the learned men, scholars and philosophers

give practical proof of their scriptural knowledge and live up to their professions of equality and brotherhood of man? Are not those who are most loud and clamorous in professing our being all one and the same self, the very people who make the most invidious distinction between men and men, men and women, and between themselves and others? How many of them rise above the body-consciousness and do not confound the Self with body and mind? If books made men better, changed their lives or widened their hearts, the world would be an altogether different place to live in from what it is today. The fact that it is not so is proof positive of the inadequacy of mere book learning for the purpose of spiritual life. Books may act as an incentive to higher life by stimulating the intellect a little. They have therefore an intellectual but not a spiritual value.

In spiritual life the object is to realise the spirit, the Atman, as the fundamental truth of our existence—not merely know or apprehend intellectually—and this can

only be done by a spiritual living. This distinction between spirituality and intellectuality which has caused so much error, confusion and misunderstanding in human mind, has been clearly brought out by Sri Aurobindo in a passage in his *Life Divine*. "Spirituality is not high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things..... Spirituality is in its essence an awakening to the inner reality of our being." He also exhorts: "One may practise Yoga and get illumination in the mind and reason; one may conquer power and luxuriate in all kinds of experiences in the vital; one may even establish surprising physical siddhis; but if the true soul power behind does not manifest, if the psychic nature does not come to the front, then nothing genuine is done." This is tantamount to Sri Ramakrishna's "If Sachchidananda is not attained, my child, then nothing is gained."

"Read only the sacred books. Those books which do not evoke love and faith in God are useless. They only make a man vain of his learning. My Child, if you wish to make your life blessed, if you desire your own good, then dive deep in meditation. Do not float on the surface but repeat the name of the Lord and dive deep."

—SWAMI BRAHMANANDA,



REVIEWS AND NOTICES

EYES OF LIGHT—POEMS: BY DILIP
KUMAR ROY, NALANDA PUBLICATIONS,
POST BOX 1353, BOMBAY. PP 144. RS. 4.

It is Sri. Roy's complaint that "till now life's lyre has thrilled to artists, but rarely to seers and dreamers." This volume of poetry is an attempt by a dreamer to make good this deficiency. Sri. Roy is even, let us say, more than a mere dreamer, for he confronts the universe not with inchoate longings, but with the certitude of faith, a faith that has attained almost to the precision of a doctrine. The elements of this doctrine can be put together even from the fragmentary utterances of the poems. The poet seeks to "bask in the sun of Knowledge—outsoar the body's bars" and he feels that the vividness of his longing carries with it the assurance of its own fulfilment. "No Bird of Fire sings of the blue without an answering flame of sky." The transcendent manifests itself both as the "Glean beyond the Empyrean's topless height" and as the urge already present within us to realise it. It is at once a haunting presence and an unrealised verity. "Beloved, yet unglimped," "alien yet intimate" are the terms that the poet employs to describe it. All the poet's efforts are "to tear the veil and all that separates our homesick heart from the Home elusive, near yet far, which, beckoning, waits!" The "mystic void" is also the very soul-breath that fills Life's sails. Therefore, the Eternal is not apart from the temporal, the Absolute from the particular. The poet is able to "glimpse in dew-drops heavens of the sea and feel in a heart-beat Eternity." Pain, privations and ignorance are themselves the vehicles of that which is Bliss, Freedom and Light:

Even shadows live on alms of Light,
Our chains are anklets in disguise,
The abyss is but inverted height,
In Night's blind sea the dawn-skiff plies.

The poet, therefore, may call himself a pantheist, but he knows also that the Reality of the Universe

is not the sum-total of all the objects it contains, but what transcends them while comprehending them. "No true rose is a total of petals and perfumes that perish."

The system of metaphysics is complete; "the fundamental brain work" is quite evident. But should the intellection be so much in evidence in poetry? Professor K. R. Srinivasa Iyengar in his Foreword deprecates the raising of such questions. What a poet chooses to deal with is his own business, declares the Professor; we have only to judge the product by its effect on us. But criticism is not a mere recording of the critic's reactions, it is also seeking in reason the basis of one's reactions. If such reasoning out of things raises these same questions, what then?

Milton described good poetry as what is simple, sensuous and passionate. But one may have a passion for *thought* and this mode of passion too is a legitimate urge to poetic creation. Did not Wordsworth declare poetry to be 'the impassioned expression which is in the countenance of all science,' including the metaphysical science? But this passion, if it is authentic for purposes of poetry, must express itself "sensuously," whereby Milton meant that it must embody itself in concrete imagery, not being content to remain a welter of abstract verbiage. So must it also attain to simplicity, which is quite other than the naivete of the unskilled, mere slovenly casualness of workmanship. Milton's simplicity is the unity of the pattern, which subdues to its own single regnant purpose the multifarious vassal ingredients of a poem, its diction, rhythm, imagery or story.

Sri. Roy's poetry has not yet attained to such simplicity and sensuousness. Turgidity is the fault to which it is most liable.

.....He is omniprevalent,
Outgleams in springs he hatches in the rocks
Transmuting sandy sepulchres to verdant
Valleys aflower with laughter and dance of life.

May not the fault be traced to the cause that the poetic aspirant is not true to his own philosophy? The seer's eyes, he declares, "see deeps in droplets and galaxies in glimmers." But, by preference, he dwells on the deeps and the galaxies, not on the droplets and the glimmers. Another poet who declared that heaven and home are kindred points, often dwelt on the "home," the Pet Lamb, the Cuckoo and the Small Celandine. But Sri. Roy scarcely ever turns aside from the high mystic path, the Soul's quest of the inoffable Absolute and Ultimate. Individual human beings and their particular experiences do not figure in his poetry, though it declares that these also can be pregnant with Eternity. The Muse may sometimes soar into "the intense inane," but she can dwell with comfort only among the warm human affections and the sights, sounds and smells of this very solid earth. Nor is she forgetful of her highest calling when she does so and practises the humbler disciplines of verse composition.

Prof. K. SUBRAHMANYAM.

AN OUTLINE OF INDIAN ART: BY
P. RAJESWARA RAO, ADVOCATE, ELLORE,
ANDHRA: PUBLISHED BY THE AUTHOR,
PRICE: 1-8-0.

The essays in this small but well got-up volume cover a wide field of Indian Art. They deal separately with Music, Dancing, Drama, Painting, Architecture and Sculpture. The author though not an artist, is a genuine lover of art. The treatment shows an earnest attempt to study the subjects touched on and a sincere desire that Indian Art should recover its proper place in our national life.

M. R. R.

ASPECTS OF THE VEDANTA: (SIXTH
EDITION). G. A. NATESAN & CO. MADRAS.
PAGES: 231. PRICE: Rs. 2/-.

Students of Vedanta are indebted to this enterprising firm of publishers for providing them at a comparatively cheap price, such a rich and varied intellectual and spiritual fare. The book consists mostly of addresses delivered in India and outside by distinguished Swamis and Savants dealing with the problems of perennial philosophy from different angles of view. Noteworthy among the contributors are the Swamis Vivekananda, Abhedananda and Saradananda as well as Paul Denssen, Maxmuller, Prof. Rangachari and Pandit Sitanath Tattwabhushan.

M. R. R.

NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA
PATNA
AN APPEAL

The Ramakrishna Mission Ashrama, Patna, was started in the year 1922 and since then it has been functioning as a centre of charitable, educational and religious activities in this capital city of Bihar. Through the hearty co-operation of the public and the devoted services of a valiant band of selfless monastic and lay workers, the Ashrama has developed from humble beginnings into a very useful institution. This centre runs at present a free Upper Primary School for boys of poor backward communities, an outdoor Charitable Dispen-

sary, a Public Library and Reading Room and a Students' Home. It organises also relief works according as occasions arise. Moreover, scripture-classes, periodical lectures and discourses on the lives and gospels of great prophets and incarnations are held in and outside the Ashrama to stimulate spiritual culture and develop in all a catholic outlook in the light of the lofty teachings of Sri Ramakrishna and Swami Vivekananda.

We need hardly point out that we are to depend entirely on public donations and subscriptions for the upkeep of the Ashrama and the management and expansion of its varied activities. Unfortunately, the humanitarian services of this philanthropic

institution are being greatly hampered at present for want of adequate funds. Liberal help in the shape of donations is urgently needed to meet the pressing demands of this centre of the Mission. We therefore appeal to our generous countrymen to extend their financial support to our noble cause and thus help forward the man-making and nation-building activities we have been carrying on for the benefit of all. Contributions, however small, will be thankfully accepted and acknowledged by the undersigned.

SWAMI TEJASANANDA
Secretary.

THE RAMAKRISHNA MISSION
SEVASRAM, SILCHAR, CACHAR
REPORT FOR 1944—1947

Against tremendous odds which the war and successive natural calamities like flood etc. brought, this Institution maintained its steady progress during the years under review. Though, flood having been the annual visitor in the district of Cachar, the programme of constructive work could not be much pushed forward, the Sevasrama carried on its famine and flood relief work bringing much needed succour in diverse ways to many miserable.

To mention the least the Sevasrama during the years under review popularised the ideas of the Great Master towards establishing everlasting peace and harmony between different faiths. Educational services were carried on by the maintenance of a Students' Home, a Library and by running of night schools for the backward and the poor.

The floods of July 1946 and June 1947 did much damage to all the houses of the Ashrama. Consequently they need thorough overhauling, for which, according to the plan of different branches of the work, an amount of Rs. 10,000 is an immediate and minimum necessity.

So the appeal to the generous public is for liberal donations which may be sent to Swami Purushatmananda, Secretary, Ramakrishna Mission Sevasram, Silchar, Dt. Cachar, Assam.

SRI RAMAKRISHNA ADVAITASRAMA,
KALADY

THE SEVENTH ANNUAL REPORT FOR 1945-47

Kalady, having been immortalised by the birth of Jagadguru Acharaya Sri Sankara, the Ramakrishna Mission thought it their duty to revive its sacred traditions by making it the centre of Vedantic culture and learning. With this idea in mind this Ashrama was opened on the Sankara Jayanti Day in April, 1936.

Work have been undertaken to propagate spirituality and culture among the masses along with secular education according to the old Gurukula System, of course modified to suit the needs of modern times.

The main features of work during the period were: I. Inauguration of the English High School. II. Starting of Separate Religious Library; III. Starting of a monthly in Malayalam by the name *Anandavani*.

Funds required for immediate needs are as follows: For—(a) Completion of the High School Building—Rs. 3,500. (b) Construction of a Hostel Building—Rs. 10,000 (c) Construction of a ghat in the river Rs. 20,000; (d) Expansion of the laboratory Rs. 5000. It is believed that from the kind public will proceed all the necessary help.

SRI RAMAKRISHNA MISSION STUDENTS'
HOME, MYLAPORE, MADRAS.

THE FOURTY-FOURTH ANNUAL REPORT (1948).

During the year under review the Home functioned in all its branches of activities with increasing efficiency and greater usefulness.

The Home has three main distinct sections, the Collegiate, the Technical and Secondary. So far as the first is concerned, the Home provides only boarding and lodging, while in the case of the other two it provides instructional facilities also. The number of the boarders in the different sections during the end of the year was respectively 38, 74 and 143.

In the Collegiate section the students maintained a high standard of proficiency. Among the 28

students who appeared in the different University examinations 27 passed and most of them with brilliant results.

In the *Technical section*, The Ramakrishna Mission Technical Institute prepares students for L. A. E. (Licentiate in Automobile Engineering) Diploma issued by the Technological Diploma Examination Board constituted by the Government. The course extends over a period of three years, at the end of which public examination is held. After successful apprenticeship in a recognised workshop for one year, the student is granted the Diploma. Out of the 13 students who were sent up for public examination 6 came out successful.

In the *Secondary section*. The Residential High School (Athur Camp) continued to work there satisfactorily during the year. The strength of the school is limited by the number for whom free boarding and lodging can be found in the institution. On the date of the report (which is 1st January '49) the strength was 143 boarders and 10 day scholars (children of the members of the staff). For the last S. S. L. C. public examination, 26 appeared and all were declared eligible. The night school started last year on the Independence Day in the neighbouring Harijan Colony continued to be run by a band of senior pupils of the school.

In the *elementary section*, The Centenary Elementary School, Mylapore, which was taken over by the Home committee in 1945, has been functioning well, and has been growing in strength year by year, supplying a real want of the locality. At the end of the year under review the school had a strength of 304.

The Ramakrishna Mission Higher Elementary School and Harijan Hostel, Mallankaranai (Uttaramerur), during the year under review became a full-fledged Higher Elementary School with a strength of 151 boys and 36 girls. Both the school and the hostel are progressing satisfactorily and doing their mite to bring light and life to a place where it is much needed.

In conclusion, it is to be said that the Institution, which has been functioning in as many diverse useful ways as shown above, is but a monument to

public generosity and an affirmation of the faith that the springs of charity can never be dried up in this ancient land, however hard and parched up the conditions of life may be. In the deepest sense of humility the management acknowledge their gratitude to numerous kind donors to the Institution, who have been imperceptibly working out a vital national cause, by constantly keeping the finance fed.

But still the fact remains that overswaring prices of food stuffs have completely unhinged the economy of the Institution. Though the increasing public response to the Cause has enabled the Institution, which has been running in deficit since 1942, to stand a few big blows, yet it cannot be said that the Institution stands on secure financial stability.

Therefore, in the name of the future generation of India, the appeal to the philanthropically bent and constructively minded generous public is, that the finance of this Institution may be in their mind whenever they are charitably disposed.

SRI RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DISTRICT, MADRAS

REPORT FOR 1947-48.

Sri Ramakrishna Mission Vidyalaya has, by the grace of God, just completed the eighteenth year of its useful existence. The Vidyalaya, which is run on the lines of the ancient Gurukul has, for its ideals, those preached and practised by the great men of India. The strength of the school during the year was 169 and all the twelve students that were sent up for the public examination came out successful.

Except the High school, the Vidyalaya has many other aspects of its work, of which T. A. T. Kalanilayam of the higher elementary school serves to give the benefit of education to the children of Perianaickenpalayam and the neighbouring villages. The strength of the school during the year was 198.

In the Vidyalaya training is given to the pupils in carpentry, tailoring and spinning. The

management aspire to develop the present workshop into a full-fledged Industrial Section.

In the Arts competition which has been an annual feature of the Vidyalaya for the past seven years, 99 pupils belonging to 17 high schools of Coimbatore, Salem and the Nilgiris districts participated.

Rural service forms an important item in the activities of the Vidyalaya. A night school is being run in the Harijan Colony of Perianaickenpalayam by one of the Vidyalaya workers and 25 persons are receiving instructions in this school every night.

Out of 160 boys of the Vidyalaya 32 received completely free boarding, lodging and education. 29 received free boarding and lodging, and 49 received free education.

The immediate and deeply felt needs of the Institution are a beautiful temple, dormitories to accommodate the boys, the quarters for workers and a well-equipped Industrial section.

Therefore, the management appeal to charitable public for kind and continued financial help, so that the Institution may find itself of greater use to greater numbers in the immediate future.

THE 87th BIRTHDAY ANNIVERSARY OF SWAMI VIVEKANANDA

The 87th birthday anniversary of Swami Vivekananda was celebrated on Sunday, the 23rd January, 1949, at Sri Ramakrishna Math, Mylapore, Madras. A large gathering attended the function. Dr. J. H. Cousins presided. A tastefully decorated photo of the Swamiji was placed on the dais.

The function began with *Harikathakalakshepam* by Sri K. S. Ganesa Iyer on *Vibhishana Saranagati*. Mr. Justice P. Satyanarayana Rao in the course of his speech in Telugu said that there was a tendency nowadays to bring down every one to

the Sudra level. Swami Vivekananda emphasised the need by raising up everyone to Brahmana level which will culminate in one spiritual community. Vidwan Sri. B. Chokkalingam in his Tamil lecture stressing upon the gospel of service to Man as worship of God, and pointing out that Swami Vivekananda was the embodiment of that ideal, exhorted the audience to follow that ideal, so that India might become truly great. Dr. K. C. Varadachari in his address in English said that Swami Vivekananda did not preach either Advaita or Visishadvaita but contacted the Divine and manifested the divine consciousness. The speaker emphasised Swami Vivekananda's gospel of 'Strength', which if understood and followed would open a new era.

Dr. Cousins then distributed the prizes to the students who were successful in elocution competition in Sanskrit, Tamil, Telugu and English. A recitation by the first prize winners in the competition was conducted.

In his Presidential address Dr. Cousins said that he was not new to the ideas, ideals, and activities of the Ramakrishna Mission, for forty seven years ago, once while confined to bed, he had read some books by Vivekananda, which opened to him a new realm of thought giving him such a conception of the universe as he never knew before. Continuing the President said: the message of Vedanta affords the proper solution for all the ills of modern times. He emphasised that the modern problems can be solved only when we follow, rightly the teachings of Vedanta. Concluding, he paid a tribute to the various centres of the Order of Ramakrishna for their work in India and abroad, particularly in America, for faithfully disseminating the message of Vedanta as inculcated by Ramakrishna and Vivekananda.

The function came to a close with a vote of thanks by Prof. K. Subrahmanyam

The Birthday of Sri Ramakrishna falls on Tuesday, the 1st March, 1949.



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THE ONE GOAL OF LIFE AND A WAY

(FROM THE GOSPEL OF SRI RAMAKRISHNA)

“To realise God is the one goal of life. While aiming his arrow at the mark, Arjuna said, ‘I see only the eye of the bird and nothing else—not the kings, not the trees, not even the bird itself.’

“The thing is some how to unite the mind with God. You must not forget Him, not even once. Your thought on Him should be like the flow of oil without any interruption. If you worship with love even a brick or stone as God, then through His grace you will see Him.

“It is God Himself who plays about as human beings. If God can be worshipped through a clay image, then why not through a man?

“Once a merchant was shipwrecked. He floated to the shore of Ceylon, where Vibhishana was the king of monsters. Vibhishana ordered his servants to bring the merchant to him. At the sight of him Vibhishana was overwhelmed with joy and said: “Ah! He looks like my Rama. The same human form!” He adorned the merchant with robes and jewels and worshipped him. When I first heard the story I felt such joy that I cannot describe it.”

HYMN-FLOWERS

किमशक्तः करोमीति सर्वत्रानध्यवस्यतः ।

सर्वानुग्राहिका शक्तिः शाङ्करी शरणं मम ॥

गुणातीतस्य निर्दिष्टनिःशेषातिशयात्मनः ।

लभ्यते भव कुत्रांशे परः प्रतिनिधिस्तव ॥

निर्द्वन्द्वे निरुपाधौ च त्वय्यात्मनि सति प्रभो ।

वयं वञ्चयामहेऽद्यापि माययामेयया तव ॥

या या दिक् तत्र न कासि सर्वैः कालो भवन्मयः ।

इति लब्धोऽपि कर्हि त्वं लप्स्यसे नाथ कथ्यताम् ॥

नमः प्रसन्नसद्वृत्तमानसैकनिवासिने ।

भूरिभूतिसिताङ्गाय महाहंसाय शंभवे ॥

हतोद्धततमस्तान्तिः प्लुष्टाशेषभवेन्धना ।

त्वद्बोधदीपिका मेऽस्तु नाथ त्वद्भक्तिदीपिका ॥

विस्मृष्टानेकसद्वीजगर्भं त्रैलोक्यनाटकम् ।

प्रस्ताव्यु हर संहर्तुं त्वत्तः कोऽन्यः कविः क्षमः ॥

नमस्सदसतां कर्तुमसत्त्वं सत्त्वमेव वा ।

स्वतन्त्रायास्वतन्त्राय व्ययैश्वर्यैकशालिने ॥

“ ‘What shall I do, this impotent being?’—To me who am thus without initiative in any direction, the all-blessing Power of Siva is the refuge.

“ O Eternal Lord ! For you who transcend the qualities and embody the climax of every excellence that has been shown, where can be found another who can be a substitute even in a single aspect ?

“ O Lord ! when you, free from the opposing pairs and free from all limiting conditions, are our soul, (alas !) we are still being duped by thine inscrutable *Maya* !

“ Master ! whatever the direction, there is no Place where you are not ; Time is of your form ; grasped though you are in this manner, where and when could you be obtained ? Tell me.

“ Obeisance to the great Swan of Siva, white with profuse ash (united with the *Mūyū* that throws out the manifold universe), and residing solely in the *Mānasa* lake of the minds of those who have attained the tranquility and right conduct (of your devotion and contemplation).

“ Master ! Removing the frustration caused by assaultive darkness and burning up completely the faggots of *Samsara*, may the light of your devotion become to me the light that reveals you.

“ O Great Remover ! this drama of the three worlds pregnant with the seeds of numerous things cast into it,—which poet (person endowed with vision) other than you is competent to begin it or bring it to a close ?

“ Obeisance to the Lord who, independent in Himself, can make and unmake things non-existent and existent, who is yet not free (owing to His own other manifestations), and who shines alike by His lordship as well as by its loss (in His other manifestations).

BHATTA NARAYANA, STAVACHINTAMANI,

53, 54, 55, 57, 58, 59, 60, 61.

—V. RAGHAVAN.

SRI RAMAKRISHNA AS REVEALED

BY HIS DIVINE CONSORT

Nobody knew Sri Ramakrishna more intimately than Sri Saradamani Devi, his Divine Consort. Neither any-body ever understood him better than her. Therefore her guidance in the matter of understanding Sri Ramakrishna is of the highest value.

It may be said that, but for Sri Saradamani Devi, who interpreted Sri Ramakrishna in her own original, homely and inimitable way, for four and thirty years after his passing away, the world could not have understood the Master to the extent it has done.

AS THE HUSBAND

Saradamani must have had toyed long with dreams in her childhood even after she had outgrown the attractions of dolls and the fascinations of their wonderland. The darling of her parents, she was nonetheless a symbol of subdued and lingering pain in their eyes. The green environs of her rural life often sparkled with dews of pathos. A gush of suppressed sigh often swirled about her in intense sympathy. Sarada did not know all these. She was too young and happy—as young and happy as anyone who does not know. But her parents knew what it was to have a son-in-law, the balance of whose mind was doubted. They had all reasons to feel deeply concerned about the future of their dear daughter. They all heard that their son-in-law had gone mad after the devastating Goddess, Kali.

Neither Sarada was allowed long to remain uninformed. Bits of bitter sarcasm and strains of strange analogies often invaded her nascent consciousness and left an import on her child mind of something that was not alright for her in future.

Perhaps within the reach of her ears, people compared her fate with that of legendary Uma, who was married to a mad husband of unsalutary habits, who would frequent cremation grounds, clad in tiger skin, decorating himself with dangerous ornaments of hissing snakes, and keeping a questionable company with a world of hob-goblins and all uncouth creatures, which all sensible people are reasonably afraid of. Under the impact of this forceful dubiousness about her future, Sarada must have sought refuge in her own mind as an effect of which the faculties of her imagination should have received a tremendous impetus. She had heard, her husband lived in a place called Dakshineswar, somewhere near Calcutta. She did not know any geography beyond the green horizon of her village guarded by the tall sentinels—the palmyra and date trees, which could sometime at best extend upto Kamarpukur, the village of her husband which she had visited.

When she was thirteen, to her great confusion, one day came to Sarada, an intimation, that her husband had come to

Kamarpukur and she must go there. She went, she saw and she lost all her imaginations. An instant's seeing with her own eyes, dispelled a universe of phantoms conjured up by reported halft truths, untruths and wishful representations of a longstanding. She found that he was all a human being with the only distinction that he was wonderfully beautiful, kind and considerate, the like of which she had never seen before; but, to tell the truth, not without a tinge of uncommonness, which unsympathetic people might call, madness. One cannot blame the people all the while for calling him, 'the mad son-in-law', as they, of Jayarambati, used to call him. For, what Sri Ramakrishna would sometimes do during his visit to his father-in-law's place was to all on a sudden jump up and shout, "This time I shall not leave any one, the *javanas* and the *chandals* or any one for that". "Ah! gone mad totally; gone mad!" people would say.

This first real contact which Saradamani had at the age of thirteen left with her an ambrosial impression to which she gave expression in the following words: "I then used to feel as if a pitcherful of bliss was kept in my heart. It is impossible to express how my heart would remain suffused with serene, tranquil and divine bliss." Contrary to many fears, Sri Ramakrishna not only made her his own by his great love, but keeping the burning example of his own unsullied purity before her, also busied himself in training his wife from the details of household affairs to the ends of human life. He not only trained her as to where a wick of a lamp was to be placed, how one was to behave properly with different people in the house, what cares were to be taken when one was to travel by a steamer or a train; he also made her

understand that God-realisation was the only end of human life. Immaculate Saradamani had no occasion to feel that her husband's God-intoxication was in any way contrary to her interests. What she felt was a deep feeling of love for him which could not be characterised as a mere wife's love for her husband. The following incident will give a glimpse of the character of Sri Sarada's love for her husband. At this time, one day Hriday put a very absurd question to Saradamani. He asked: "Aunti, can you call my uncle as your father?" Saradamani smiled and said, "Why not? He is my father, he is my mother, he is my brother, friend, he is my all". Hriday was very much amused and began to make capital out of it by announcing this with loud laughter and clapping of hands: "Ah! see, you all see, my aunti has called my uncle her father!" On hearing of this, Sri Ramakrishna came and told Saradamani, "What is that, my dear! Have you to talk like that? what people will say?"

At this first instance of their contact Sri Ramakrishna seems to have been eager to impress upon her mind more of the social aspect of their relation which was but an expression of the real spiritual unity.

In later years Sri Ramakrishna not only addressed her as his Mother, but literally worshipped her with the rituals prescribed in the Tantrik texts, as the Divine Mother Herself, consecrating at her feet not only all the fruits and accessories of his life-long *sadhana* but even himself. But this did not come about before a strenuous period of *sadhana* had passed in Sri Saradamani's life. In her old age when an inquisitive disciple one day suddenly asked the Holy Mother, as to how she looked upon the Master, she gathered herself

up for a moment and then very calmly replied, "I look upon him like my child."

Long five years passed away after this meeting at the age of thirteen, when worse reports about Sri Ramakrishna's madness after God were in the air of her village. People said, this time he was lost beyond redemption. Now Saradamani decided to face facts and of her own initiative went to Dakshineswar and presented herself before her husband. Once again she discovered that things were perfectly alright with her husband, only, as she said long afterwards with soulful sympathy, 'nobody understood his *bhava* at that time.' Though Sri Ramakrishna had all these years remained almost oblivious of her existence, yet when she came to Dakshineswar, Saradamani found in him the same anxious husband ever solicitous for her comforts and welfare. She was ill, due to exhaustion of the arduous journey when she reached Dakshineswar. The first thing that Sri Ramakrishna did was to arrange for her proper treatment under his personal care. Though he was by this time a regularly initiated Sannyasin, Sri Ramakrishna allowed her to share the same bed remembering the instructions of his Guru, Totapuri, who wanted his disciple to know whether he was really grounded in the conquest of the senses, without which one could not be sure of the Advaitic realizations. Saradamani shared the same bed with her husband for eight months, when in the effulgence of the immaculate purity of Sri Ramakrishna she discovered that she too had conquered her self. The world knows how rare a fact it is.

At this time she had occasions to know that her husband was not an ordinary man, not even the same man as he was seen to be during the day, but an extraordinary man withal! During nights of these eight

months Saradamani could hardly sleep, for she would find the strange phenomenon of samadhi possessing her husband almost every night. With fearful anxiety she would watch him all the time and would sometimes find gossiping with invisible gods. "I would sit frigid in fear all the time, waiting for the dawn," she said. One night she got very much alarmed, for the samadhi lasted too long a time and had to send for Hriday, who knew the technique of bringing his consciousness down from the transcendental plane. When after eight months Sri Ramakrishna became aware of the fact that because of him Saradamani could not sleep properly at night, he made separate arrangements for her at the Nahabat.

Even during ordinary moods, the idea 'I am masculine' did hardly arise in Sri Ramakrishna's mind. He used to impute upon himself the idea that both he himself and his wife were the two female attendants to the Divine Mother. He would often get himself dressed like a woman by the Holy Mother, and filled with divine fervour attend to the Mother with the *chamara* for a long time.

One should not think that Sri Ramakrishna ever superimposed his own ideas on his wife who did not know how to protest. It was contrary to Sri Ramakrishna's very nature to impose any of his ideas on any one. In fact like a heroic husband, true to Dharma, he acknowledged the right of Sri Saradamani to draw him by the path of *samsara* by reason of lawful marriage. But it was to the eternal glory of Sri Saradamani, as the first disciple of Sri Ramakrishna, that she had chosen the path of *nivritti* once for all. She said that she had not come to drag him down the path of *samsara* but to help him in his chosen path.

This was how the last problem of Sri Ramakrishna's *vis-a-vis* Saradamani's life was solved. New vistas now opened up. There was no obstacle now in the way of realizing the Divine Mother in the wife and the God-head in the husband. The consummation came about in the *Sodashi puja*. This was a self-discovery and a discovery of each other. They realized each other as a seeming bifurcation of the Divine for the manifestation of Itself.

But all these took place in the deeper stratum of their existence as it were. On the social plane of their day to day life, Sri Ramakrishna took great care to see that she did not suffer from wordly inconveniences or that no obstacle could stand in the path of her spiritual advancement.

Though he himself was the greatest of the renouncers, that the world ever saw, he understood that Saradamani as a woman might have fascination for ornaments and at his wish Hriday presented her with some ornaments which after a time she did not like to put on. In how many diverse ways Sri Ramakrishna paid his precious attention to her, will be patent from her own words spoken at different stages of her life. His behaviour with her used to be invariably sweet. "O, how wonderfully he used to behave with me", said Sri Saradamani. "There was not even a single instance when he spoke in such a way as might wound my feelings.No, he did not cause in me even as slight pain as the stroke a flower might have done. His was the concern for my welfare. He would say: 'One has to work. A woman should never sit idle; idleness is

the seed-bed of all worthless and wicked thoughts. One day he brought me some jutes and told me, "Make a sling out of these, I shall keep suspended on this *sandesh* and *luchi* for the children, (meaning his disciples)."[†] "An old woman used to come there; previously she was of questionable morals. Now she became old and chanted the name of Hari. As I was all alone and she would come, I used to talk with her. One day Sri Ramakrishna saw this and accosted me 'Why does that woman come here?' 'She now talks all good things about Hari. What's the harm?', I said. 'One does not always harbour previous attitudes all the life.' 'Fie! Fie! What talk with a prostitute even though she may chant, Rama! Rama!' Lest they should give me evil counsel, he used to forbid me even to exchange a single word with such people. With so much of pains and care he used to protect me..... "Lakshmi (a niece of Sri Ramakrishna) used to enact imitating the *Kirtanias*† before the Master with movements of her hands while singing and dancing. But he told me (in private) "That is her (Lakshmi's) attitude. But see that you do not discard your modesty imitating her..... "Sri Ramakrishna used to say: 'If you have to enquire of a lame man as to how he became lame, you have to put it like this: how, pray, could the leg of yours become lame?... "The Master was such a great renouncer, yet he had great concern for me. One day he asked me 'How much money do you require for your pocket expenses?' 'Five or six

† One has only to see what was the thought behind this simple act. Firstly, his concern for the spiritual welfare of Sri Saradamani; Secondly, concern for the physical necessity, which was the prerequisite for the spiritual endeavours of his disciples.

†/ The professional singers of Kirtanas.

rupees', I said. "How many *chapatis* do you take at night?', he then asked. I felt very much shy—how could I say this! But he was asking again and again and so I had to tell." "My husband was a naked Sanyasin.", she would say in supreme joy.

There were such numerous instances through which Saradamani felt the wonderful love of her husband, which moulded her destiny in a way that with the passing away of the Master in the full glory of God on earth, she found herself in a position which should have been strangling for any one who was other than Sakti Herself. Not even for a split second in her fairly long life Saradamani ever had any occasion to feel that in the setting of the great life of her husband her place was insignificant. Contrariwise she knew she was the indispensable element of her husband's life as her husband was in her life. They were the fulfilment of each other.

How much Sri Ramakrishna depended on Sri Saradamani is evident from her following words: "Ramlal was appointed the (permanent) priest at the Kali temple. After becoming the priest he thought, 'What more do I care, now I am the priest of the Mother Kali!' He would not take any more care of the Master, who would be lying here and there in the sway of ecstasies. The *prasadam* which used to be sent for him from the Kali temple would get dried. Thus the Master began to suffer inconveniences regarding food etc.'

"Then he sent repeated intimations asking me to go to Dakshineswar. Whenever he could catch anyone coming that side, he would send me a word along with him. Lakshmi Pan of Kamarpukur brought me the message: 'I am in difficulties here. After becoming the priest at the Kali temple

Ramlal has joined in the group of the priests. He does not take any care of me. You must come, by whatever conveyance available, however may be the expense.' Receiving all such intimations from the Master ultimately, I went."

As the husband, Sri Ramakrishna proved himself to be the *sahadharmi* to his wife in the truest sense of the word.

AS THE GURU

The sadhana period of Sri Ramakrishna's life culminated with the performance of the *Sodashi Puja*. The rest twelve years of his life were spent in constant divine communion on the one hand, and ceaseless spiritual ministrations on the other. As, during these twelve years, except for short intervals, Sri Saradamani was his constant companion, she had many occasions to observe Sri Ramakrishna's unique ways of imparting spirituality, the illuminating accounts of which lie strewn in her various reminiscent talks. To collect them together is to find an exquisite picture of Sri Ramakrishna as the Guru.

"The Master had no other concern but God", She said. "When I asked him what I was to do with the conch-bangles and the *sari* with which he had worshipped me during the *Sodashi Puja*, he advised me after a thought, 'You can give those things to your mother, who has given birth to you (my mother was alive at that time), but mind you, do not give her those things with the idea that she was a human being but give with the faith that She was the Jagadamba (the mother of the universe) Herself.' I did so. Such was the way of his teaching....."

"The Master used to speak on spiritual matters alone and on nothing else. He used to tell me, 'You have seen this human

body—now it is, now it is not; and then there is so much misery in the world. Why then assume this body again? To assume the body is to suffer.’

“In this Kali yuga one can realize God if one is firm in truth. The Master used to say, ‘He who holds firmly to truth, is just lying on the lap of God. The Master was once suffering from illness at Dakshineswar. It was my practise to condense the milk by long boiling before I served him that as his diet. If it was one measure, I used to say it was half a measure, thus always quoting less than what it was. One day when I was found out, the Master told me in amazement, ‘I wonder why you should do like this. You must hold fast to truth’.

“He could not even touch money in the least. If he did touch his hands would get twisted. He used to say, ‘This world is verily unreal. O Ramlal, if I knew that the world was real, I should have left your Kamarpukur cemented with gold. I know all else is trash, God alone is real... “There was some trouble regarding his salary. He was paid less than what was due. When I requested him to have a talk with the *khajanchi* (cashier) he replied, ‘Fie! Fie! To meddle with accounts!’... Renunciation alone was his wealth. Ah! I remember, one day, he went to the Nahabat for some spices. I gave a little of spices in his hand and a little more I gave in a packet of paper and said, ‘Please take this with you.’ He was to return from the Nahabat to his room. But what happened was that he went straight southward to the bund over the river, at the foot of the southern concert room. He could not find his way. He had lost all consciousness. ‘Mother shall I get drowned!, Mother shall I get drowned!’, he exclaimed. I was alarmed—the Ganga

was then in spate. Hriday picked him up just when he was about to fall in the Ganga. Why, do you think, he went southward? Because I had given a few grains of spices in his hand, he could not find his way. A holy man has not to save. His was the very absolute renunciation.”

Thus Sri Ramakrishna often taught involuntarily, not even knowing that he was playing the roll of the Guru. He became the Truth itself and the radiance that beamed from him interpenetrated the surroundings and brought about a secret transmutation in all who were near him. If he had taught humility it is by becoming a blade of grass. He detested being called the Guru or the like; this dislike was not the outcome of a process of intellectualising. It was elemental with him. But yet this difficult roll of the Guru he played with as much naturalness, ease and unconsciousness as he did in the work of breathing. He did not bring any demeanour of a teacher with him. He was content to sing and dance and talk about his beloved, his only concern, God, the effect of this being that no body in the history of the world brought the tidings of *Reality* to humanity in a more effective way, all without knowing that he had done so.

Sri Saradamani says that she never saw the Master without joy. Wherever he went, he used to be the centre of a veritable fare of *ananda*. This strange tiller of the soil of the humanity while fertilising the bleak ground with the manure of *ananda* sowed the seeds of truth in the abundance of God, out of which waves of rich harvests are but natural expectations. Sri Saradamani transmits a glimpse of that joy. “Ah! what sylvan days were those at Dakshineswar. It was a veritable fare of *ananda*. Streams of people would come

and go through night and day and talks on God went on endlessly. There was no end to dancing, singing, kirtan and samadhi. I used to stand looking at him through the apertures in the bamboo fence hour after hour and would salute him with folded hands." Though Sri Saradamani's room was just a few yards from the Master's there would be months when she won't find a moment for a personal interview. This man with 'no work', as we understand it, in the three worlds used to be so busy with men, women and children, whom by the power of his love he attracted to him, just to take away from them the thousand miseries they suffered from and in the process fill them unknowingly with that joy and intelligence of which he was the embodiment.

A considerable portion of the brunt of the special care which Sri Ramakrishna used to take for those who were to become his intimate disciples, Sri Saradamani herself had to bear. She had to cook different sorts of dishes at different odd hours of the day or night, at the bidding of the Master, to suit the varying temperaments of the disciples. They who came to the Master to practise spiritual disciplines under his direct guidance, would very often pass their nights at the temple garden, and Sri Ramakrishna had to look after procuring them adequate and proper food and other incidental necessities. He had to think a lot and suffer more to make his disciples' ways of coming to him smooth and unobstructed. How much of insults he suffered to reach those who yearned for God! At times his life itself was attempted. But it never occurred to him that he was doing something extraordinary. He simply could not help but rushing through all dangers to a place where he knew there

was a single heart-beat for God. What all things he had to do! One day while listening to the reading of the *Gospel of Sri Ramakrishna*, the Holy Mother commented, "As is mentioned here, 'As the yam so the sprout', exactly like this he used to talk with Rakhal's father so that he might please his mind. Whenever Rakhal's father would come, he showed him round this and that, fed him sumptuously and talked with him long hours. Do you know why? His secret fear was lest Rakhal, the darling, should be snatched away from him.

One has just to pause and think—what impelled him to live such a strenuous life even after attaining all what millions had aspired after through legion of centuries. It was the agony of the accumulated wealth, a wealth which increases in the process of giving away. It was the urge to hand down to the last bit the wealth which he had earned for the good of the world. And for that he had to fashion worthy recipients, out of whatever material was available to him, which in itself came to be his post-realisation sadhana, a sadhana of seeking and moulding seekers after God, indeed a unique phenomenon, so rare in the spiritual history of the world. This was Sri Ramakrishna as the Guru.

Sometimes it so happened that many nights Sri Saradamani would have to sit long hours at night waiting for the Master with his food. The Master used to go to Calcutta either on invitation to some religious gathering or of his own accord to see some of the young devotees who loved to think of God but did not dare or could not manage to come to him because of the fear of their parents. Many a day, when everybody had slept, he returned to the temple garden late at night and with much

difficulty and a lavish use of lovely words to the gate keeper procured an entrance.

With what great alertness he used to keep watch over the spiritual aspirants is patent in the following incidents which the Holy Mother narrates: "Once I had given Baburam a little sugarcandy-water for drinking. He was then suffering from stomach trouble. The Master had seen it. One day he asked me, 'What did you give Baburam to take?' 'Sugarcandy water', I replied. On hearing this he said, 'They will have to become Sadhus. Why are you making them imbibe these bad habits?' One can see here the penetration of his eyes—how far he used to see and in what way he saw.

"Baburam used to tell, his mother," the Holy Mother narrates, "How much at best you do love me! How tremendously the Master loves us; you simply do not know how to love like that.' His mother would reply, 'What do you mean my child? I am your Mother and I do not know how to love?'" That is the secret of Sri Ramakrishna's success as a teacher.

But on his part this loving was no less than a slow crucifixion. The Holy Mother said, "He suffered from illness because he had taken others' sins on his own body. He said, 'Girish had accumulated so much of sin. But he will not be able to suffer miseries.' It was within his power to die at will. He could have given up his body in samadhi. He said, 'Could I only have achieved tying them (meaning his intimate disciples, who were to form the Ramakrishna Order afterwards) together in one Unity!'" Uptil now one used to address the other, 'How are you Naren Babu?' 'Are you doing well Rakhai Babu?', the other would reply. This was why he did not leave the body, notwithstanding all

suffering.' The Jagatguru that Sri Ramakrishna is, he had to work for all the millions and for the millenniums to come and so the necessity for establishing a brotherhood based on unity of souls.

Being importuned by a devotee for spiritual instructions Holy Mother once told, "My child what more precepts should I have to give? The precepts of the Master have already been published in the book form. If you can comprehend and assimilate any single saying of his, then, I tell you, every-thing will have been achieved."

AS GOD ETERNAL AND ABSOLUTE

It was the grudite sannyasin Bhairavi Brahmani who in an assembly of renowned scholars of the day gathered from the various parts of the country first declared on the testimony and the authority of the Sastras, and the proofs positive manifested in his life, that Sri Ramakrishna was God Incarnate on earth. In the face of facts her decisions were accepted by the scholars, and there was no one who came to accept the open challenge which the Brahmani gave on the point. Though generally speaking Sri Ramakrishna passed in the world as the child or the devotee of the Divine Mother, in some rare occasions he himself revealed his divinity to some of his most intimate disciples. Redoubtable Narendranath was one who fought with this revelation almost up to the last moment of Sri Ramakrishna's life. But before his passing away Narendranath was convinced that, 'He who appeared as Rama, He who appeared as Krishna, was now Ramakrishna in this body. In the hymn which Swami Vivekananda composed to Sri Ramakrishna, he addressed Him as, अवतारवरिष्ठ. It will be illuminating and interesting to know how

the Holy Mother used to look upon the Master in this respect. We quote the report of a conversation to the point between the Holy Mother and a disciple below :

“Disciple: Mother, people say that the Master is God Eternal and Absolute. What do you say ?

Mother: Yes, He is God Eternal and Absolute to me.

As she said ‘to me,’ I went on, ‘It is true that to every woman her husband is God Eternal and Absolute. I am not asking the question in that sense.’

Mother: Yes, he is God Eternal and Absolute to me as my husband and in a general way as well.”

A devotee (Suren Babu) once asked the Holy Mother: “Mother, when I perform the worship of the Master, I find a doubt within me. Say, for instance, I may have the general idea that my *Ishtadevi* and the Master are the same entity. But after performing the puja of my *Ishtadevi* in the image of the Master when I have to do the *visarjanam*, (dedication) of the japam with the words, ‘स्वत्प्रसादान्महेश्वरी’ I find a sort of doubt in me. The Holy Mother replied, smiling, “My child, He is Maheswara, He is Maheswari too. He is verily *Sarvadevamaya*, He is again *Sarvajivamaya*. In Him the worship of all the Devas and the Devis can be performed. It will do to address Him as Maheswara, it will also do to address him as Maheswari.”

The Holy Mother mentions in her reminiscences instances when the Master himself told her that in future he will be worshipped from house to house. “Once when Sri Ramakrishna was lying ill at Cossipore, a few devotees brought some offering for the Mother Kali at Dakshineswar temple. On hearing that the Master

was at Cossipore they offered all the things before the picture of the Master and then partook of the prasada. On hearing about this Sri Ramakrishna remarked, “All these things were brought for the Divine Mother and they have offered them all here (meaning himself)! I was very much frightened and thought, ‘He is suffering from this dangerous disease. Who knows what might happen. What a calamity! Why did they do like this?’ The Master too was referring to this incident again and again. Afterwards at a late hour in the night he said to me, “You will see how in course of time I will be worshipped in every house. You will see everyone accepting this (meaning himself).” This was the only day I heard him using the first personal pronoun with reference to himself. Usually he would speak of himself not as ‘I’, or ‘me’, but as ‘case’ or as ‘belonging to this’, pointing to his body.” The holy mother also mentions several instances of how the disciples of the Master found tangible proofs of the Master’s divinity in their moments of supreme resignation or extreme misery. Resurrection, literally understood, was almost a daily affair with Sri Ramakrishna as far as Sri Saradamani Devi was concerned.

When people of all sorts would come and torment her for the vision of the Master, she would say: “‘Show me the Father, Show me the Father’, they come and importune me. He is not so much any one’s father. He used to feel thorn pricks if anyone addressed him as, ‘Guru, Lord or Father’”. How many ascetics and saints could not attain him through austerities of ages and now people without any sadhana or penance appear here to see him just now! I cannot do all so much.”

Commenting upon the cleverness of the people of the modern age the Holy Mother once said: "You see people are very clever now-a-days. They have even taken up his photo. This Master-Mahashaya (popularly known as 'M.', the chronicler of *The Gospel of Sri Ramakrishna*)—do you think he is an ordinary man? He has taken down all his words. Show me another Avatara whose photograph is there and whose conversations have been taken down in such a meticulous wayHis word are the *Vedavakyas*."

The Holy Mother's convictions about the special message of the Ramakrishna-incarnation are revealed in the following conversation. "Keder Maharaj asked: 'Mother, did the Master come this time to give a new thing and was it because of this that he propounded the harmony of religions?' 'But you see, my child,' the Mother replied, 'it never occurred to me that the Master practised the different modes of sadhana with any (pre-conceived) plan to propagate the idea of the harmony of religions. He used to remain ever absorbed in God-intoxication. He used to relish the different *lilas* by worshipping Him in different ways—the different modes of sadhana through which the Christians, the Musalmans, the Vaishnavas and others

worship Him and achieve the Object. He would be hardly in the least awareness as to how days went and nights passed by. One thing, my child, you must know, in this incarnation *renunciation* is his speciality. Has any one ever seen such spontaneous renunciation? The harmony of religion, what you are speaking of, is also a point. On other occasions, because the stresses used to be laid on one idea, the other ideas fell suppressed."

Sri Saradamani realised the divinity of her husband by intuition, and not by rationalisation or scientific analysis. She knew that the fragrance of the rose was as much a fact as the fire in the flint.

Strange though it may seem to unprepared minds, when Sri Ramakrishna breathed his last, the Holy Mother was heard sobbing the words: "O Mother Kali, where have you gone leaving me!"

During the thirty-four years she lived after the Master's passing away, the Holy Mother constantly gave the impression that by virtue of his physical disappearance Sri Ramakrishna had only become with her, an object subjectified, a communion, inseparable, consummated, nay incommunicable.

When the Reality asserts itself, can phantoms stand in the way?

"That nectar which has been obtained by churning the infinite ocean of the Vedas, into which Brahma, Vishnu, Shiva and the other gods have poured their Strength, which is charged with the life-essence of the Avataras—Gods (Incarnate on earth)—Sri Ramakrishna holds that nectar in his person, in its fullest measure."

—SWAMI VIVEKANANDA.

IN THE SHINE OF VIVEKANANDA

By DR. K. C. VARADACHARI

Swami Vivekananda's life work has been before us for more than half a century and who indeed is there who has not been touched by his message, influenced however subconsciously by his personality, who is there indeed who has not been made conscious of the spiritual? When he swept like a tornado over the Parliament of Religions at Chicago and America and Europe who was left unstimulated or indifferent? We know that lay men and women, religious men and savants alike were moved towards some subterranean sympathy with him and his message and they beheld in him the bringer of the New tidings.

To some he appeared as a great Patriot, a lover of India and Hinduism, a great bhakta and a great yogi and jnani. His intellect was massive but it was not certainly by his intellect alone that he was measured. It was the fundamental pattern of his personality that had some deep foundation in spirit that was pouring itself out of him that impressed all and gave his utterances elemental character and authentic note, that compelled attention, subdued the contrary emotions and commanded obedience and received overflowing measure of admiration and awe and willing surrender.

Though brought up in the atmosphere of rationalism the impact of the sensitive mind of Vivekananda with Sri Ramakrishna made him an instrument of the spiritual. It is one of those events in the lives of seers and saints that conversion happens suddenly; it is compared to the lightning-stroke that upturns one's whole make-up and sets the seal of a new

direction on the individual: *Vidyuto Vyadyutata itinnamimishada*—says the Upanishad—having beheld this supreme spiritual which is like lightning-flash one's whole vision becomes in-turned, deep-seeing and thus it happened to Vivekananda and in turn it had happened to all those who had even by veriest chance come across him—through personal contact, through his inspired writings or even through a reading of the story of his life.

He was a volcanic personality. There was a vein of romanticism which burst forth with such energy on the rationalism of his predecessors in Bengal like the founders of the Brahmo Samaj that they could not cope with his genius for conversion. His attractiveness was superb. It is said in the Upanishad that those who love the Divine as the garden of perfections become supremely attractive to all creatures. This may be stated of Swami Vivekananda. The authentic perfume of the eternal can only spread from one who had attained the divine and the eternal. It is not to the intellect that the Swami appealed nor to the emotion—though in both these directions there was exuberance in him—but to the deep core of spiritual unity—the underlying universal consciousness—the Brahman. Intuition he had in immense measure but he even went deeper to inspire men. It is this power of the superconscious and the universal that was capable of holding captive and converting the diverse types of men he came across. True education is of the depths—it is the capacity to call out or draw out the immense potentialities of the Sachchidananda from

the depths of individual being. In this he was a superb master, knowingly or unknowingly. This was his method—so has it been the method of the masters of spiritual Wisdom, the Teachers who knew that behind every individual covered over with several layers of physical, vital, and mental there remains the ocean of universal consciousness—the substratum of Universal Consciousness—and uncovered it by means of their own released and uncovered and welling-up universal consciousness.

Thus we know that Swami Vivekananda captivated every one and knew that one is loved not indeed for his attainments as an individual but for the Divine in him, incarnate in him as Master. Thus his love for the Master Ramakrishna Paramahansa was most enduring and we can say that even like Plato who never spoke out anything except in the name of his Master Socrates, whom he regarded as his own inner self and soul, Swami Vivekananda never for a moment lived apart from the consciousness of his Master and indeed did as that Master within, directed him in his work.

Having found the seat of his power and personality to lie in this universal Self or Brahman there was no wonder he splendidly counselled all to be bold and to act. "Be bold I say to the West; Be bolder I say to the East". It is the failure to be bold and to act that results in stagnation and portends failure. Even if materialistic, if the pursuit to knowledge is sustained, there can be gain. Indeed the western pursuit of material knowledge and understanding has resulted in the churning of poison out of matter. But that is necessary knowledge. It has entailed a deeper understanding of the forces of nature and now it is necessary to yoke it to the purposes of spiritual

being. To India he addressed the words 'be bolder', for it is not more of spirituality and religion that had led to her degradation and slavery but less of it. The richness of spirituality did not penetrate the deep universal core of personal being. Advaita consciousness was necessary. Renunciation of all else was imperative. Great would indeed be the gain to India and the West and the world as a whole if India and West turned inward to the universal core of Being.

This clarion call uttered from the eminence of spiritual realisation of oneness of the Divine in all roused the energies. Some roused themselves from their slumber. Some were awakened to the sense of the spiritual imperative and moved towards the light. Vivekananda represented to them the star of hope and focus of spiritual well-being. Other men who came after him looked upon him as a god on earth. Such deep universality and compassion combined in him.

Above all he was a man of Beauty in action, for that action flowed out of his realisation of oneness with the Divine and All, the Absolute. It is only when action flows out of that source within, that it bears the stamp of true art. Yoga is skill in action; *yogah karmasu kausalam*, said the Lord. The efficiency in reaching the end is not at all what is meant, but the gracefulness and beauty of execution. Swami Vivekananda was a beautiful soul and every thing that he did was of the nature of beauty.

Renunciation is power itself. This mantra did he chant and men like Gandhiji knew that this mantra was true. Swami Vivekananda pleaded for *kshatra-virya* and *brahma-tejas* but essentially he was conscious of what Visvamitra knew to be the truth—*brahmatejas* is immeasurably greater

than and included kshatra-virya and that it implied the sixfold sovereignty of self. Ksatra-virya must be renounced before brahma-tejas could begin to act. This is the poise of the infinite consciousness of Vasishtha.

Thus in a world that was steering towards disaster and soullessness he was born to show most superbly the path of the transcendent. He was in a sense a 'trans-valuer of values' even like Nietzsche. He had contempt for inaction and ignorance and he could not stand misery and squalor and pettiness. His artistic consciousness revolted against these. He loved the west for its artistic nature and admired its ways. But he also knew that all these could become soulless—bereft of the consciousness of the expression of the Absolute in every thing howbeit small.

As Dr. Cousins said many years ago, every great revelation demands a philosophical standpoint or statement and necessarily this entails the expression of that philosophy in act or ritual. Sri Ramakrishna gave the authentic teaching, Swami Vivekananda his most eminent disciple (with whom and to whom Sri Ramakrishna gave the advaita teaching) gave it both a philosophy—a universal philosophy that admitted all religions and philosophies as

true versions of the Absolute—and an institution—the Ramakrishna Mission and Math. It is to be the expression of the Absolute consciousness that had accepted to express itself in and through each individual member of the Mission and Math. But it was not merely a mission of mercy to the poor and an instrument towards knowledge for the ignorant. It was to liquidate the unbeautiful. The aesthetic, moral and religious conscience of India had to be roused, in fact in many cases to be created for creating a beautiful India, a beautiful world.

Swami Vivekananda was in more senses than one the maker of our Modern India and the giver of the mantra of One World. Not by any other has humanity been stirred so deeply. It was with this 'open' religion of spirit that Gandhiji was able to gather strength. He showed the way to the occult ground of all being—the secret strength of the spiritual over the minds of all men.

Rarely indeed have such men incarnated on earth; rarely have they succeeded so much as Vivekananda. The spiritual force of unity was released from the depths of being and is now moving forward towards the realisation of a Universal Religion based on catholicity and spiritual *anubhava* and faith in the Divine in man.

"Whether a Vedantist goes by the one way or the other, anyway he will no longer look upon the world from any selfish motive whatsoever. He rises above all envy, overness, jealousy and the like. He can then do good to the world from the very real sense of duty. He can then really sacrifice his earthly and mortal life even for an earthworm. Because he has realized that the very Self that is within him is immortal and present everywhere. He is no longer a body, nor senses, nor the mind and so forth, nor their combination. He and the Self—One. He and the world—One."

—SWAMI TRIGUNATITANANDA.

THE MESSAGE OF THE GITA TO THE COMMON MAN

By SWAMI PAVITRANANDA

The Gita is one of the most popular religious books of the world. Perhaps the Bible is the most widely circulated scripture in the world. But, then, the English language is spoken by the largest number of people in the world, and there is much propaganda and organised attempt to popularise the Bible all over the globe. There has been no such effort in the case of the Gita. The Gita stands on its own merit, and it spreads simply by virtue of its utility.

The Gita embodies the essence of Hinduism. The Upanishads are the cream of the Vedas, and the Gita contains the gist of the Upanishads. It is said that if one can master the Teachings of the Gita, one does not need read any other scripture. So it is that many Hindus, all over India, make it a point to read some portion of the Gita as a daily religious observance. Innumerable are the lives which have been transformed by the Teachings of the Gita. From times immemorial the Gita has been looked upon as the gift of God to the afflicted humanity. Many have taken the fullest advantage of this gift and have found a solution of the mystery of life and death, which is the most baffling problem to humanity.

The Gita has a universal appeal. Though it is a Hindu Scripture, people belonging to any religion in any part of the world will find help and inspiration, guidance and strength from it. The Gita was taught by Sri Krishna, who is believed by generality of the Hindus to be

an Incarnation of the Divinity on earth. Substitute the word 'God' in place of the word 'Sri Krishna' in the book, and the Gita will completely cease to be the scripture of any particular religion and it will become the religious book of the entire humanity. It is in this respect that many non-Hindus are enamoured of this book. It has been translated into many languages—Indian and European. Lord Warren Hastings, the first English Governor-General of India, wrote in his introduction to the first English translation of the Gita, that long after the British rule had ceased to exist in India, the English people would feel proud that the immortal scripture of India was translated into English language.

The reason why the Gita is so popular is that it is intensely a human document. It does not deal so much with high metaphysics—though that also it does sufficiently—as with the daily and immediate problems of one's spiritual life. As a matter of fact, even while dealing with high philosophy, the Gita has always an eye to the actual struggles and sufferings of a man's life, and gives a practical solution to them. The Gita does not talk of airy metaphysics from a high pedestal without any feeling of sympathy for human weakness and affliction, but it takes man where he is and gives him a lift till he feels himself safe and secure in the guidance of God.

To view from this point, it is not surprising that the scene of the Gita is laid on the

great battle-field of *Kurukshetra*—the arena of the biggest battle that was fought in ancient India, wiping out the entire army on both sides except seven survivors. The battle was between the two rival dynasties of India—between the hundred brothers of the Kaurava race, of whom Duryodhana was the eldest, on the one side, and the five Pandava brothers—Yudhisthira, Bhima, Arjuna and two others on the other side. Duryodhana was wily, crafty, greedy and ambitious, wishing to be the supreme lord of the land and ready to wipe out anybody that stood in his way. Yudhisthira was the eldest of the Pandava brothers. He represented meekness, humility, and was, in fact, the embodiment of the highest virtue. The very virtuousness of the Pandava brothers was the cause of great heart-burning to Duryodhana who represented abject villainy on earth.

He wanted to crush them completely and his acts of oppression and wickedness reached the last limit when even Yudhisthira, so well known for his meekness, was obliged to stand in battle array against Duryodhana. Arjuna, the second brother of Yudhisthira was a brilliant warrior almost more than a match for anybody that stood in that battlefield on either side. And he was fortunate in having Sri Krishna, who happened to be a great friend of his, as his Charioteer. Naturally, Arjuna came to the field with great enthusiasm and confident of success. Trumpets sounded, conches blew from both sides, signifying the coming events. Just before it was time to strike, Arjuna drove his chariot to the middle of the arena, in order to have a glimpse of the arrayed armies on both sides. As he cast his glance over that sea of human heads, and found amongst them his friends, relations and kinsmen, his heart at once

sank at the thought of what would be their fate in the immediate future. His nerves failed, his mighty bow Gandiva fell from his hands, his tongue became parched, his head began to reel and he began to quake in fear. He began to think what was the use of a battle in which he was going to lose so many of his dear relations. As it happens always with man, when he fails in a critical moment, he tries to cover up his weakness with high-sounding philosophy. Arjuna also declared that it would be sheer madness and extremely sinful to fight the battle which awaited them; rather than winning such a battle and getting possession of the whole world it was better to live on alms like an ascetic or a recluse. A long train of such thoughts flashed into his mind and he decided not to fight. But his charioteer, Sri Krishna, was shrewd enough to probe through the high philosophical words of Arjuna and began to ridicule him at his cowardice at the most critical juncture. Sri Krishna said, "It is scandalous that you should be seized with fear at this trying moment. By such attitude you will stand condemned before the whole world. People will only laugh at you for your cowardice. Do not yield to unmanliness. It does not befit thee, who has got the far-famed reputation of being a mighty warrior. Just shake off this feeling of timidity and stand erect ready to fight". As it happens often in life, when a friend comes to console and sympathise with us in our moments of distress, our feelings well forth and we become all the more conscious of our pitiful condition, Arjuna's case was exactly the same. The more Sri Krishna began to console and encourage him, the more Arjuna began to dilate upon the opposite views. And the conversation that followed between them is the Gita we have got—the divine

nectar and a great healing-balm to the afflicted humanity for all time.

There has been much controversy as to whether the Gita advocates militarism, and being the word of God how could it support bloodshed and inhuman cruelties that are the concomitant effects of a war? Some even try to explain away the hard fact of the battle of Kurukshetra by saying that it is only an allegory—it is not a fight between the Kaurava and the Pandava armies, but a conflict between the evil and good forces of the world, and which are also existent in every human heart. Those who find satisfaction by such explanation, let them have it by all means. But the message of this immortal book will be lost to the common man, if we were to shroud the real background of the Gita in mystifying words. The Gita is all the more beautiful, nay it is all the more useful, because it encourages us to face facts, face life and to fight out the problems that are inevitable to our material existence in this earthly sojourn of ours. Nevertheless, we cannot say that the Gita supports and encourages militarism and the fighting instinct in man. It does not talk of fight nor does it talk of non-fight. It only speaks in terms of one's duty. Whatever be the station of one's life, one must stick to one's duty and discharge it honestly, firmly, and conscientiously, fearless of consequences. Being a Kshatriya, it was Arjuna's duty to fight, and, circumstances placed him in the midst of an ensuing battle. Thus it did not befit Arjuna to say that he would not discharge his legitimate duties. That did not become any man with any grain of self-respect, far less Arjuna who was best amongst men. So Sri Krishna said, "Yield not to unmanliness. That does not befit thee." Swami

Vivekananda, a great warrior in another field—the warrior-monk of India—used to say that in these words are contained the gist of the whole of the Gita. If you know it, and can master it, you have known the whole Gita. If you can practise it in life, if you can translate this message into action at every moment of your life—wherever and who ever you may be—you get the blessings of the Gita. Religion is not cowardice, it is not a compromise with one's weakness, it is not faint-heartedness, but it is manliness, it is strength, it is the courage to face life, it is the determination to discharge one's duty God has placed before one. Had India practised this message of the Gita, the face of the country would have been entirely different. Unfortunately people talk of the Gita, they spend their time in endless discussion over the philosophical implications of the Gita, but don't put its teaching into action, and the whole of the country is steeped in *tamas*, in inertia, in inaction or wrong action.

In life, how often do we not find ourselves in the predicament with which Arjuna was faced! We have often to choose between what is right and what is advantageous. The bolder amongst us will choose what is right irrespective of all material losses that are involved. But the wordly-wise will choose what gives him material advantages and try to intellectualise away his moral weakness. How often does it not occur in life that if you have to speak out the truth—the truth and nothing but the truth—you risk your prestige, you risk a great financial loss which you can easily avoid, if you twist the truth only to a slight degree! Which of the two will you choose? The choice you make will indicate the strength of your moral fibre. Real strength means to take courage in both

hands, and, break life, if need be, to pieces. And he that loseth life shall find it, and he that findeth life shall lose it. Only he who can face death at any time will attain to immortality.

And why is it that a man is found wanting, in the hours of trial? It is because he thinks himself to be a material body—to be matter, and not the spirit or soul. Matter lives and dies, but soul is immortal, spirit never dies. You think yourself in terms of matter, as such you run after material things which are evanescent and which cannot give you any real or lasting peace. If you can realise that you are soul and not matter you can look the world in the face and you will have no reason to stoop down and compromise with truth. So Sri Krishna says to Arjuna, "Why do you grieve over the coming events? The soul never dies. When the body dies, the soul takes to another body. A "Body" is bound to perish sooner or later. The soul had the infinite past, it will have the infinite future. Between the two, the soul was clothed in a material body, for which you are anxious. It is a thousand pity that for the sake of this perishable body, you are afraid to face truth, you are afraid to do what it is your duty to perform. If you die in the discharge of your duties, you will attain to Immortality; if you succeed in the performance of your duties you will win victory in the War. In either case you are a gainer. So stand up, determined to do your duty".

But any work, done in any way, does not bring in spiritual benefit. There is a method of doing the work, which is called "YOGA". Yoga means union with God. Work that brings union with God is called Karma-Yoga. So one must work in such a way that the work may become Karma-

Yoga. Otherwise, though everybody works in life, that work brings him only suffering and misery but no spiritual happiness. Work must be performed in a spirit of dedication to God—without any hankering for the material gain, the doer being equal in success or failure. You do the work conscientiously, to the best of our ability—and leave the result to God. That is Karma-Yoga. If you have not spared yourself in the honest discharge of your duties, that is enough. The rest is in the hands of God. Such an attitude of life will give you constant and ever increasing courage and strength and will make you fearless. If you can develop this spirit, you will live like a free man. In life no man is free—in spite of the political and economic freedom he may enjoy. Everybody is a slave of circumstances. But if a man does not care for circumstances and the result of his actions, if he is alike in success or failure, circumstances cannot affect him. He is above them. That is real freedom or MUKTI. Real freedom means that one has no material desire. Happiness and misery of the world cannot touch him, for he has risen above the two. He has found joy in the contemplation of Self, which is ever blissful.

Not only the performance of formal duties, but every action should be dedicated to God, so that one may live constantly in Him. The Lord says in the Gita, "Whatever you do, whatever you eat, whatever you offer in a sacrificial rite, whatever you give in charity, whatever spiritual exercises you practise, do them as an offering unto Me. It is only thus that you will be free from the bondage of action, bearing good and evil results, and having steadfast devotion to me, you will attain me".

But you cannot dedicate your actions to God, unless there is deliberate and conscious thought about it. So the Lord says to Arjuna, "Fight and constantly do thou remember Me. With mind and thought thus absorbed in Me, you will doubtless come to Me."

But, then, there is one great difficulty about one's actions and duties. How to find out what is right and what is wrong? There come occasions in the life of every man when he finds it difficult to take decisions, to understand what is the right course. Arguments balance on either way, and the man is in a fix. The advice of the Gita with regard to such situation is, "..... Every action has two aspects—good and bad, just as fire is inseparable from smoke. But if the action is done conscientiously in a spirit of dedication, no evil attaches to the doer." That is the secret. And a man, if he does his duty honestly as an offering to God, cannot go wrong. God himself will guide him from taking a false step.

When a man develops a religious tendency, he usually considers that the ordinary duties of life are a source of trouble or bondage. He likes to give them up and devote all his time to the contemplation of God. This is better said than done. Very few are so spiritually attuned that they can remain for long without any kind of work. So Sri Krishna says to Arjuna, "If out of self-conceit and egotism you think you will not fight, your very nature will compel you to fight. Even for a moment one cannot remain without performing some action. All are made to act, helplessly indeed, by their temperament." So no chance of escape from work. If you want to escape from work, work will chase you. So it is better that a man

should do the duties that circumstances place before him, and they should be done in a right spirit. It is not what we do, but how we do it that counts in spiritual life. Even ordinary and trifling actions done in the name of God receive a spiritual significance, and the doer gets the same benefit as one does from formal prayers and meditations. In order to fill one's waking moments with the thought of God, one should perform every action, in the name of God.

Arjuna was the keenest of the Pandava brothers. A resilient mind like that of Arjuna could not be fully satisfied so easily. He was not yet convinced that fighting was the only course open to him for his spiritual welfare. Arjuna's problem at the sight of the impending horror was that if life meant such inhuman and terrible acts of destruction, it was better he did not face them. He wanted to have a lasting peace—he sought bliss that knew no waning. In our ordinary life also the same thing happens. At the most critical moment, when we are face to face with death, when we are about to have the last glimpse of this world, the deepest problem of life flashes before our mind. What is the goal of life! How could life be made really fruitful? And so on. Now it is admitted on all hands that the realisation of Truth or God is the only goal of man. This thought came to the mind of Arjuna also. Now, work or Karma-Yoga is not the only road to God. There are other methods also, namely, Jnana-Yoga, or the path of discrimination, the Bhakti-Yoga or the path of devotion and the Raja-Yoga, or the path of controlling the mind. If that be so, why should he pass through the horrible experience of a battle-field? Could he not more reasonably

take to any other Yoga, which did not entail so much suffering? So Sri Krishna tells Arjuna of the other Yoga and their relative merits. But the path of action is not only a Yoga by itself, it is also the foundation for all other Yogas. One must apply oneself to the normal duties of life before one can qualify oneself for Yogas. So there is no escape from action for a sincere and earnest soul. Without having undergone the experience of action one cannot attain to the state of "Actionlessness". To attain the state of controlling the mind, work is the stepping stone. One who has gained experience of performing the duties of life will find it easy to control one's mind—this is the practical advice of Sri Krishna to Arjuna. While speaking of the path of devotion, the Lord gives a very realistic picture of the various stages of ordinary persons. He says, "As long as one has got the body-consciousness one will find it difficult to worship the Impersonal or Formless God. For such a person the worship of the Personal God is the proper course. Those who find it difficult to practise this even, should be intent on doing actions for the sake of God. One who finds himself unable to this also, should abandon the fruits of all his actions and take refuge in God". Thus an ordinary man will have to begin his spiritual life with the performance of the normal duties of life. As a man progresses step by step in spiritual life, his outward activities will diminish by themselves. It is said that when the fruit comes into being, the flower, of which the fruit is the natural outcome, falls off automatically. So there cannot be any forcing of actionlessness on oneself. This state will naturally come in the process of evolution

as one grows in spiritual stature by the performance of one's duties.

But Philosophy is one thing, applying that to life is another thing. How often do we not find that our reason says one thing, but the actions we do, are quite the contrary. So however convincing were the arguments of Sri Krishna in favour of the fight, Arjuna was still unable to stir himself to action. Then the Lord showed to Arjuna the future trend of events; how it was already ordained that these warriors arrayed on both sides should meet with destruction. The images of these relations and kinsmen of Arjuna rushing into the jaws of Death came one by one before his mind's eyes. As different streams and rivers flow towards the ocean, so were these heroes entering into the chasm of Destruction. As moths rush into a blazing fire only to perish, so were these creatures rushing into the mouth of the God of Death. "These are already slain", said Sri Krishna, "be thou only an instrument in the hand of God for fulfilling His plan". In this vast universe everything moves in obedience to the plan of God. Man foolishly thinks that he is doing this or that. Nothing can a tiny human being do except it be the will of the Lord. One who knows and realises this, finds peace and bliss. But one who goes to action, impelled by egotism and self-will shatters himself to pieces and suffers.

What is the indication whether one carries out the will of God or simply follows his own plan, works as an instrument for the fulfilment of the plan of God or feeds only his own vanity? Well, his character will indicate that. One who completely surrenders oneself to the will of God is alike in pleasure and pain, in honour and dishonour, the same to friend and foe, loving and

compassionate towards all and does nothing for the sense-enjoyment. These will be the external signs that one is doing work not for oneself, but for the sake of God.

Teachings of the Gita cover eighteen chapters, in which Sri Krishna marshals argument after argument and describes almost every aspect of spiritual life till all the problems of Arjuna are solved. He then says, "Destroyed is my delusion, I have gained the knowledge of the Self. My doubts are gone, I will do what thou sayest". And Arjuna engages himself in the fight.

In the mental sorrow and suffering which overtook Arjuna in the battlefield of Kurukshetra, we see a glimpse of the problems that face us in our own battle of life today,

and in the guidance which Sri Krishna gave to Arjuna we find the directions to follow in our own life. The immortal book concludes with the saying: "Wherever is Sri Krishna, the Lord of Yoga, wherever is Arjuna the great hero, there are victory, prosperity and success". In the same way we may also say, "If we depend on God as our guide, if we surrender ourselves completely to Him, success in our life is sure to follow". We mean, not material success but spiritual progress. That is what is ultimately one should seek for.

Salutation to One Whom gods in Heaven praise with divine hymns, Whose glory all the scriptures sing, Whom the Yogis realise in the depth of their meditations, and Who is beyond the limits of all knowledge.

INDIAN THOUGHT IN MODERN FRANCE*

By PROF. LOUIS RENON, UNIVERSITY OF PARIS

I am happy indeed to be able to address the Institute of Culture of the Ramakrishna Mission. I know how important is the role played by the Ramakrishna Mission in the spiritual and social life of contemporary India. The Ramakrishna Mission is rightly given a privileged place, and its name is one before which all men, whatever be their creed, should bow.

The monumental re-edition of the "Cultural Heritage of India" with its pleiad of collaborators, proves that the scientists of this country are ready to show an active sympathy towards your aims. Indeed, your aims are those of every

cultured man: to draw from all the forms of culture the elements which can contribute towards the creation of a new humanism. You are amongst those who nowadays contribute towards that fine achievement.

On the other hand you remain loyal to Indian tradition. With both its ardour and simplicity, Ramakrishna's thought recalls to my mind some axioms of the Upanishads, some sermons of the Lord Buddha, whereas Vivekananda is deeply rooted in the powerful current of the classical Vedanta.

The Vedanta too, and more especially Sankara's Vedanta, attracts sympathetic

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curiosity in France. Two illustrious French men, Burgson and Romain Rolland, have contributed from varied angles in spreading the knowledge of Indian spirituality. In his last book "Les deu sources de la morale et de la religion" (The two sources of ethics and religion) Bergson compared the Indian mysticism to the Neo-platonic one and to the mysticism of the Christian Middle ages. He referred to the testimony of Ramakrishna and Vivekananda. Romain Rolland wrote in an impassioned style the biography of Ramakrishna and of Vivekananda, which were at once translated into English, and with which you are surely acquainted. Many a vocation in France was the direct result of the reading of those books.

But I would prefer to dwell upon the work of the scientists. The book of our friend Dr. Olivier Lacombe "L'Absoluselon Le Vedanta" (the Absolute according to the Vedanta) which was published tèn years ago is worth one of the foremost places in the abundant literature on the Advaita. His French translation, with numerous critical notes, of the *Sribhashya*, was no doubt responsible for the many new readers who were attracted to the subject. Professor Lacombe is now engaged in researches on the philosophical basis of Indian aesthetics. He lectures on Indian philosophy and Sanskrit in the Universities of Lille and Paris.

Professor Masson-Oursel had the great merit of introducing into France the methods of comparative philosophy. Well informed about the whole of oriental speculations, his teaching includes Japanese philosophy as well as Ancient Greece. India remains nevertheless the focus of his interest. You are aware that he presided several times over the meetings of the Vedantic Centre then established in St.

Mande. The profession in which he publicly declared himself a fervent admirer of Ramakrishna has not been forgotten.

Miss Silburn has completed a general study comparing the vocabularies of Buddhism and ancient Brahmanism. The originality of her work resides in the fact that she draws her conclusions not from the Upanishads as is usual, but from the Brahmanas and the Vedic Samhitas. She has translated into French the *Panchadasi*, a poetical work of the medieval Vedanta, as well as two harder treatise of the school of Trika or Sivaism of Kashmir.

Miss Esnoul has completed a work on the Bhakti.

That old master Foucher has published a translation of the *Tarkasamgraha* of Annambhatta, a manual of the Nyaya-Vaisesika which he gives with the help of three new commentaries.

Eliade has just published a very interesting study on the technique of the Yoga. He demonstrates that this form of thought rests on a primitive type of spirituality based on psycho-physiology which is to be found amongst other Asiatic peoples. India has given shape to these techniques by backing them with a string philosophical structure borrowed from the Sankhya.

Several other works are in preparation on the problem of the personality in Indian speculations, on the notion of compassion (Daya) in Buddhism, on the theory of Karma in ancient Brahmanism, on the concept of *Asamskrta* or "unconditioned" in the *Abhidhamma* of the Pali Canon.

I am in no way a historian of Indian philosophy, but I experienced great joy when translating during the war years the beginning of Sankara's commentary on the *Brahmasutras*. In the Manual of Indian Studies, of which part one has already been

published, I wrote in collaboration with my friend Prof. Filliozat, the chapters relating to philosophy. Prof. Filliozat is more particularly interested in Yoga, as well as in Buddhist thought. It is also Buddhism and more especially the schools of Vasubandhu, of Asanga, of Nagarjuna which hold the attention of Etienne Lamotte, student of La Vallie Poussin. We have a certain right in counting him as one of us, though he is of Belgian origin, for he is a desciple of Sylvain Levi and considers France as his second motherland. His translations, of the *Prajnaparamita*, with large annotations, drawn from the Chinese and Tibetan versions, are pure models of erudition. There is nothing surprising in the fact that in the country of Burnouf and Sylvain Levi the study of Buddhism attracts more than anywhere else seekers and scholars. An expert on Buddhist philosophy is the sinologist Demieville who is the director of Hoboginn, an encyclopedia on Buddhism started in collaboration with the French and Japanese.

Finally let us recall among the more early works those of Paul Regnaud on the Upanishads, the translation by Sylvain Levi of many important texts of the Mahayana, the manuscripts of which he had himself discovered, lastly the Manual of Rene Grousset, the well known historian of Asia, on Indian philosophies.

These few words will suffice I think to show you how great is the interest that scholars in France have for the Indian thought. I need hardly remind you of the numerous translations from English into French which Monsieur Jean Herbert and his collaborators have made of the princi-

pal thinkers and mystics of Modern India. You are aware of the success of these publications. To the same author is credited a very useful hand book on Indian spirituality.

It is evident that little by little the Western nations feel the necessity of incorporating into the education of their peoples rudiments of Oriental philosophy. Many of our Sanskrit students are attracted towards philosophy, or rather they study Sanskrit so as to be able to read the texts or at least to verify the translation of such texts.

I would like to recall in conclusion the activity of your representative in Paris, Swami Siddheswarananda. In the space of ten years he has made for himself a special place in the spiritual life of our country. He arrived in Paris without knowing a word of French; he is now capable and has been for a long time, of speaking in public and to uphold a controversy. Ardent in his principles, he is very humane and understanding towards others. The admiration, and sometimes the idolatry of which he is the object, has not diminished his modesty and good humour. I asked him last year to come to our Indian Institute in the Sorbonne to deliver a series of lectures. He interpreted for our students the *Taittiriya Upanishad* and I hope he is continuing the good work this year. I am very keen on seeing that a place is given, along with our critical method of work, to its traditional interpretation by a man who feels and believes. In conclusion I cannot do better than to evoke here amongst us the far away presence of our dear Swami.

“Let me tell you one thing. God can be seen”

—SRI RAMAKRISHNA

THE 'I' OF MINE

By SWAMI SHRADDHANANDA

THE MYSTERIOUS

My ego—the “I” of mine, is to me a veritable riddle. Standing at the vanguard of all events related and significant to me it seems to be so well-known, yet changing from moment to moment, assuming different forms and colour under different circumstances, it goes surrounded by an impenetrable mystery. I analyse and formulate all happenings outside *me* with great labour and precision but my knowledge of my own *self* mostly remains superficial and desultory. I go on in the work-a-day world satisfied with some sort of practical understanding of my ego and don't bother about probing deeper.

To this self-depreciation—failure to comprehend a very vital factor of one's personality—is to be ascribed many a disaster of man, individual and collective. Many of our sorrows do not in fact come from outside. They have their origin in the “I”. Could we therefore fully understand its working and find out its real background, the impacts of life would have lost much of their overwhelmingness for us. Nay, we would have been enriched with that profound unitary wisdom which transforms the world of a million discords and evils into one of intense harmony and goodness.

THE CLUE

Through which door are we to step into the secret chamber of ‘I’? By what method are we to be convinced of the base—a stable bottom deep below the continuously changing surface ripples? Is the door super-mundane, the device a transcendental miracle? Many philosophers and mystics seem to have thought in that

line. The road to self-realisation is indicated somewhere outside myself. The gulf between the limited self and the free self can only be bridged, they say, by some unearthly act not comparable to any other method of human enquiry—Grace, Intuition, Revelation, Divine Descent and so forth.

The Upanishads point to a different clue. It is akin to the method of science. Face the facts—not a convenient set of facts—but the whole range of happenings pertaining to the question. Don't be carried away by imaginary hopes nor shrink from any painful sacrifice if the Cause of Truth demands it. Judge without any bias. Verify your conclusions by applying to actualities. Always lean against facts and never on fictions.

It is plain then, that to explore the possibility of a complete knowledge of my ego we have to examine it through a wide range of fields. No data can be ignored. We have to weigh the manifestations of the ‘I’ not only in waking but in dream and dreamless sleep (to be called sleep for convenience) too and also in any other perspective if possible. The different findings will then have to be co-ordinated into one single coherent knowledge. We will see that whatever secret we discover, every bit of it was buried within our own being. Nothing came from outside.

IN WAKING

What are the appearances of ‘I’ in the waking state? Where is its centre, how far extended, the circumference? When I am awake, my beliefs, thoughts and utterances run in these lines:—I am a man or a woman, the son or daughter of so and so—

young or old—of such and such caste—strong or weak—beautiful or ugly—hungry, tired or ill etc. All these assertions are related to my body. The 'I' is all-through identified with the body. Any change in the body therefore, simultaneously changes the 'I' also.

Sometimes the 'I' is located in my thoughts and emotions. I say:—I am happy or miserable—kind or cruel—I am thinking—I am loving and so on. Countless are human thoughts and feelings; so this kind of ego-manifestation is also legion. The degree of change in the ego is also more varied than in the first type. This moment one idea comes—next moment another. The 'I' identified with those ideas undergoes corresponding transformations.

Body and mind are not two isolated systems. They are interdependant and almost always function conjointly. Hence the waking 'I' expresses itself as centred on the body-mind combine. Whatever statement I make about myself in relation to my person, family or society I cannot escape this characteristic stand. The sphere of the body-mind system becomes the circumference of the waking 'I' too. The urges and satisfactions of the body-mind become the primary interests of my personality.

Seated in a body measuring three cubits and a half—a minute speck of matter in the vastness of the earth around and boundless stellar worlds above—the waking 'I' naturally feels mortified to realise his insignificance in the scheme of infinite creation. Between an inscrutable darkness behind and an unpredictable extinction ahead, bickers the tiny flame of life—a mere point-event in the endless flow of Time. How many desires, hopes, joys—

how many blows, frustrations sorrows! And then, one day the curtain drops. Many that were coveted have been attained—many again have remained unaccomplished.

IN DREAM

The dream-ego too has its fulcrum in the body-mind combine, only, in a new field with a new system of co-ordinates—dream-time, dream-space, dream-causation. In itself dream is as valid as waking. The events of dream become meaningless only when the dreamer ceases to be such.

Appearances of the dream-'I' are more variegated. In one dream I am a pauper—in another, a king. It may also happen that I—a male am transformed into a female—a man into a lower animal! In dream, I wander in unknown regions—meet unseen things and persons—gain un-conceived-of experiences. The dream-ego like its waking counterpart proceeds through the same round of hopes and fear, pleasure and pain. It too has a definite circumference beyond which it cannot move. Philosophically, it too is a *Jiva-self*, a limited self.

Yet dream teaches us one significant lesson. Man, the undefined, has no right to be exclusively waking-bound. A scientific outlook of life, say the Upanishads, must be prepared to view dream as an independant 'state'—a field where the human personality works in a set of particular modes, just as in the waking. This very real familiar world is not 'my' invariable companion. In a moment it may disappear as it does in dream—ushering a new drama with new perspectives, new values. Does some unknown magician sitting behind unwatched bring to me successively the two experiences of waking and dream by a soft touch of his occult wand?

IN SLEEP

If we are not too much obsessed by the obdurate bias that waking knowledge is the only profitable knowledge we will see that the question, what happens to my ego as I fall senseless in sleep, is not a mere idle metaphysical jargon. By sleep here we mean—dreamless sleep. So long as that state lasts, the above question does not arise because, then for me, there is no thought, no cognition, no communication. The body and the senses have become unconscious—the mind too has ceased to function. But as I am awake I can look back into what had happened to me. I say: Nothing existed for *me*; I was in the enjoyment of a profound happiness. A simple experience expressed in a few words—but pregnant with rich implications. We see that there was an 'I' even though so unlike the waking or dream 'I'. It is no longer a ceaseless wanderer tossed, between pleasure and pain, light and darkness. The sleep-'I' is steadier, mightier.

In waking and dream I am one entity, my world is another. In sleep the two have combined into one. One homogeneous mass of existence and bliss is what I am and so too is my world. The 'I' has attained *mukti* from the limitations that had bound it in waking and dream. But this release is only a temporary one. The magic wand moves. The scene once again shifts to waking. Once again the burden of the world hangs heavily on the head. So the sleep-'I' too can not be the culmination of our search.

IN IMAGINATION

When the stark reality of this world stands in the way of a particular fulfilment the ego seeks, it resorts to a new technique—

imagination, taken in a wide sense. The person who has been utterly crushed by poverty and tyranny here on earth imagines an other world where after death, his sorrows will be healed—a more equitable, perfect life will be enjoyed. This future self is an imagined self. But imagination too has immense power. It is because I can imagine myself in any desirable fashion that I can bear many a blow of the world calmly. When the joys and satisfactions of our daily life are closely analysed we find that in each case only a fraction has come from the 'real' world—the rest being contributed by our imagination. The devotee seeks to deny his 'real' ego of passions and imperfections and establish himself as another self related to his God and ideal world.

Perverted cases of imagined selves are discussed at length in Modern Psychology. A terrible shock upsets the whole mental system. The ego cannot bear itself with its painful associations. The technique of imagination creates a new self. It has no relation to the past or the present. The person moves and works in his own private world deriving whatever compensation he can for the disappointments the 'actual' world caused him. A pitiable case but certainly justifiable pragmatically!

Leaving aside this latter abnormal phenomenon, the normal extension of the ego in the imaginary realm is more or less on par with its manifestation in waking and dream. The imaginary self too is a fleeting self and has none of the qualities of immutable Truth.

IN TRUTH

Through this entire gamut of observations the 'I' has been found to maintain one particular characteristic—its objectivity.

Even the sleep-I is to the investigator, an idea that can be grasped, scrutinized, evaluated. But there is another line which the 'I' can follow—the line of subjectivity. The witness 'I' sees the waking, dream, sleep and imagination egos play their respective roles but does not itself take part in any of those plays. I cannot grasp myself as the subject in the manner I grasp my objective egos—I can only *be* it. In fact, I *am* it always. The three states with their first line egos come and go one after the other. Who strings them into unity—into continuity—into coherence? I—the Master-I, the Witness-I, the True-I. I stand on the second line, unchanging un-seeking, un-fulfilling. For *Me* there is nothing to attain, nothing to accomplish. The moment I deny my changing little selves and stand on Myself as the witness—that very moment I discover my true being. At no time, at no stage I the Real, am further from ME. When I am on the first line—a transmutable ego, I am subject to grief and delusion, fear and frustration, attachment and ignorance. As I shift to the second line—to my substratum, I become free from all

limitations. Not the temporary release of unconsciousness in sleep—but the Eternal *Mukti* of Super-Consciousness.

Let me not try to 'Know' Myself. I can 'know' my objective egos—the shadow selves but not the Subject—the Evershining Light. Knowing, thinking, speaking—these are below the truth of the Self which is self-expressive. My endeavour should only be to remove the *notions* of what-I-am-not. What remains is 'I'—the true 'I'. I will be lost, the moment I think myself outside me.

No Grace—no Descent—no mysticism is called for. It is a question of a simple self-examination—a courageous declaration of my birth-right. Sacrifice will of course be necessary—the sacrifice of attachment to the shadows.

The struggle is not a wild-goose chase. If we can accept the truth of our Self unambiguously, the deeper significance of creation and life will become fully understood. The "urges" of life will have their maximum fulfilment. Nothing will be lost. Everything will eventually be grounded in Truth. That Truth is final—Eternal. That Truth is 'I'.

"But who are you? It is the Divine Mother who has become all this. It is only as long as you do not know Her that you say, 'I', 'I'."

"Try to find out what this 'I' is. Is this 'I' the bones or flesh or blood or intestines? Seeking the 'I' you discover 'Thou.' In other words, nothing exists inside you but the power of God. There is no 'I' but only 'He.'"

"In the samadhi that comes at the end of reasoning and discrimination, no such thing as a 'I' exists. But it is extremely difficult to attain it: 'I-consciousness' lingers so persistently. That is why as man is born again and again in this world."

—SRI RAMAKRISHNA.

KABIR'S APPREHENSION OF GOD

By PROFESSOR BRAHMA SWARUP MATHUR

There is an endless quest of God. There is a sound philosophy behind this quest. Man has come from God, but in his contact with the world he loses sight of Him. But the divine spark is within him. That spark tries to appear now and then. Some highly religious sages catch the divine spark and come to a near realization of God. Then they attain rest and contentment. Having neared or attained this realization these sages sing of it, sing of the glory of God. They have personal satisfaction, but that is not enough. That satisfaction they must share with others in the world. Lord lives in all of us. The satisfaction the sages have must be a possession of all. At least efforts are made for this achievement by the initiated sages. And so the humanity marches towards the apprehension of God.

Kabir's name is familiar to all. There are some interesting details of his life which are generally known. We may recall two things; he was born of Muslim parents and was a disciple of a Hindu saint, Ramana-daji. Extreme poverty surrounded him all around. These two factors, supreme at the moment of his birth, coloured his entire songs and philosophy. Poverty made him look for God in ordinary concrete things of life. His Muslim parentage and his Hindu *Guru* made him sing of communal harmony.

As a consequence there is a splendid simplicity about his songs, which are written in popular Hindi and which are read by all with interest and illumination. For English readers, Rabindranath Tagore has translated his eternal songs into English. His message therefore, is now almost universal. To many in South India,

who are not acquainted with Hindi, Kabir appears in the garb given to him by Rabindranath Tagore. Even to many in North who have grown English in their tastes Kabir is familiar through our national poet, Tagore.

What about his approach to God? He has sung:

O Servant, where dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in mosque:

I am neither in Kaaba nor in Kailash:

Neither am I in rites and ceremonies,
nor in yoga and renunciation.

If thou art a true seeker, thou shalt at
once see Me: thou shalt meet Me in a
moment of time.

Kabir Says, 'O *Sadhu*! God is the breath
of all breath.'

The very word 'servant' is significant. God wants service. And that is the entire story. God is all-knowing and is present everywhere. He needs no show or display. He is within man himself. What is needed is the right attitude and the true spirit for achievement. Temples are there. They are sacred. Mosques are there. They are also sacred. God is worshipped there. But God is not confined to any place. He is infinite. He transcends all. He is not bound by either time or space. He is all in all, and everywhere. God can be found nearer home. We need a pure heart to experience His presence. We have just to experience. The presence is there, but we have not yet experienced it. We have to develop our

nature, we have to invite by our deeds and thoughts God into the sanctuary of our heart. There are different ways of finding God. Renunciation is a way. But the common man, is incapable of complete renunciation or perfect yoga. Renunciation and yoga are lines for highly spiritual persons. What about men in the street? Men in the street can know of God in the world they inhabit. They must have a sincere desire to reach Him. They will undoubtedly reach him, but they must be sincere in their yearning and efforts. They must hold the world with one hand and God by the other as Sri Ramakrishna says. Then when opportunity comes they must hold the feet of the Lord with both the hands. Then there will be that moment of time when they will be face to face with Him in all His divine splendour and light.

God requires simple service. Even those who stand, serve Him. Kabir's God is thus a possession both for the sages and for men in the street. And so this simple approach. Kabir's idea was to sing of renunciation along with right life on earth, passed in devotion and work, and thus to initiate all in the mysteries of God. He wanted God to live in every breath, as breath of all breath, the chief concern of all on earth.

Kabir says: 'He who has found both love and renunciation never descend to death.' Kabir seems to be a synthetic philosopher whose one and the only concern is the pursuit of Truth. Here Truth is God. And he tries to achieve his goal through whatsoever paths he knows. He is certain that all have to be righteous to be in the neighbourhood of God. The saint who has passed his life in contemplation away from the interests of the world is as near God as one who lives in the world and yet has infi-

nite love and devotion. There is nothing that cannot be done through love and devotion. And so Kabir has repeatedly sung of God as Beloved:

O Friend, awake, and sleep no more!

The night is over and gone, would you lose your day also?

Others, who have wakened, have received jewels:

O foolish woman! you have lost all whilst you slept.

Your lover is wise, and you are foolish, O woman!

You never prepared the bed of your husband:

O mad one, you passed your time in silly play.

These lines are of infinite love and devotion. Here the devotee is considered a woman and God takes the form of her husband. The devotee has to love the Lord, has to prepare his heart, the bed, where the Lord may rest, and has not to sleep. Then only the 'Beloved' can come. There is no sleep to the lover. If there is sleep, the Lord leaves. He finds himself not wanted. Why should he stay? This is clear. One thing more is made out. The heart of the lover must bear infinite love for the Beloved. Else all is foolishness and there is no achievement. And so Kabir does not stop from singing thus:

Wake, wake! See! your bed is empty.
He left you in the night.

Kabir says: 'Only she wakes, whose heart is pierced with the arrow of His music.'

The heart must sing to the tune of the Beloved. Songs arise, in fact they must arise, in the heart endlessly to welcome home the Lord of one's heart. This can be

truly with reference to the Great Lord Himself. Kabir's words are: 'He is dear to me who can call back the wanderer to his home. In the home is the true union, in the home is enjoyment of life: Why should I forsake my home and wander in the forest? If Brahma helps me to realize truth, verily I will find both bondage and deliverance in home.'

What a wealth of wisdom and experience in these words! The idea is simple. The husband must be sought in his home. Home is both bondage and deliverance. Bondage refers to attachment to earthly things exclusively. We say 'exclusively', because some attachment is perhaps necessary to the ordinary being. Along with this attachment there can be sufficient measure of freedom. And that would be deliverance. Non-attachment to earthly things is just a step homeward. Our home is God or with Him. We have come from Him. We have to go to Him. And so the step higher, breaking with the earthly things, is a step towards God, a step homeward. Kabir is a thinker for entire humanity. His thinking is simple and so is Truth itself. The simplest thing, the Truth, is so difficult to achieve. Yes, difficult to achieve because we do not possess the necessary love and devotion. We must have both to reach God. This is the idea of Kabir. "God verily is in our home. What is he then? Is he not like the husband to a wife?"

Kabir has taken this comparison of husband and wife to bring home the idea that God is not against family life. In family life there is love and devotion. Love and devotion signify the right road to God.

Kabir knows there are people who might laugh at this relationship with God as that of husband and wife. But in love and devotion there is no going back. There

must be some sort of blindness attaching to love and devotion.

My body and my mind are grieved for the want of Thee ;

O my Beloved ! come to my house.

When people say I am Thy bride, I am ashamed : for I have not touched Thy heart with my heart.

Then what is this love of mine ? I have no taste for food, I have no sleep : my heart is ever restless within doors and without.

As water is to the thirsty, so is the lover to the bride. Who is there that will carry my news to my Beloved ?

Kabir is restless : he is dying for the sight of Him.

Having indicated that God can be regarded as husband he stops to think. If God does not come as He will not ordinarily, man might have no faith in Him. There is restlessness so long as there is the selfish desire to meet the Beloved in some concrete appearance. We have just to think deeply, feel intensely, and His presence is there in our home. He will be there in unlimited joy and righteousness. Create the atmosphere and there will be nothing for shame, nothing for sorrow, nothing that might allow others to laugh at us. Have faith, love and devotion. And there we have Him endlessly with us.

Has not Kabir spoken thus ?

A sore pain troubles me day and night,
and I cannot sleep :

I long for the meeting with my Beloved,
and my father's house gives me
pleasure no more.

The gates of the sky are opened, the
temple is revealed :

I meet my husband, and leave at His feet the offering of my body and mind.

The lines at the beginning reveal the same desire to meet the husband, and the same sadness in not meeting him. The picture is quite plain. The woman does not ordinarily experience many moments of happiness in the home of her father. But suddenly the gates of the sky are opened. There is free air and free enjoyment of it. This opening of the gates might signify some illumination and light. Ignorance disappears: clouds are rebuked, and there is all brilliance of some real experience and joy. That is the meeting with the husband. Remember this meeting has been arranged by a comprehensive offering, both of body and mind. If you simply think in terms of the meeting of bodies there is no joy for people on earth. There must be the offering of the mind. Offering of the mind refers to a certain mental attitude that prepares for the joyous meeting and experience. All that is with us is unreal, all that is with us is the creation of our mind. We need urgently the assistance of mind to build up our world of joys and comforts, of meeting and of love. Kabir wants people to understand this relationship of husband and wife deeply, so that their future might be one long happy experience. More than body there is mind. Mind creates a new world; body fastens to the present world and consequent unhappiness. Man might think of God as husband, but man can end his experiences happily only when he is making the double offering of mind and body. Upon reflection it will be found that there is a very intense idea behind this double offering. We have to work, taking the help of your body, for real illumination.

Mind also is needed to help our body and ultimately to help us to God realization.

For true and lasting happiness a combination of good mind and good body is required. God lines up with happiness. He reveals Himself in excessive happiness of the pure. There must be this double offering of body and mind given out of an irresistible urge to offer irrespective of what may follow next.

Dance, my heart! dance today with joy.

The strains of love fill the days and the nights with music, and the world is listening to its melodies:

Mad with joy, life and death dance to the rhythm of this music. The hills and the sea and the earth dance. The world of man dances in laughter and tears.

Why put on the robe of the monk, and live aloof from the world in lonely pride?

Behold! my heart dances in the delight of a hundred arts, and the Creator is well pleased.

This song is pure ecstasy. There is God in ecstasy. He wants to dance as he is near God. Excessive happiness, if impure, will not last. If it lasts it is certainly sacred and has been achieved after pursuing a long course of sadhana. This excessive happiness must make man mad with the love of God. He must dance, and in dancing, the joys and sorrows of the world will not affect him. He will be in direct communion with God. This madness, this excessive joy, this unending communion with God, all these are good and catching. The world, yet far away from God, will listen to this music, and may, come near God. The music is all-powerful and

deathlessly attractive. Man might have tears, but he will have to dance, having listened to this music. Even the world of apparently inanimate beings will dance, will have to feel the impact of happiness and righteousness. The righteous should not, therefore, shun the world. He must live with the people of the world. Living with them he will be a source of deathless light and inspiration. He will be thus sharing his righteousness with others. Who can then think of him as living aloof from the world in lonely pride? Kabir does not laugh at monks, but questions the living aloof, when it is done in calousness to the neighbouring afflictions of fellow-men. Righteousness must be like the water of the holy Ganga, benefiting all who drink of it and come near it. Righteousness of the sage must run on swiftly surrounding the entire world. God surely wants all to be righteous. He might be happy in the righteousness of a sage, but His happiness will be infinite like Himself if that sage has turned many in the world in the direction of God and sacredness. The sage is not to be selfish, living in lonely pride. Then he is no sage even. Let him move out in his sacredness to make others sacred. He has God with him. 'Allow God to be with others'—this is what God seems to say so clearly and loudly.

It is now plain that Kabir's philosophy of life is as simple as possible. He wants no new adventures for ordinary men and women. He will like them to stick to their work, love, and devotion. There is God everywhere, in all work, in all love and devotion. If the woman is sincerely devoted to her husband she is bound to experience excessive joy in which God will reveal Himself. A pupil is to be devoted

to his *Guru*, and in that devotion he will come across God Himself. A *Sanyasin* will find God in renunciation. And so on.

The conclusion is clear. Make the most of life according to certain principles of morality and ethics. Prepare for good living on earth. That is a sure prelude to a good living elsewhere, if there is life after death somewhere unknown to us thus far. Any super structure of transcendental beatitude has to find its plinth in everyday's good living, on this rock of simple security of to day, on this respect for the immediate. Every moment is a pilgrimage to eternity. Behind every particle stands the Vast. We have to pick up in due respect the handfuls of what we have and discover the divinity there itself. We have not to wait for the conditions this world does not present. In the vine of this very life we have to crush out the wine of the divine. We need not be only other-worldly, we have to build the tomorrow on the rock is to-day. Due prominence must be given to this life on earth. And thus we have to visualize our happiness as born of a synthesis of the two outlooks—other-worldly and this-worldly. This is the message of Kabir today. Kabir rightly exclaims: 'O Friend! hope for Him whilst you live, know whilst you live, understand whilst you live: for in life deliverance abides.'

Life is the thing. Live in the living present. The future will take care of itself. It cannot go beyond the present as its birth is in the living present. This is a philosophy of hope and achievement. God is to be apprehended and He will be apprehended by all, if they do their simple work with sincerity and devotion and love. Kabir's apprehension of God was for all, and not for himself alone.

REVIEWS AND NOTICES

MĪMĀMSĀ-PARIBHĀṢĀ: BY KṚṢṆA YAJ-
VAN: TRANSLATED AND ANNOTATED BY
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Next to Laṅkāśibhāṣkara's *Ārthasaṅgraha* and Āpadeva's *Mīmamsanyayaprakasa*, Kṛṣṇa Yajvan's *Mīmamsaparibhāsa* is the most popular primer elucidating some of the chief tenets of the *Purva-mīmāṃsasastra* in a brief form. It deals with the aim and scope of the *sastra*, viz., the investigation on *dharma* in the Vedic texts. It gives the definition of *dharma* and the authority on it, viz., the Vedas; the division of the Vedic texts into Brāhmanas and Mantras and the further division of Brāhmanas into injunctions and prohibitions and their supplementary texts, *arthavadas*; the sixfold and the threefold classification of the Vedic injunctions; the six *pramānas* determining the relation between the principal rite and its accessories and their relative merit when a conflict arises (as explained in the third adhyāya); the twofold division of accessories and the twofold division of rites in general along with their further division; the nature and special import of injunctions containing the potential and imperative suffixes—the two kinds of *bhāvanas*, their mutual relation and their three constituent parts; the four conditions to determine the names of rites, the scope and division of *arthavadas* and the authoritativeness of Codes and the customary practices of the *śiṣṭas* on *dharma* (as explained in the first adhyāya); the six *pramānas* explaining the relation between one rite and another (as explained in the second adhyāya); the conception of *kratvartha*, *purusartha* and *ubhayartha* among the rites and their accessories: and the six *pramānas* to determine the order or sequence between one *karma* and another (as explained in the fifth adhyāya). Thus the work deals with a few main topics found in the first five or six adhyāyas based on *upadesa*. The topics elucidated in the latter

six adhyāyas such as *atidesa*, *uha*, *badha*, *tantra* and *prasanga* are not dealt with in this short treatise.

Mīmamsaparibhāsa has now got a few critical and elaborate commentaries in Sanskrit though it does not very much require the help of a commentary for its understanding. It had no English translation till now and the work under notice meets the long-felt need among the beginners of Mīmāṃsā in modern times and the English-knowing students in Indian philosophy. Its English translation with short notes by Swami Madhavananda is good, readable and faithful to the original, just like his more important translations of difficult texts like the *Bṛhadaranyakopaniṣad* and its *bhasya* of Śaṅkara, the *Vedānta-paribhāsa* and the *Siddhāntamuktavali* (in Nyaya). The work of translating *sastra*in treatises is generally a very taxing and irksome job, and there are only a handful English translations of Sanskrit works in *Sastras* which can be considered to be unambiguous in language, true to the original and bringing out clearly the real spirit thereof; and Swami Madhavananda's translations are among these few. Though his translation is uniformly satisfactory a few places may require a slight modification for the sake of scientific accuracy. The rendering of the compound '*phalasādhanayagavithayakam*' (p. 7) as 'enjoins both the result and its means' is to be modified as 'enjoins the sacrifice as the means for the fruit'. It is a fundamental truth in *Purvamīmāṃsa* that the *phala* (fruit or result, can never be enjoined and the injunctions known as *adhikaravithis* like '*agnihotram juhuyat svargakamam*' and '*ulbhida yajata pasukamam*', one enjoining the *phala-sambandha* to the *homa* already by another injunction and the other enjoining both the sacrifice, *ulbhida*, and its relation to its fruit-*phala-sambandha*—, enjoin only the *dhātvartha*—the meaning of the root—either *homa* or *yaga*, as the case may be. That a fruit or result is not enjoined is indicated in another context in this treatise itself (vide pp. 58, 59). Similarly to translate *mantra*

and *brahmana* as 'sacred texts' and 'sacred commentaries' is not suggestive enough. The rendering of *arthibhavana* and *sadbhavana* as 'objective urge' and 'verbal urge' is also not very happy. In spite of these instances, the translation is very praiseworthy and it is bound to be a valuable guide to all modern students of Indian philosophy who seek to understand the fundamental doctrine of *Purvaminimsa*, one of the six *astika darsanas*.

The printing and get-up of this publication are excellent. The translator and the Ramakrishna Mutt are to be congratulated for having published this work which contains a lucid exposition of the ritualistic doctrines of *Mimamsa* and as such is a veritable boon for all beginners in that *sastra*.

PROF. V. A. RAMASWAMI SASTRI, M. A.

Mimamsakarathua Mimamsasiromani.

THE SYNTHESIS OF YOGA: BY SRI AUROBINDO. PUBLISHED BY SRI AUROBINDO LIBRARY MADRAS. PAGES: 283, Price Rs. 7-8-0

This volume is not a treatise on Yoga but a collection of monographs which have appeared in the *Arya* from January to November 1915. As, however, the meaning of the title of the book is implied here and there, we may regard the discussions and the expositions as intended to make clear what Sri Aurobindo means by the Synthesis of Yoga. These essays thoroughly revised and altered form Part I of the Synthesis of Yoga. Like other books by the same author it has a rich mystic character, and the ideal revealed has a spiritual excellence, a knowledge suffused with deep emotion, transcendence, self-surrender and intense earnestness. Possessing neither the framework of a metaphysical scheme nor logical categories the non-mystical temperament is likely to be puzzled. The Synthesis of Yoga, roughly speaking, may be described as philosophy of the Gita (if it can be termed as such) diluted by Yoga and Sankhya ideas with occasional invasions into the realms of Advaita and Visishtadvaita in a difficult vocabulary. The easiest way, it seems, to understand him is to single out some fundamental ideas of the

Gita which pervade his work and which, when understood, considerably simplify the task of tracing the synthesis of integral Yoga.

The essays fall into twelve chapters indicated in the table of the contents. The first deals with the four aids—*Sastra*, *Utsaha*, *Guru*, and *Kala*—necessary for the attainment of Yoga-Siddhi. In the second chapter the main pervading thought is that the Yoga must start with an effort towards concentration which culminates in the absolute consecration of the individual to the Divine. The third deals with certain fundamental ideas connected with the Gita's way of Karmayoga, namely, equality, renunciation of all desires for the fruit of our actions and action done as a sacrifice to the Supreme Lord. The fourth is a continuation of the third chapter in which the essential character of the sacrifice, of the triune path of Karma-Bhakti-Jnana and of the Divine, eternal Lord of our Sacrifice is delineated. It is shown in the fifth and sixth chapters that how the psychic being ascends towards greater consciousness through the sacrifice of love, work and knowledge. The last six deal with the following topics: Standards of conduct and Spiritual Freedom, The Supreme Will Equality and the Annihilation of Ego, The Three modes of Nature, The Master of the Work and the Divine Work.

While the reviewer is in general agreement with all these, it is inevitable that a detail here and there should appear doubtful and conflicting: for instance it is not clear how the Eternal will be at once Personal and Impersonal in his self-revelation (Page 38). If he is personal, because *he* is the conscious Divine, the infinite Purusha, it will be very difficult to conceive him as impersonal because he *appears* to us as Sat, Chit and Ananda (Italics ours). According to Sri Aurobindo (page 206) the Purusha—prakriti, Consciousness-Force, Soul supporting Nature, who are one even in separation, are at once a universal and transcendent Power. Even the individual who is a reflection of the Supreme is not the doer of works any more than the ego. It is the transcendent Shakti who is the doer. The Supreme becomes the dynamic as the Shakti and by her he is the originator and Master

of Works. This view is in sharp contrast to the Absolute Monism of Sri Shankara where the Reality is beyond even the semblance of action and the monotheism of Sri Ramanuja which attributes doership to the individual. The speciality of integral Yoga seems to be that the Sadhaka has to bear not only his own burden, but a great part of world's burden also with it.

Sri Aurobindo's expositions will help to swell the volume of faith that to be possessed by the Divine and realize him in ourselves and in all things is the consummation of the individual consciousness. We cannot part with this book without a word of praise for its excellent printing and get up. The price is rather too high for the book.

DOCTRINE OF PASSIVE RESISTANCE:

BY SRI AUROBINDO. ARYA PUBLISHING HOUSE, COLLEGE STREET, CALCUTTA: PAGES: 88. Price Rs. 1-8-0.

This is an attractive reprint of Aurobindo's articles on the subject written in the eventful days of 1907 when he was ably leading the struggle for National Freedom. All the articles, except the last one on Boycott, which fell into the hands of the Police, appeared originally in the *Bandu Mataram*. A perusal of the volume shows how, long before Mahatma Gandhi entered the field of Indian politics and conceived the programme of his non-violent non-co-operation, the early pioneers of political revolution in the country had a very clear and complete grasp, in some respects even clearer and more comprehensive than the Mahatma's, of a method of political action which has eventually enabled India to reach her goal. A comparison of the Gandhian technique and principles with those described in these articles reveals by the side of close similarity, basic differences also between the two in outlook and underlying political philosophy. India today is in an introspective mood and inclined to be more critical of Gandhian ideologies. The publication of Sri Aurobindo's political writings at this juncture will prove to be of more than merely historical interest. M. R. R.

KALKI OR THE FUTURE OF CIVILISATION: BY S. RADHAKRISHNAN. HIND KITAHS LTD., BOMBAY. PAGES 72. Price Rs. 1-8-0.

The publishers deserve to be congratulated for bringing out this first Indian edition of a book that has already made its mark in the sphere of modern thought. In spite of, rather, because of its much wanted materialistic civilisation and technical and scientific progress, the modern world is plunging deeper and deeper in the mire of suffering caused by cultural chaos, spiritual bankruptcy and a general neglect of the higher values of life. In this book on the Future of Civilisation, Dr. Radhakrishnan analyses with his characteristic clearness and profound insight, the main features of the maladies afflicting mankind in the realm of social and economic, religious and political, national and international life. The remedies, he suggests, are born of a better realisation of the essential spiritual nature and needs of man, both in individual and collective life, and the urgency of establishing a new world order based on the higher values of human progress. Although the book was written some years ago, the problems discussed remain quite fresh as they relate questions of perennial interest. The pages sparkle with the limpid light of philosophic wisdom, not lost in the heights of supra-mundane abstraction, but applied to and penetrating the depths of the daily recurring problems in our domestic, social, economic, political and religious life. A perusal of the volume is highly helpful to remove the cobwebs clouding the modern mind. M. R. R.

INFLATION AND THE ECONOMIC CRISIS IN INDIA TO DAY: BY PROF. T. V. RAMANUJAM M.A., VIVEKANANDA COLLEGE, MADRAS: CURRENT THOUGHT SERIES, PUBLISHED BY S. VISWANATHAN, 14, SINGANNA NAICK STREET, G. T. MADRAS. PP-33. PRICE AS. 12.

The author of this small but excellent pamphlet deserves our warm congratulations for having given us a lucid presentation of the various aspects of the inflation problem in India. It is obviously intended for the general reader rather than for the

student well versed in modern Economic Theory and for that very reason, the argument is no where either complicated or difficult. Written in a highly charming and attractive style, it grips the attention of the reader from the very beginning and succeeds admirably in bringing home to him the gravity of the present economic crisis in India. The various measures suggested by the author to check the inflationary tendency in India, like the retrenchment of public expenditure, increasing the receipts of the treasury by appropriate fiscal policies, mopping up of surplus purchasing power and increasing production in the country, should receive the attention they so richly deserve. The sale of gold as an anti-inflationary device deserves special mention and further study. Rightly does the author point out that improvement in the efficiency of the administrative machinery in assessing and collecting the taxes is the *sine qua non* of a successful anti-inflationary policy. But care must be taken to see that in counter acting the inflationary tendency, the seeds of the future deflation are not sown. The level at which the stabilization of prices can take place is not definitely indicated. Such a policy requires that the inflationary gap must be correctly estimated. One wishes that the discussion regarding the Capital levy as an anti-inflationary measure could have been exhaustive. Its probable effects "on the expectations" and the incentive of the business Community call for closer examination. On the whole, the pamphlet written in a simple, well-balanced and convincing manner forms a valuable contribution to the enlightened discussion of the contemporary problems of our country and for this, our thanks are due to the distinguished author.

XYZ.

SRI KRISHNA KARANAMRITA OF LILASUKA, WITH A FOREWARD BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, TEXT IN SANSKRIT, ENGLISH TRANSLATION, INTRODUCTION AND NOTES BY M. K. ACHARYA; NEW EDITION, PUBLISHED BY V. RAMASWAMY SASTRULU & SONS, 292, ESPLANADE, MADRAS. PP—184; PRICE: RS. 3-8-0.

The foreward by Sri. K. S. Ramaswami Sastri forms the special feature of this new Edition of the immortal book in praise of Child Krishna. Running to no less than 21 pages, it helps the by reader to appreciate and enjoy better many hidden beauties of the Poem.

In the Sanskrit Text, spaces have been given between words which should gramatically go together because of sandhi. To take a simple case, 'वेणुमापुरयन्तम्' is put as वेणु मापुरयन्तम् । In some places specially, this is very jarring and confusing to the reader.

The printing and get up are good. We are sure the book will be valued much by all lovers of the Balagopala.

UTTARA SATYAGRAHA GITA. (WITH ENGLISH TRANSLATION): BY PANDITA KSHAMA ROW. HIND KITABS. LTD. BOMBAY. 1948. PAGES: XVI 210 160. PRICE: RS. 6-12-0.

This is the second part of the narrative in simple Sanskrit Verse of the story of Indian Satyagraha conducted by Gandhiji for the attainment of Swaraj. The book covers the events from the Gandhi-Irwin Pact to the close of the first phase of the 'Quit India' campaign marked by Mahatmaji's release from the Agakhan's Palace in 1944. By prosecuting this work with such striking success, the distinguished Pandita has amply proved that Sanskrit is not at all a dead language but quite living and well suited to convey modern ideas and describe modern themes. The writer has rendered a double service to the cause of Sanskrit as well as Satyagraha by linking the two in literary wedlock. Sanskrit easily lends a unique dignity and charm to the narrative and elevates the theme of the story to a sublime plane. The spiritual message innate in Satyagraha is thereby only better brought out, enriched and heightened by its being sung in the language of the Gods.

The English translation is bound to be helpful to those who are not masters of the ancient medium. The printing and get up leave nothing to be desired.

M. R. R.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR.

THE TWENTY-SIXTH ANNUAL REPORT FOR THE YEAR 1947

The Vidyapith is a residential High School run on the lines of ancient Gurukul system suited to the exigencies of modern times. Its object is to facilitate the "the manifestation of perfection already in man" as illustrious Swami Vivekananda put it, while receiving secular education in modern lines.

In order to mould the boys into efficient citizens of a new social order, they are given training along with their usual academic course, in the following aspects: 1. Shrine work, 2. Recitation from Scriptures and writings of the best writer; 3. Flower gardening (theoretical and practical); 4. Vegetable gardening (theoretical and practical); 5. Tailoring, 6. Typewriting; 7. Nursing and first aid; 8. Painting; 9. Spinning; 10. Clay modelling; 11. Leather-bag making; 12. Journalism; 13. Banking; 14. Management of student's co-operative stores and stationary department; 15. Band-play, lathi-play, juzutshu, and dagger-play. Besides the Vidyapith boys conduct, (a) two manuscript magazines quarterly and one manuscript daily. (b) hold boys' court to settle their disputes, award punishment for minor offences and discuss precepts of good manners, (c) hold fortnightly debate on 'current topics, (d) arrange excursions to historical places once a year under an experienced drill commander, (e) learn self help and dignity of labour through various activities of their daily life. Scrupulous stress is laid on physical training and games as a result of which boys keep remarkably good health at the Vidyapith. The boys run a very active literary society and have a very alive and alert 'Sevak-samiti.'

During the year under review there were 176 resident students and five day-scholars who were refugees from East Bengal. All the nine boys who appeared in the matriculation got through.

The total number of the books in the Library during the year was 5468 and the number of the books issued to teachers and students were 5000. All the few useful books published from here had satisfactory sale. Dispensary treated 4000 patients including poor villagers from the neighbouring places. A dairy of seventy two cattle was maintained, the daily milk supply from which was a little above two maunds. The area under cultivation measured about twelve bighas.

Heartfelt thanks are accorded to all friends, donors, subscribers, sympathisers and wellwishers. It is only very natural that this ever-steadily-growing institution should have many immediate and urgent necessities, for which the management of the institution require immediate financial help. Their urgent appeal for funds are to all who believed that some really useful work is being done here. The immediate needs are as follows: (1) One separate prayer hall to accommodate 300 persons; the estimated cost is Rs. 30,000. (2) A second store over newly constructed dormitory to accommodate three lower classes, the estimated cost is 20,000. (3) A water reservoir and laying out pipes for supply of water over the whole area; the estimated cost is Rs. 15,000. (4) A small building for the vocational class, the estimated cost being 15,030. and an endowment of Rs. 12,500 for helping the poor and meritorious boys.

RAMAKRISHNA MISSION, BOMBAY

Foundation stone Laying Ceremony of the Students' Home, Charitable Dispensary and Lecture Hall

The foundation stone laying ceremony of the Students Home, Charitable Dispensary and Lecture Hall of the Ramakrishna Mission, Bombay, was celebrated with great eclat at 9. a. m. on Sunday, the 9th January, 1949 in the Ramakrishna Mission premises.

Hon'ble Mr. B. G. Kher, Premier of Bombay laid the foundation stone of the Student's Home.

In the course of his speech he said: "Everything connected with the venerable names of Sri Ramakrishna, and Swami Vivekananda is holy and sacred and I rejoice to assist in the work.

The Ramakrishna Mission has a long and proud record of social work to its credit. This Mission has nothing sectarian about it. It is open to all, irrespective of caste, creed or colour. With reverence for all to whom it is due, this institution rises above the pettiness from which religious sectarianism suffers. The only religion it preaches is the 'universal religion of the Vedanta,' which stands for harmony and not for dissensions—for realisation and not for wrangling. Religion has so often been the arena of wars and hatreds that it is refreshing to be reminded that it should be the meeting ground of unions and sympathies.

And with the Mission Religion is no mere abstraction. It is translated into service—the service of the people. The Missions of the West have built up through the centuries a glorious tradition of service; and we, too have our heritage of self-offering service. In these new times we need a synthesis of the best that is in both. Institutions like this Mission will help us to achieve it.

As I said at the outset with this Mission are associated such revered names as those of Sri Ramakrishna Paramahansa and Swami Vivekananda. These names stand for the higher values of life—for all that enriches us spiritually. Between them, they symbolize the blend of noble thought and vigorous, purposeful activity. Blessed by this inspiring background, this Mission is destined to go from one triumph of service to another."

While laying the foundation stone of the Charitable Dispensary, Hon'ble Mr. Moraji R. Desai, Home Minister, Bombay, exhorted the audience to follow the teachings of the 'Guru' (Sri Ramakrishna) and said that it will lead to 'Santi,' peace. The teachings of Sri Ramakrishna preached by Swami Vivekananda throughout the world had brought much credit to India. The dispensary was only one of the many useful services rendered by the Ashrama. True love was the best healer of all ills, he said.

Mr. M. A. Master, ex-president of Federation of Indian Chamber of Commerce and Industries laid the foundation stone of the Lecture Hall. During the course of his speech he said: "Many, many years ago, more than twenty five years ago, I came in contact with the activities of the Ramakrishna Mission when I was in Burma. A large number of our countrymen were there. They did not find suitable facilities for medical relief or other reliefs. It was at that time the Ramakrishna Mission came to the help of not only our workers but alas the common class by organising in a large scale medical relief and other humanitarian activities. The Ramakrishna Mission's name is known all over the world not only for the spiritual uplift, but also for the splendid humanitarian service it has been rendering. Ladies and Gentlemen, kindly pardon me for making a confession. I am not a religious man. I realise, however, the splendid service for the uplift of the masses. Whenever there is any great national calamity in the country, whether it was famine, or whether it was starvation, we always find the Ramakrishna Mission came to help the humanity and brought peace and joy. It is this relief that appeals to me most."

"The Vishnavas have a saying, 'He who worships Krishna is very clever'. The clever man in this world will live with God alone; and the foolish man will like to fall in the snare of samsara and suffer the consequent miseries thereof."

—SWAMI ADBHUTANANDA



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HYMN-FLOWERS

तैलोक्येऽप्यत्र यो यावान् आनन्दः कश्चिदीक्ष्यते ।

स बिन्दुर्यस्य तं वन्दे देवमानन्दसागरम् ॥

अहो ब्रह्मादयो धन्या ये विमुक्तान्यसंकथम् ।

नमो नमः शिवायेति जपन्त्याह्लादविह्वलाः ॥

स्तुमस्त्रिभुवनारम्भमूलप्रकृतिमीश्वरम् ।

लिप्सेरन्नोपकारं के यतः संपूर्णधर्मणः ॥

महत्स्वप्यर्थकृच्छ्रेषु मोहौघमलिनीकृताः ।

स्मृते यस्मिन् प्रसीदन्ति मतयस्तं शिवं स्तुमः ॥

कुकर्मापि यमुद्दिश्य देवं स्यात्सुकृतं परम् ।

सुकृतस्यापि सौकृत्यं यतोऽन्यत्र न सोऽसि भोः ॥

एष मुष्ट्या गृहीतोऽसि दृष्ट एष क यासि नः ।

इति भक्तिरसाध्माता धन्या धावन्ति धूर्जटिम् ॥

स्तुमस्त्वामृग्यजुस्साम्नां शुक्रतः परतः परम् ।

यस्य वेदात्मिकाश्चेयमहो गम्भीरसुन्दरी ॥

विधिरादिस्तथान्तोऽसि विश्वस्य परमेश्वर ।

धर्मग्रामः प्रवृत्तो यस्त्वत्तो न स कुतो भवेत् ॥

Obeisance unto that Lord, the Ocean of Bliss, of whom every joy and all the joy together that is seen in these three worlds here is but a drop !

Ah ! Blessed are Brahma and others who, delirious with delight, and leaving off other talks, go on muttering 'Obeisance to Siva' !

We praise the Lord the root cause of the creation of the three worlds. Who will not desire to receive help from Him whose nature is plenitude ?

We praise that auspicious Lord by remembering whom even in times of great perplexity, our minds, dirty with dense delusion, become transparent.

Oh ! you are that Lord by being dedicated to whom even an inferior act becomes a supermost act ; and you are the Lord from whom the goodness of the good act is also derived.

“ Here you are, caught in our palm, here you are found out, where are you going away from us ? ” Thus do blessed souls, bloated with the *Rasa* of devotion, run about Lord Siva.

Ah ! We praise Him who transcends the transcendent *Pranava* essence of the three Vedas of Rik, Yajus and Sāman ; of whom this profound and beautiful lady of the Veda is the command-bearer.

O Supreme Lord ! you are the Injunction, its observance as well as its fruit. If the entire body of Dharma of the Universe does not proceed from you, where else could it come from ?

BHATTA NĀRĀYANA, STAVACHINTAMANI,

62, 63 65, 66, 68, 69, 70, 71.

—V. RAGHAVAN.

NATIONAL-SELF-REALIZATION OF INDIA

*“ Move on, O Lord, in thy resistless path!
Till thy high noon o’erspreads the world,
Till every land reflects thy light,
Till men and women, with uplifted head,
Behold their shackles broken, and
Know, in springing joy, their life renewed ! ”*

—SWAMI VIVEKANANDA.

WHAT INDIA HAS CHOSEN ?

The Government of India have sanctioned defence expenditure totalling Rs. 171·95 crores for 1949-50. It will be unwise to say that the Government have acted wrongly by not being meticulously true to what Gandhiji might ask for. We had no doubt our idealist philosopher-kings whom Plato might admire, but they too kept their horses trim, and spears, swords, arrows and shields glistening. The idealism which is not bold, wise and ready enough to see and understand without passion and anxiety all the aspects and implications of realism is a sort of vague idealism, weaker than any corrupt realism. We should at least be courageous enough to acknowledge and own our own necessities. Otherwise necessities will smother us of necessity, to impart the wisdom of the practical. Therefore the wisdom of the followers of Gandhiji in the Indian Cabinet lies perhaps in the fact that while they claim to be Gandhian they do not pose to be Gandhi-like.

There are even higher, greater and more necessary necessities, but for attending to which no defence-measures will be enough to ensure the slightest safety of the nation, in the ultimate sense of the term. No sense of realism is a sufficient defence and

guarantee against the death of a nation if it is not adequately balanced by an equally alive sense of idealism. The nation which pays all its attention to defence comes to offend other nations and in fullness of time finds that its very defence has become its sarcophagus.

The question naturally arises, what then is the national ideal of India ? ‘ Renunciation and Service,’ says Swami Vivekananda. These two Words symbolise the India of the past but also offers the instrument to work out her present and future. To find whether India is on the right path we have to apply the test of these two words in all the walks of national life. Again, the application of these twin ideals to all the spheres of activity in national life is the sure path to the national-self-realization of India.

The national-consciousness must not only have the free access to the highest ideal contemplated and achieved by men living on this soil but should also be in the constant and unbroken communion with that idealistic national existence. Through her millions of lives should run that one immutable idea which is the national ideal. While the most advanced in the nation should reflect the ideal in its purest and most exalted form, the man in the lowest rung

must have at least a broken glimpse of that ideal.

THE FOREIGN POLICY OF INDIA

It is a very significant and happy augery that India has again spoken to the world at last her two mighty Words **मायैः** and **शान्तिः**, the words which India has fashioned from the depths of her fathomless meditations on the verities of life down the ages. Pandit Nehru's address on March 8, 1949, before the Parliament of India on India's foreign policy and relations brings out four points of supreme importance in the world context: that (a) India does not want to associate herself in any power-block, (b) India has no aggressive designs whatsoever on any nation on any plea, (c) India aspires to be a liberating force, in her own way, seeking to serve the nations held in subjugation by foreign powers, (d) India seeks to become the haven for a mighty peace-movement, which will heroically combat all the forces that insinuate the world to rush to another world-war.

Rightly considered all these can be resolved into that two-word formula of Swami Vivekananda—'Renunciation and Service.' India has to understand the infallibility and the applicability of Swamiji's powerful *mantram*, for, scrupulous and devoted application of this *mantram* is the only way to the national-self-realization of India, nay the only method by which any future of humanity can be built up. All the walls that differentiated man from man, nation from nation are fast collapsing under the pressure of advancing time and knowledge. Races are coming closer, face to face, and if men came closer with their unmitigated ferociousness what could happen but co-operative annihilation through the instrumentality of precision weapons? Therefore any future

of humanity is possible only on the basis of 'Renunciation and Service.' Cynicism will not save. If we do not learn we will be burnt down.

It is a matter of great gratification, to analyse the foreign policy of India as declared by the nation through Pandit Nehru, and to find that the Destiny of the Nation, the *Janaganamana Adhinayaka* is leading the nation by the sublime path of *nivritti*. Everyone will believe, we hope, and it does not matter if some people deliberately disbelieve, that there is no duplicity—that inferior sort of treachery which often passes by the sly name of 'diplomacy,' in what Pandit Nehru spoke. We believe what he spoke, India meant. And this can be considered as a landmark on the path of the progress of the nation, in the sense that *India is on the right track*.

This can also be tested in the light of what Swami Vivekananda set as the National Ideals of India before the world—'Renunciation and Service.' Pandit Nehru has said that India renounces the world. In his own words:

"We have kept apart from joining rival blocks. Our policy is to be friendly to all countries and not to become entangled in any alliance which might drag us to possible consequences,.....Free India was emerging with no hostile background in regard to any country. *We are friendly with all countries*. We approach the whole world on a friendly basis and there is no reason why we should put ourselves in a disadvantage by becoming unfriendly to any group. I think India has a vital role to play in the world affairs.

"The background of Europe was not quite the same as India. Pandit Nehru said, 'There is thus absolutely no reason why we should be asked to choose between this ideology or that. *In the past, India had spread her cultural doctrine to other countries, not by force of arms, but by the strength and vitality of her culture. There is no reason why*

she should give up her own way of doing things and consider things, simply because of some particular ideology emanating from Europe.' "

" By aligning with any particular group, the Prime Minister added, ' We lose the tremendous vantage ground we have of using the influence that we possess—and that influence is growing—for the sake of world-peace. We do not seek any domination over any other country and do not wish to interfere in any other country's affairs, domestic or other. Our main stake in world affairs is Peace. Our main stake is to see that there is racial equality and to see that people who are subjected should be made free. For the rest, we do not seek to interfere and do not desire other people to interfere in our affairs. If there is interference, political, military or economic, we shall resist it.' "

This declaration is not only a rare piece of sublime statesmanship—which consists in wisely trying to avoid getting the wheels of the chariot of the nation stuck in quagmire of low and bad politics in world affairs and the insufferable consequences thereof—this is also the proof positive of national self-control (without which there is no national-self-realization) in the face of wide temptations, and a unique manifestation of the benedictions of the true spirit of India as inculcated through the ages. This declaration is not a wordy and studied peroration of a designing and diabolic diplomat under the cloak of a seeming highmindedness, this is an emanation of the glimpses of the pure spirit of India shooting through the circuit of swiftly revolving affairs. Here a discerning ear can catch the mellow rhythm of the soft footsteps of heroic India moving on the ochre dust of the high eternal path of *nivritti*.

India does not want any colony. India does not want to control the artery of flowing petrol in any dreary desert. And it must be remembered, this is not any waist-

broken nation's forced abjuration. This is the renunciation of a mighty leviathan, wise though. She says, 'From me no danger be to aught that lives'. What she aspires after is to become an oasis in the arid desert of the world where the simooms of rancour and temptations constantly blast the tents of the caravans. Hardly indeed has it ever been given to any other nation in history than India to speak such noble words and mean every letter of them. Proud Vivekananda says, ".....we live here three hundred million strong! We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live." India aspires to liberate all the forces that are contributive to world-happiness. India aspires to integrate all the forces that are conducive to world-peace. In this unhappy peaceless planet higher aspirations cannot be dreamt of. Whence comes so much power to a nation to aspire so high when it does not contemplate to lay the plants for manufacturing of atom-bombs? The power comes from the essential purity of her aspirations.

In the heart of her boldness to *renounce*, lies her strength and opportunity to *serve*. There cannot be any service in the spiritual sense of the word unless it is preceded by renunciation. If India does not renounce the world, in the sense of not coveting the world, in the least on any plea,—India cannot serve the world. And if India does not serve the world, India does not live, for the world dies rotting in its own poison. So India has no other way but to walk on her own way, in her own way. What is her way? "This is the theme of Indian life-work, the burden of her eternal songs, the back-bone of her existence, the foundation of her being, the *raison d'être* of her very

existence—the *spiritualization of the human race*. In this, her life-tourse she has never deviated whether the Tartar ruled or the Turk, whether the Moghul ruled or the English,” says Swami Vivekananda.

So to be true to her own life-principle, India has to absorb in her person all the poison that have arisen on the waters of life from the violent eddies of History and like great Nilakantha sit calm, firm and sublime on her *asana* in blissful meditation transmitting peace through the hemispheres. How could India absorb all the deadly poisons that are afloat on the waters of life but through revitalizing the power of her own vitality, which is spirituality? In what spirituality consists if not in ‘Renunciation and Service’?

Therefore the future of India, nay the future of humanity lies in the earnestness and sincerity of India to go by her own path in the affairs of the world. Let us have faith. Let us have *Sraddha*. Let India boldly and confidently stride along her own path, and the world is bound to follow suit if it is not incurably foolish. If the world does not follow, India should be heroic enough to walk alone. If death be certain, India can go and meet Yama at his own palace even as our famous immortal little brother Nachiketas did. This is Indian tradition.

Some people are inclined to think that idealism is tending towards running riot in Pandit Nehru’s foreign policy. They believe that political wisdom consists in the readiness to get oneself adjusted in the quick-sands of shifting cliques of co-operative vandalism. They think that sober use of expediency can be eschewed only at peril. They forget that friendliness on the level of sharing the secret of advanced annihilating instruments is no safe business in itself. It may happen so, when the right hand of the

friend will receive a gift, the left hand will stab at the back. And this may even be done very piously, to literally work out a very high maxim! Then Pandit Nehru does not say that new situations are not to be understood. Yet, let us acknowledge that this section of thinkers are clever to a point and they see very sharply to that extent. But there are horizons beyond, and even beyond the horizons existence is. Then why should we so rigidly mould, model and cripple ourselves in the patterns of the foolish demands of politics alone in the name of a problematic security and deny our possibilities in the vast sky? Why should we gum our wings with the tar of sticky politics when it is given to us by the right of our ancestry to soar up in the empyrian heights of possibility? It is so grand to aspire, it is even political to aspire, for the truth and purity of aspirations can free one from the most pernicious of shackles, can snap the most solid of fetters. Has not the very recent history of India proved this? Then why this fear to aspire? We are faithless. We have no faith in ourselves, no faith in Truth or in the Destiny of the nation. But we have to have it. That is the way for national-self-realization. Let us have faith. Let us boldly resist stooping to demeaning politics, and a day will then surely come when politics will look up to us. And therein exactly lies the salvation of the world. If India does not stand firm like a rock on her own philosophy of life, then woe unto India, for she becomes instrumental in accelerating the the progress of humanity in the path of self-annihilation.

Therefore in the light of Pandit Nehru’s declared foreign policy, we are bold enough to say that as far as broad principles are concerned India is on the right track. But

mere being on the right track, we must add, does not vouch for a safe journey. The driver has to be ever vigilant, cautious and alert. He has to see that the train does not fall a prey to sabotage. Then all the carriages have to be in sound running order. Even the best of the drivers cannot safely pilot a train which has carriages without wheels, and wheels out of gear. These are Home Affairs.

THE HOME AFFAIRS

How is India keeping at home? Sardar Patel's recent speeches delivered at Madras, Hyderabad, Ambala and other places reveal the condition of national health. From what he said—and few could have spoken from more detailed knowledge of things, as a whole, as far as home affairs are concerned,—we are afraid, we have to find that India is not keeping good health. In fact India has been in the sick bed for centuries. India has spoken the word *Peace* to the world outside. But India has yet to have *Peace* inside. Well, was then Pandit Nehru merely playing with words while declaring the foreign policy of India? Yes and No. 'Yes', because of the fact, Pandit Nehru being the Premier of the nation, officially represents the national consciousness and so cannot have peace in his heart when the nation knows it not. And how could he give peace who had it not? 'No', because, if he has not given the thing, he has at least given the Word. And he who has given the word has also given the thing if he is a right man. Word is sound. And what sound is not? शब्दः ब्रह्मेति, Sound is Brahman Itself. And if this sound has been breathed with perfect sincerity, out of this sound itself will arise that power, which is known as *Peace*. And *Peace* alone is power. All else are mere child's grimaces. For right or wrong, for good or

bad, for gain or loss, it is not a man that speaks here, it is the consciousness of a nation which affirms its legacy on the soil of time when it advances in History.

If the idealistic aspirations of the national consciousness of India are kept pure, progressive and dynamic, the realistic aspects of her day to day life will surely undergo desirable changes. Again if the realistic aspects of India's day to day national life cannot be purified, it will not be given even to Pandit Nehru to hold his head erect and speak any word of courage with confidence. The sound of a conch which comes from the depth of the ocean of peace will enthral and thrill people, but the bag-pipe's unseemly booing will only bore men. Pandit Nehru must make sure whether he is holding a conch in his hand or a bag pipe under his arms before he sounds it too loudly over and over again.

The Maladies: Even Sardar Patel cannot affirm that Pandit Nehru is holding a conch in his hand and not a bag-pipe. India, as facts should be valued, is no ocean of peace now. India is still the troubled waters of conflicts of very complex sorts and there were many who took it to be good fishing time for sectional or personal purposes. That big cultivator of India who does not know how to mince matters—and it is quite natural with the cultivators of the soil—said that India was sick. Very broadly speaking, the sickness lay, as he pointed out, mainly in the men who were leading men. He pointed out the canker which was eating into the vitals of the leading political organisation of the land. He even referred to certain incidents in Hyderabad. Then he pointed out how the Labour was being misguided and exploited by certain groups of so-called avowed friends of Labour.

He also drew attention to other maladies, which it was high time India took note of, before they became formidable. Recently there went on an interesting discussion in the columns of the leading Daily of Madras, as to whether Law was really an Ass or not! How does it matter whether Law was an Ass or any other quadruped or biped until it brays and kicks? And when it brays and kicks are we not, as law-abiding people, in obligation to call it an ass? Lawfully speaking, perhaps the Sardar meant that Law should not bray all nonsense in sedulous justification of crimes and it should not kick the nation-building endeavours, if it so much disliked being called by that powerful name! Let law and ass be alone or together, what the Sardar pointed out has to be seen with open eyes by all bold thinking men in India.

The hatred-cult. The hatred-cult which is thriving in this fair South India inspite of the Government which officially owes allegiance to the creed of Gandhiji, portends a considerable national danger. Hatred is infectious; hatred is ruinous. Whoever hates successfully is damned eternally—life is a hell-fire for him. He suffers from constant bites of scorpions. He does not know any bliss in his life. He does not see any beauty in the rising sun or the setting moon. All his perceptions are blinded. He is a problem-child of the world. He is truly the head-ache of the humanity. It is a profound pity that India has a legion of such problem-children. And it is feared that their number is growing every day. It is doubted that some unscrupulous ambitious men are utilizing this life-sapping sickness of a class of unfortunate people as an expedient for some sectional political ends. If it is a fact it is the most diabolic of facts. Let them

know, if there are such men, that whoever excite others to hate anybody on any plea whatsoever, are traitors to humanity—and Nemesis will fall on them with all its power and horror. It should be within the range of the moral and physical power of the Government to wean away people from the grip of this disastrous cult.

If the Government cannot do it they should declare it before the nation that they have failed to do away with the hatred-cult and that they invited suggestions and help from the people to combat this disease. The Government may even seek the services of some high-minded people who were interested in the work. But the Government must first satisfy themselves and be able to prove before the people that they have been doing their best to eradicate the poison of hatred from the body-politic of the nation. Let not anyone say by implication that there could be a kind of legal, legitimate and justified hatred which could be allowed to thrive violently on the plea of the right of self-determination. If unfortunately through the persuasion of irresponsible self-complacence or lack of insight into matters the Government chooses to think that it is not a matter of such great importance, then it must be told that the Government will be living in a paradise, where no wise man ever peeps and that whatever they may build up will have its plinth only in precarious quick-sands, and nothing will stand even in the short run. It will be the sham of shams to decorate the house with a number of bold-type moral labels when the inveterate sin of hatred is kept installed in the very heart of the shrine. 'Temple-entry' will have no meaning, 'Prohibition' will not benefit the people in any real sense, if the people are

kept exposed to the hell-fire of hatred. He who hates is a moving inferno. He is not only a loss to humanity, he is also a problem and potential danger to the society. Hatred is undivine. It is hell-born. It never helps. It ruins. History has proved this numberless times. India has not enough blood to bleed more.

To hate anyone on any plea is the worst of crimes. But to hate one, who hates, is even a worse crime. The nation has to own this fact and mobilise its wisdom to find ways and means to heal this disease. It is our own home affair. Even those who hate are all our own blood-brothers. If I believe this with my soul and if love is not wanting, my prodigal brother who might have chosen to hate me, will one day return to my embrace to claim me as his own. In the meantime I must be pure in heart; I must be patient, suffering, waiting and praying. Superciliousness and impatience will not do. Reverence has to be brought into action. Those who dislike to be hated have to ask themselves if they have lived well, served well and loved well. They have to deserve love by serving.

But it is no easy task. Precisely therefore it requires very patient and wise attention.

The Faith in Crime: There are other maladies as well which claim our intense attention. A generation of youngmen have swallowed without salt some husky philosophy of life from the quarters of their own choosing. They believed in 'change through chaos' and crimes. They believed in burning people alive in furnace (as they are said to have proved in Dum Dum recently) with a view to create a public opinion abroad! Poor creatures! They do not know that the cause they are supposed to serve has long left

them! When they will discover this in a belated hour perhaps in a frenzy of helpless anger they will rush to the throat of their own fugitive cause to drink its blood. They too are our blood-brothers. We must not disown or un-love them only because they believed and lived in the spasm of some 'ism'. They are a frenzied lot and therefore needed nursing. We have to tell them that this ancient land could not be cured of God. It had its own way of doing things. It knew far superior interpretations of history than Marx could dream of. It knew a philosophy of life which comprehends even the incomprehensible. It cultivates an ultimate economics which is consonant with cosmic laws. Our young men should understand these things, otherwise things will not understand them. They should know that all the wisdom of all other nations put together cannot weigh the balance with a little saying of India: "सर्वं खल्विदं ब्रह्म", Verily, all this is Brahman. Once this is understood the view of life changes. New values rise up. Matter ceases to entice and the material aspirations find their right place in the scheme of life. It behoves every Indian to be proud of his ancestry. It is shameful for any Indian to be tricked by the wiles of some contingent philosophy in the name of 'New.' Let India go to hell with God than to heaven with mammon.

Political aspirants in India have to understand one fundamental truth about India. The genius of India is essentially synthetic. In this ocean of humanity have flown down the ages various stocks of race and culture—which having come here have undergone a sea-change, an India-change, if the phrase might be used, and became Indian. India is the epitome of the world in a very true sense. So the future politics of India have to be synthetic in character

to be true to the life-principle of India. All gates are open here for truths to come in from whatever direction they chose to come. After coming here, of course, they have to put up with all the scrutinizing tests of the Wisdom of India. This is the Indian way of doing things. Whoever will impersonate this synthetic politics which is the need of India, is the future leader of India and humanity thereby. It is interesting to note, even this plain phrase 'Secular State' has a peculiar meaning when used in the context of India.

'*Secular State*': Secular State in India can have the only meaning which Dr. S. Radhakrishnan has expounded with rare insight:

"There is a good deal of misconception that we are now getting into new world where we are going to cast off all religion. We are told that we are a secular democratic state. But there is a great deal of miscomprehension about the meaning and significance of this conception of India as a secular democratic State. It does not mean that we are a police state, that we take our stand on power and coercion and we are interested in giving physical and biological satisfactions and not interested in fundamental values. We always said that anyone who says that by building up a Utopia you will be able to give satisfaction to all human beings is essentially wrong. We have proclaimed that the world is subject to moral laws, that there is such a thing as *Dharma*, that state is the servant of *Dharma* and that it is not to be regarded as superior to all *Dharma*. We did not say that material comfort and security are the only things of life. We are humble, we do not admit that man is the master of all things or the master of destiny in that sense of the term.....We are loyal to the great Spirit of this country which not only tolerated but appreciated other peoples' religions and built up the culture to which all communities in this land have made their effective contributions. So, when India is declared to be a Secular Democratic State, '*to be secular*' in the context means not to be non-religious'

but to be deeply spiritual. That is the meaning of secularity when it is put down in the definition of our conception as a Secular Democratic State. We are not Godless. We do believe that there is another consummation of the human being, when the physical, and the intellectual and the other faculties which are slumbering in him are roused. No human individual can be regarded as having attained the fulness of his stature. In that sense, we are secular community."

This needs no farther comment.

Labour and Capital: The seed of another possible national calamity lies in the chasm of the growing cleavage between Labour and Capital. India is sorely suffering from caste-conflicts. If over and above this she has to suffer from class-conflicts India will not stand. If India does not stand the world goes. But time yet is, this cleavage between labour and capital can be healed up. If India is not too late to choose wisdom, unfortunate and sharp class-strifes can be avoided in India.

'The nation lives in the cottages.' In the well-being of the cottages is the well-being of the nation. The conditions of the cottages can be improved only by bettering the lots of the Labour who come from the cottages. Independence must permeate India. The blessings of independence must not get frozen and clotted in New Delhi and other big cities. They must reach every cottage with equal meaning. Delay may be dangerous.

Labour in India are the inheritors of a superior culture by the simple reason of their being Indians. Ask any labourer, he knows one or two truths of the highest philosophy and that truth is a part of his being. Given the technical education our Labour are a golden lot. This one thing has to be remembered by our Labour-leaders. Leaders must see beyond the

politico-economics. Labour is in tremendous vantage position in this age by the blessings of inexorable social Law. But this is being cashed only in terms of rupees and annas and matter. This should not be the case. This vantage position should be utilized for even more superior purposes, for the real growth from within, for becoming higher men. Our Labour-leaders, among whom very fortunately for the nation we have essentially good, wise and far-seeing men, should address themselves to the higher conceptions of life and its values. Indian conception of life does not hold the ultimate brief to any achievement but *self-realization*. Self-realization is the ultimate aim of life not only for the *Sadhus* but also for anyone else anywhere in the universe. The path to self-realization must be open to all. The main work of the Labour leaders is keeping this path open to Labour. What-ever stands in the way towards this goal must be combated firmly and heroically. It should be the aim of the Labour-leaders not only to procure the Labour what may be rightly considered their legitimate rights, but also to see that Labour are improving intrinsically, in efficiency and in becoming higher men. Our Labour-leaders must save our Labour from becoming mere wage-earning automatons. The most ruinous idea which Labour often indulge in is that they had every right to screw up their demands for any scale of pay they chose, but had no obligation of discharging their work properly. This not only upsets the economy of the nation, but also corrupts and ruins Labour from within. Labour must be saved from this great temptation. Labour must be taught to love themselves in the way by which they can enhance their own values by carefully improving themselves economically, physically and spiritually. Labour

must be saved from becoming the devotees of Mammon. Otherwise they will fall prey to the vices of capital without having the power of it. If Labour have to lead the humanity they should acquire the leading qualities too, so that they may avoid the curse of misleading. If Labour wanted their own real good, they have to '*renounce*' all ignoble ways and stick to the right path of self-improvement, fair combat and above all true service. One of the heaviest responsibilities of the country therefore rests on the Labour-leaders. They cannot be too cautious, imaginative and patient. They could never have thought enough. Not only the highest amenities of life must be kept open to our Labour, the portals of the highest philosophy of life also must remain wide open to them. No happiness, no knowledge, no bliss upto the bliss of Brahman should be denied to them. This is the way for real service to Labour according to the Indian conception of ultimate values of life. Our Labour-leaders should not only be thoroughly conversant with the theories and laws of history, economics and politics, they should also be equally thoroughly conversant with the tenets and truths of our philosophy. Unless much labour may come to nought for want of little wisdom. No body can serve Labour better than a true Vedantin. It will be grand if our Labour-leaders took seriously to Vedanta.

It is high time the Capital understood where its ultimate interest lay. It will be too late then if capital did not lose the 'over-sensitiveness of its pocket' now. Capital is now in a position to make capital out of itself by devoting itself in the service of Labour—our cottages. Whether the theories of economics agree or not, whether Capital likes it or not, whether the Labour know it or not, the truth is that the Labour

are the first Capital of the world. So bettering the conditions of Labour means bettering the first capital, which in its own turn means stabilizing the economy of the nation. In '*renunciation*' lies the future of Capital, and in '*service*' its liberation. Capital must renounce narrow vision. Capital must very clearly understand that days were gone when it could exploit the helpless and unfortunate Labour kicking them through work in the dungeons of smoky factories. Capital has to understand the time-spirit. Now days came when the awakened Labour have to be understood, honoured and saluted. High-browism must go. But it should not be thought that Capital is helpless, if only it should choose to go by the superior and higher path, by the path of *service to Labour*.

OUR LAST MAN, OUR FIRST CONCERN

Independence must fast reach our last man of the country. And he must feel it. The only way he can feel it is through having better food, clothes and shelter. He is the only man who can tell whether we are progressing in any real sense of the term. Until our last man has said standing on his green meadow under the blue sky with glistening eyes and smiling lips that he has felt the touch of independence, our leaders should not find time enough to feel much proud for what has been achieved. Our meditations should be on what we have not achieved.

Moving about the slums in cities and farmers' cots in villages, do we find rays enough of independence penetrating there? We do not plead impatience, for we know it is undivine. We simply suggest, sometimes what happens is that, after waiting the long process of cooking, we lose patience when the food is about to be served and

alas, in an angry mood, spoil the whole fare. Therefore hands that serve must be able, brisk and pure. The best Government is that which do not wait for the criticism of the Opposition but subjects itself to deliberate and persistent self-criticism.

THE ANCIENT RECIPE

'*नायमात्मा बलहीनेन लभ्यः*.' He who has no strength cannot realize the Atman. India cannot realize her national-self, if India is not strong enough. India cannot really have her full strength when she suffers from so many diseases, some of which are discussed above. Diseased India's world renunciation will be a colossal *मिथ्याचार*, which is condemned by Sri Krishna in the Gita. The sublimity of India's world renunciation will help and impress the humanity only when India has recovered totally from all her internal ailments and grown strong to the toe. Again, diseased India cannot serve the sick world effectively inspite of all noble wishful thinking. Rather chances are there that her weak system may be attacked by aggressive bacilli from foreign regions. But the savants of the different nations have repeatedly pointed out that India should and need be the Saviour of the world. So the priority of importance from both Indian and world stand-point should go to the concern about India's national health of the Spirit.

The path of the national-self-realization of India which is through '*renunciation and service*' is open. Only she must gather strength enough to walk the strenuous path which goes up the hills. And strength is sure to come if she sufficiently takes care of her own vitality which is spirituality.

Youngmen beware!

GURU NANAK

By S. L.

Ever since Islam came into India, particularly in the middle ages, attempts have been made, often with considerable success, by distinguished members of both the faiths to bring about a fusion between Hinduism and Islam. Not merely expediency but a genuine desire to evolve a common pattern out of elements apparently hostile so as to meet the needs of both the Hindus and the Moslems inspired and informed these attempts. A common feature of these attempts was that it was freely recognised that there was truth in both the religions and although in details they differed widely, sometimes to the extent of being contradictory to each other, in fundamentals there was complete agreement between them. So it was that in the fusion attempted, all non-essentials were ruthlessly suppressed, only the fundamentals being given the utmost prominence. Sometimes a new label was found for what emerged out of these attempts, treating it, as if it was a new stuff altogether, in order that no prejudices could form a barrier to its being acceptable to either community. And in all these attempts the central role was played by (not any political leader, but) a seer, a mystic, who applied the whole weight of his spiritual experience in support of the fusion giving it thus a character of authenticity which was indispensable, and who also formed, by the charm of his personality and the catholicity of his views, a rallying point to the Hindus as well as to the Moslems.

Such an attempt in the middle ages was Sikhism and the seer who made it, was

Guru Nanak, born in 1469 in a village near Lahore. His early life hardly bore any promise of what he was to become later, for like any other young man he kept himself occupied with the pleasures of the flesh never bothering about things outside his immediate experience. But a sudden vision of God at twenty-six left him a changed man altogether, the old frivolous youth having been transformed into a real saint! After this it was impossible for him to stay at home, and he left home and like a wandering monk kept visiting one holy place after another. With him was his invariable companion Mardana, a Moslem youth who was his boyhood friend, who evidently shared his thoughts and tastes to a remarkable degree. Wherever Nanak went, he spent his time meditating and while not meditating, teaching. He also sang enthralling songs composed by himself, his friend Mardana always accompanying his singing with his instrument. Between themselves they drew large crowds of admirers, Hindus as well as Moslems, for they were a unique pair—unique in their dress (which combined features of both Hindu and Moslem styles), unique in their habits, in their views, in the way they made things of religion appear simple and practical. It is noteworthy that they became popular more with the masses than with the learned, the elite, and in securing the end they had in view this was obviously necessary.

One of the most eminent contemporaries of Nanak, though his senior by many years, was Kabir whom he met at Benares. Both

had much in common and it must have been that they felt drawn towards each other as soon as they met. For days and for weeks they met and discussed things of common interest, most of all ofcourse their favourite theme of the fundamental unity of Hinduism and Islam, and in this intercourse between the two kindred spirits there was much free give and take. Evidently Kabir, because he was older and more experienced and also because he was a greater mystic, had more to give than to take. And the result is that henceforth we find Nanak quoting Kabir as an authority, and Kabir's songs and sayings had done so much to mould the thoughts of the Sikhs and were so near their hearts that when a later Guru (Guru Govinda) sat down to compile the *Granth Sahib*, he gladly assigned them a high place in the Book.

Both in personal conduct as well as in their songs (which, by the way, were of the highest philosophical import, besides being composed in a simple and graceful language, full of metaphors and interesting allegories) Kabir and Nanak emphasised what they regarded as the common truths between the two religions, and this they carried to such a degree that it was difficult to tell whether they were Hindus or Moslems. And in this respect Nanak went a step farther than Kabir, for even in his dress (as has already been stated) as indeed in every other detail, he combined the best of Islam and Hinduism. Because of this fact, and also because he possessed better organising abilities, his following in the two communities was much larger than Kabir's and he succeeded in bringing the two communities nearer to each other than ever before.

It will be wrong to suppose that what Nanak attempted was merely juxtaposition of thoughts and ideas as he did in the matter of dress. It will be equally wrong to say that it was eclecticism. What he did indeed was to *assimilate* the best of

both Islam and Hinduism—the best which represented also the essence of the two religions, the best indeed of every religion, as it must. Brought up in an atmosphere in which both Hindu and Moslem influences were equally strong, he experienced the common substratum of the two religions without having to make any special effort, as one absorbs the sun and the air without even being aware that one is doing so. Further it must be borne in mind that he was a mystic and not a philosopher. In his experience of God, intellect had no part to play, he being taken completely unawares by it, the experience bursting on him when he least bargained for it. So it cannot be said that his synthesis of the two religions was the result of an intellectual effort, as it would be, if he were a philosopher or even a seeker of God (which he was not, at least in the conscious mind, until God sought him out).

In his case the synthesis came naturally, as night follows day, for he had drunk at both the fountains so freely that it would have been surprising if anything contrary had happened. Moreover he possessed such a sensitive mind that he would have naturally found it difficult for him to be tied down to any particular system, the tendency being inherent in him to transcend limitations.

The religion that Nanak preached was simple, clear, free from all ambiguities. And it was most flexible too, in that it was capable of adjustment according to individual requirements. What he stressed most was, love of God—love, which must be intense and all-absorbing. Given this, he did not see any hindrance likely to prevent a man from reaching God. He did not prescribe any rigid formula and he did not believe it was necessary or desirable either. He much preferred that each man should explore and find out for himself what was the best way for him instead of following

the beaten track. According to him, no Guru, no intermediary of any sort was necessary between man and God; man should approach God direct and approach Him as one approaches a dear and near one. No formality, no artificiality should stand in the way.

Nanak did not also accept the authenticity of what pass as Holy Books. To him the only testimony that was acceptable and satisfying was living experience, which everybody had to have in order to reap the full benefit of religion. Nothing in religion was worth having which could be had by proxy or which did not involve a change within. That is why he saw no use for rituals and ceremonies. These, far from being helpful, were, according to him, a definite hindrance, for these, as often happens, deflect men from the real objective of religion, which was to improve one's inner nature. Curiously enough, like Swami Vivekananda, Guru Nanak also held that religion was a matter of 'being and becoming' and in order to achieve this it would be a mistake to depend too much on external help.

Another reason why he objected so much to rituals was that these are often the centre of religious quarrels, for these differ very widely from religion to religion (in spite of the unity which lies at their core) and people not knowing their relative insignificance, betray unimaginative intolerance when the difference is noticed. The strongest reason perhaps was that he could not have conceived of any set of rituals which would not conflict with his loyalty either to Islam or to Hinduism,—the two religions to which he owed most.

Nanak was more fanatically opposed to idolatry than even Mohammed. In this he was perhaps motivated by the desire to see all the known barriers between Islam and Hinduism disappear, for, as is well-known, nothing is so repugnant to the spirit of Islam

as the practice of idolatry (more correctly image-worship), which forms a basic feature of popular Hinduism. The fact is that he wanted to narrow down to a minimum, the gulf separating the two and in this attempt he ruthlessly rejected whatever he thought was not fundamental to the one or to the other. In connection with his opposition to idolatry, it is interesting to recall how during his visit to Mecca there was trouble when he protested with alacrity noticing orthodox Moslems showing what he thought to be idolatrous devotion to the Kaaba stone. Where he felt a fundamental principle had been sacrificed in order to suit a popular sentiment he had no hesitation in giving vent to his forthright condemnation. A special reason why he protested about the worship of the Kaaba stone was that perhaps he saw in the practice a lurking sign of priest-craft slowly rearing its head. That Nanak was right in his apprehensions has been amply proved by what has happened later.

It is not strange that like the Vedanta, it was also Nanak's view that the goal of religion was union with God. And this union, according to him, could be brought about by meditation on God and by the repetition of His name—'Wah Guru.' What he considered indispensable in any relation with God was love for Him—love as sincere and as deep as possible. It was his firm belief that no asceticism was necessary to please God. So, far from being helpful, it might very well be detrimental to religious life. Easily it might lead to pride in that people think very highly of those who practise it. Nanak placed the highest premium on healthy and normal life. He would look askance at anything which constituted a departure from it. He did not see any utility in not eating meat. He, on the contrary, strongly advocated eating meat for he knew how much a strong and healthy body was necessary for a successful religious

life. He, in short, did not want to deny anything. He again and again emphasised the futility of all external forms of religion. Given love of God, everything else could be dispensed with, in his view. In short, the idea of renunciation never commended itself to him, for it implied a negative attitude of mind which was hardly healthy. Obviously what he meant was that renunciation by itself, i.e. without love of God, was not likely to help.

Nanak believed in the complete equality of men and of the sexes. He was for a society, simple and casteless, which would guarantee equal rights and privileges to all its members—a society based on the principles of democracy stretched to the farthest limit. All man-made distinctions based on caste or creed or sex were artificial and unwarranted, and, therefore, militated against the plans of God. He, for one, would never recognise them.

Nanak's catholicity as well as simplicity of views, his own magnetic personality and, last but by no means least, his inspiring songs, captivated the popular mind. Hindus and Moslems, rich and poor, learned and ignorant—all sections of people flocked to him. He was the meeting point of diverse views, each receiving from him support and affirmation. He was (as has been already pointed out) more popular with the masses than with the classes, which was natural, seeing that he chose emotion as the best medium of approach to God and kept all traces of pedantry out of what he taught.

Before passing away Nanak nominated his chief disciple Angad as his successor. It is said that his spirit entered the body of Angad so that he became an incarnation of Nanak in the eyes of the Sikh Brotherhood.

The question is often asked if the Sikh religion is something distinct from Hinduism or a mere variant of it. While the Sikhs themselves are not very clear in their opinion about it, it is fairly right to assume that Nanak never really intended it to be something different from Hinduism. Though he had not specifically said so, what he taught was nothing but the broad principles of Hinduism. Of course it might equally rightly be said that what he taught was nothing but the broad principles of Islam too, in as much as, it might easily fit into the frame-work of Islam. Whatever it is, the fact remains that Hindu symbols have again and again entered into the body of the Sikh practices despite all the care exercised to prevent their infiltration or the purges carried out from time to time. An explanation of this may be found in the fact that most of the Sikh followers have been drawn from the Hindu community who, despite their change of faith(?) have not been able to rid themselves completely of the influences of the faith to which they once paid worship.

Although Nanak was so much against the beliefs commonly held against the Guru and Holy Books, not long after him his own community not only accepted these as integral parts of their religion, but today they dominate the Sikh religion and it is from them that it derives whatever authority that it may enjoy. It is really an irony of fate that this should happen, but it should be understood that in the absence of such authority it would have been impossible indeed to define and explain what Sikhism really is and what it stands for. Further, if it were not for this concession (or compromise) it is doubtful if, as a distinct faith, it should have survived at all or enjoyed any popularity.

"He is one: there is no second. Rama, Khuda, Sakti, Siva, are one: tell me, pray, how will you distinguish them?"—Kabir.

BACK TO INDIAN CATHOLICITY

By SRI ANTHONY ELENJIMITTAN



This article which will be read with interest by all readers may rightly be called a pilgrim's travel-diary. The writer speaks freely of things, thoughts and experiences he has come through. He looks ahead for higher things, thoughts and experiences and believes he has met with them in India. What he chooses to call 'Indian Catholicity' is nothing but the 'open door' habit of the Indian consciousness—that readiness to embrace, the eagerness to understand, appreciate, accept and liberate, that unwillingness to refuse, the hunger to assimilate and that power to transmute multi-note discord into sublimating symphony. This catholicity has been the object of India's search and re-search through millenniums. The one technology which India is the master of, is this technology of Catholicity. The discovery of India is really the discovery of the Self, the Universal—the Ultimate. This is the bed-rock on which India has to base her super-structure and the world its foundation. This is the only foundation on which classful or classless society can stand and flourish and play. This is the only plinth which exiled peace seeks to lay its foot on.

But what good will these riches be of, if we thirst after ditch-water when the limpid stream of perennial ambrosial Mandakini flows by? The most poignant tragedy of human history is the one famine that takes place in the very heart of the bounteous harvest. Humanity—the beggars amidst plenty! Humanity—the fools of knowledge! If we are so poor that we do not know how to count our riches, what can help us but poverty itself? It is a terrible irony! It behoves India to be perfectly aware of her inherent Catholicity. It behoves, everyone, everywhere to stick to the awareness of this Indian Catholicity, for, herein is the salvation of mankind.—Ed.

The discovery of our own selves is indeed a great landmark in the annals of our pilgrimage on earth. It enables us to glimpse at our own Real Being; to be true to our own *dharma*, and to abide by the eternal law of *swadharma*. Translated into individual and national life, Swami Vivekananda expressed this truth in these words: "I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note, round which every other note comes to form the harmony. In one

nation political power is its vitality, as in England. Artistic life in another, and so on. In India religious life forms the centre, the key-note of the whole music of national life; and if any nation attempts to throw off its national vitality, the direction which has become its own through transmission of centuries, that nation dies, if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off religion and take up either politics or society, or any other thing as your centre, as the vitality of your

national life, the result will be that you will be extinct. To prevent this you must make all and everything work through the vitality of religion. I have seen that I cannot preach even religion to Americans without showing them its practical effect on social life. I could not preach religion in England without showing the wonderful political changes the Vedanta would bring. So, in India, social reform has to be preached by showing how much more spiritual a life the new system would bring; and politics have to be preached by showing how much it will improve the one thing that the nation wants—its spirituality. Every man has to make his own choice; so has every nation. We made our choice ages ago, and we must abide by it”.

Not Vivekananda alone, but other prophets of modern India have proclaimed the same truth. Why modern prophets of India alone? All thinkers, philosophers and seers of history have left behind them, unimpeachable testimony to the truth that no solid basis can be laid for the life of individual citizens, as of nations of the world, except on spirituality, truth, godliness. Now the definitions of spirituality may vary; but the basis must be that. Or else the edifice falls like a house of cards.

Politics, economics, religion and philosophy, literature and art lose their *raison d'être* when they lose contact with those vital human truths. The laws behind mechanical engineering and the laws of spiritual unfolding are different, though not necessarily opposed. Matter and spirit are different, but not one opposed to the other, even as money and values in our social life. Money is the exchange value in our material life whereas virtue is the exchange value in our spiritual life. Money remains money as long as it remains

the exchange-basis of our material life; but money becomes mammon when it becomes the *summum bonum* of life. Similarly the case with matter and spirit, virtue and vice, life and death, in this relative universe, where every thing except the Supreme Reality, the Truth of all truths and the Infinite Beauty is in the evolving or involving process.

Politics becomes a question of power-wielding, religion becomes an affair of creeds-believing and philosophy becomes a mere desert-sand-dry academic verbiage as long as the politicians, priests and professors of philosophy have not become one with Reality, I mean that vital and living Reality gradually unfolding in the depths of human hearts, in the deepened depths of human consciousness. Not theoretical knowledge, but regenerative realization is the root of every creative urge to fulfil the purpose of human existence here below. Prophets, poets, philosophers and seer-politicians have had their feet firmly rooted in that Reality that is behind the appearance, that Substance, behind the shadow, that Absolute behind the relativity of this universe. Hence it is that their life and teachings became a light-house for this benighted mankind, a ray of hope and vigour and cheer for this despondent, dejected and despairing mankind. These great guides or masters of mankind have had their birth place and racial walls both in the East and the West. But they, through their vision and humanity, have broken open the prison walls of both nationality and racialism, creedalism and vandalism and have become the common patrimony of Mankind.

Every individual, every nation on earth, must sooner or later discover their own

profound humanity. Like the money that remains money as long it remains the ground-work of our material existence, but becomes mammon the moment it becomes the supreme goal in life, so our national and racial consciousness, our rich national and religious heritage become iron walls of a vast prison house when they become ends in themselves, but become the solid ground to stand and fulfil one's specific vocation in life. Once you accept the life-accepting ideal, you cannot live without the basic trinity of food, clothing and shelter, which, in its exchange value means money. Similarly one cannot get away from one's national, racial and environmental influences. One cannot help being born in one country or the other with distinctive historical, racial and cultural traditions and background. Hence it becomes part of our life-accepting gospel to affirm this inescapable truth, the truth of one's nationality, race, religion, customs and traditions and what not. One may affirm these and deny those; but some basic biological and psychological factors cannot be denied or overlooked. The way out for the cosmopolitans and universalists is not to deny the undeniable factors of life, but to build up a temple that will ever-growingly become the temple of the Universal Man, so catholic enough as to embrace and enfold all that are great, sublime, beautiful and eternal in the historic cultures of all nations and races in the world.

Modern psychology has made us familiar with the unexplored regions of the ocean of the Unconscious and the Subconscious beneath the surface layers of human consciousness. As there are many rivers like the Ganga, Indus, Brahmaputra, Kistna and Cauvery that flow into the

Indian Ocean, so there are many streams of consciousness, like the race-consciousness, religious-consciousness, national-consciousness and political-consciousness that flow into the great ocean of the Unconscious in man. Or to be more precise, these various streams of consciousness spring from, take their roots or origin from the subconscious realm, which in its turn is rooted in the infinite ocean of the Unconscious.

There comes a time, as we proceed along this vale of life, an opportune moment, the hour of Heaven, in our lives, when we glimpse into our own real being in its integrated entirety. The component parts are seen as a wonderful musical harmony, a harmonious melody, when the dark corners of life and its mysteries become lit up, when existence reaches fulfilment when we find the much-needed integration, peace and happiness in life. There is no happiness but in the discovery of and abidance by our true nature. The path that leads to the discovery of our real Being is not easy by any means. The pathway is narrow and thorny, as the Gospel says. It is walking on a "razor's edge" as the Upanishads say. "Of a thousand, perhaps one may seek Me; of the thousands who seek Me perhaps one may find Me", says Sri Krishna in the Gita. But those who are resolute and persistent enough to go all the way to reach the goal, will surely reach it, for, all those who seek, find what they seek; to those who ask, is given what is asked for; to those who knock persistently enough, the doors of immortality and illumination will be opened at last.

Our salvation, then, is in the real discovery of our real Being. For Indians, neither politics, sociology, nor economics have any meaning except when they are the spontaneous expression of the discovery

of their own selves. The discovery of India, as masterly expounded by Pandit Nehru is the necessary preamble for us to live our lives fully and abundantly. The senseless imitation of, and importation from, the West or East, without first understanding all that our own country stands for is suicidal. It is both an individual and national suicide. It is against this national suicide our greatest prophets of modern times, Sri Ramakrishna and Swami Vivekananda down to Mahatma Gandhi and Rabindranath, have repeatedly warned us against. "To Indians the path of the ancient Aryan Rishis is the best," said Ramakrishna. Vivekananda did not cease to sound this note in almost every recorded lecture he gave in India and abroad. Gandhiji repeated that if India goes down in her specific mission and message, Asia also will go down with it. And if Asia goes where will the sun rise? East will continue to remain the land of the rising sun, the sun of the greatest prophets of history, of the eternal philosophy and religion of Man, the Universal. This simple fact is not a matter for us to feel proud about the Orient, but it is a fact for more heart-search, to fulfil the great responsibilities that are ours by the very fact of being born in Asia, in India.

Now let me come down to the brass tacks! Many friends, critics and enemies—although I have no enemy in this world or in the next—have often asked me how and why from Roman Catholicism I have "practically come back to the Hindu fold"? Some of my English friends wanted a sort of brief sketch of my pilgrimage from Rome to Benares. I answered them through the columns of *The Inquirer*, London. In India I still continue to receive letters, some benevolent, some malevolent, some threatening me of inquisition fires in

this life and hell-fire in the next. I wish I could answer them individually almost with maternal patience and a sweetheart's grace. But I do not find time nor energy to cook the same dishes many times. Perhaps one article may answer them all, which, while saving their time and mine, may be of some help to those kindred souls who have to sail in the same boat as mine, to those few thoughtful, enterprising and adventurous explorers of the Infinite realm of the human spirit on the one hand and of the immortal wisdom of India on the other.

India today is to me the Goddess of Truth-Beauty-Love whom I adore. While I owe much to the great Catholic Church, for the sense of discipline and a logical all-comprehensive Catholic outlook, as far it could be made as a synthesis between the Greek, Roman and Jew, I know in the heart of my hearts that in the great sea of India's humanity, where mountains are rapt in contemplative prayer, where meadows bear the bedspring of grace and fertility, where there is the largest ethnological, racial, linguistic museum in the world, where the specific genius and contribution is essentially spiritual, in philosophy, religion and creativity, I know I have found all I need. Her wisdom, treasured in her Vedas and Vedanta, in her rich and fertile mythology and creative philosophical systems, in her humanistic theology, has taught me that wonderful catholicity which I failed to see anywhere in the world, with such variety, fertility and democratic outlook as in India. She taught me that healthy tolerance, which is neither weakness nor indifference, but that broad vision and weighing of pros and cons in this world of relativity, almost with the patience and forbearance of God Himself, who in the Gospel language, "maketh His sun rise

over the just and the unjust and sendeth His rain over the good and the bad”.

Regimentation, centralisation, and totalitarian hold are the very denial of democratic growth of the society and the free, spontaneous development of the latent faculties and powers in individuals. They may help us during our infancy; but mature religion and spiritual growth cannot co-exist with the totalitarian grip and centralised authoritarianism of the Roman Church. The Roman Church is the only real Church; the Protest Churches, beginning from the Anglo-Catholic brand to the extreme Leftists like the Unitarians and the Quakers, are but imitation churches. “If Christianity is historical, it is undoubtedly Roman Catholicism.”, says Card. J. H. Newman. There are only two types of Catholicism in history; the western and the eastern. The western catholicism is headed by that Latin type, centralised in Rome. The eastern type is headed by India, which spread far beyond the geographic borders of the Indian peninsula. As the greater Rome embraces not only the Latin countries of the West, but all those nations where any form of Church found entrance, similarly Greater India covers not only the present Indian Union of which Pandit Jawaharlal Nehru is the Premier and Sardar Patel is the Deputy-Premier, but it spreads far and wide into countries like Tibet, Nepal, Ceylon, Burma, Persia, Indonesia, Malaya, to the entire South East Asia far up to outer Mangolia and Japan.

This catholicity of India is not to be termed “Hindu”, if that term means a religious group as opposed to other faiths and religions. It is for this reason that I myself am at a loss when some friends and critics ask me: “Have you become a Hindu”?

I do not know what a Hindu is or what he is not; but I know I am an Indian and I fully understand what that word means to me. As we become more mature in thought and deepened in consciousness there comes a stage when words become worlds. Simple substantives like “country”, “nation”, “virtue”, “love”, “truth”, “beauty” etc; verbs like “to study”, “to pray”, “to realise” etc. etc. become worlds of ideas and ideals to us. The microcosm grows and expands into macrocosms. That freshness and creativity in life, that never-ending journey in the garden of olives starts the moment man becomes self-guided, self-controlled, self-purified and self-realised. “Self is the Lord of the self; what other Lord could it have?”, asks Buddha. The Real is the Ideal; the Ideal is the Real; both are convertible terms. In India, however, both the Real and Ideal are spiritual Reality, the Reality is consubstantial with Ideality, as Ideality is co-equal with spirituality. In religion and philosophy, there is no other country in the recorded history of nations which can rise equal or superior to Indian catholicity. By being catholic, Indian thought has become profoundly human, psychological, naturalistic with that intensified mysticism and concentrated spirituality which is India’s unique contribution to the world market of cultures.

If then “Hinduism” means the widest possible living catholicity of thought and life, the unfathomable depths of mystic insight and prophetic intuition, the inexhaustible mine of spirituality and high idealism made practicable in the daily struggle and trials of life, then, it is true that I am a “Hindu”. Then I will take shelter under the banner of all the representative men and women of Indian civilisation,

which, I know fully well, is not veiled behind any iron curtain or partition-walls, but joins hands with all great civilisations of the world. In this sense, by really being an Indian it is a greater help and a more vital urge to study and assimilate all that are great, poetic, romantic and vital in the cultures and civilisations of the world. In this sense alone they are right who say that I have ceased to be a Roman Catholic and have become a "Hindu". But they forget that western catholicism is Roman in its historic and administrative context and that I am a child of both western and eastern catholicism, western represented by Rome, Eastern represented by Benares.

India, the Mother and Goddess I adore, is revealing herself to me so vitally that I know my rest in her lap will be sempiternal. I have traversed many a sea and many a continent in search of religious truth and redemptive gospel. I have prayed in Christian churches and bowed down in Moslem mosques: I have squatted in Buddhist viharas and Hindu temples; I have sat in Christian Science circles and Spiritualistic sittings; I have passed all the way from extreme Right in Roman Catholicism right to the extreme Left in Protestantism. Then I also studied Christian Bible, Koran, Avesta of the Zoroastrians, the Tao Te King of the Chinese. Once, when the days of inner martyrdom were still on, a book fell into my hands. Its name is, *The Gospel of Sri Ramakrishna*. Ramakrishna took me to his apostolic disciple, Swami Vivekananda. In these two prophets of modern India I found a message that corresponded to the basic vital needs of my heart. In them I found a ray of hope for the much-needed synthesis of *sanatana Indianism* (I do not use the word

Hindusim, as that may mislead the readers into taking it as a sectarian religion as opposed to Islam or Christianity or any other religion) with the vital needs of modern world. Then I found to be the prophets of modern age, not only for the geographical unit called India, but mankind. Their message is for at least a thousand years, or until that time when the present religious wave created by those two men crash and another mighty wave rise again on the sea of life. The sea is one, but the waves are different. Waves rise and fall, but the sea remains the same. This vast Humanity underlying the partition-walls of East and West, white and coloured continents, Semitics and the Aryans, is the sea. There is the root of catholicity, there the source of all perennial philosophy and *sanatana dharma* to meet the vital needs of mankind.

India is today not only a word or world to me, but worlds of thought and horizons of infinite vision. Her grace and charm, her modest face veiled under the flowing *saree*, are eye-openers and living revelations to me. Hers is the ancient wisdom; hers are the towers and pillars of perennial philosophy. Hers are creations in art and literature, with fresh, vivid imagination. To her shores came the *Magi* from East and West in quest of wisdom of life. Buddha sounded a bugle and China, Japan, countries of the Far and Middle East responded. Her life spread far beyond her territorial borders, engendering new ideals to peoples far and near. Mother India gave birth to many more Indias, thus becoming the ground for Greater India that has no geographical boundaries. India's conquest is in the realm of spirit by bestowing freedom and catholicity. The Greater Reich move in Nazi Germany has nothing

in common with the Greater India move in modern India. It is nothing but service of humanity through discovery of one's own national soul, national not in its walled sense, but in its tap-root sense, roots that go into the infinite depths of Humanity.

Countries and nations, being the sum-total of the entire human life are living entities. They are subject to the law of wear and tear of existence. They need periodic blood-transfusion to keep them ever alive and alert to face up to the vital needs of the changing phases of history and civilisation. What is blood-transfusion to the fading limbs, that is thought-renaissance to the drooping spirit. The contact with the great Western world has brought new problems and new opportunities to India. The great reform movements like the Brahmo Samaj, Arya Samaj and the Theosophical Society in the nineteenth century, were, at their best, the precursors of the real, all-inclusive, well-balanced regeneration, which was inaugurated by Sri Ramakrishna and Swami Vivekananda, the St. Paul or Constantine of Neo-Indianism. As any growing organism, it still needs adjustments, assimilation and creativity so that the spiritual movement of the mighty spiritual giants of modern India may continue to bear fruits, fulfil the great past of our cultural heritage, heralding a new age in awakened India, in politically emancipated India.

After many years of solitary pilgrimage across wild forests and tempestuous seas, my tiny barge has now arrived in a safe harbour. I know the barge will not but rest for a while in that harbour. This life is a continuous sailing and marching; for death is stopping of this incessant journey that is life. Movement is forward; death is stagnancy. I have found my harbour of peace in the lap of Mother India. This ancient

Mother, whom the missionaries once taught me to look upon a "pagan and condemned land," is today for me my Love and Beauty, the source of perennial inspiration, the ground of perennial philosophy and redemptive religion for Man the Universal. This India, which many a greedy conqueror conquered and subjugated, humiliated and vilified, is today shining before the eyes of my heart as the resplendent Universal Mother of all Religions and all great philosophies of the world. Greece owes her spiritual greatness to the Orient. India is the Centre and circumference of that Orient. This India, enchained by imperialists, cowed down by proselytising missionaries, today reveals herself to me as my Mother who fondles me in her lap, teaching me the highest wisdom of human life, not any longer through books or teachers, but directly, intuitively, through her silent whisperings, her graceful eyes, her creative expressions infinitely lavished in every sphere of life in this vast Motherland of ours, this *Hindustan hamara*.

This triangular land, surrounded by the majestic heights of the Himalayas in the North East and North West, by the sparkling waves of the Bay of Bengal and Arabian Sea on other sides is the gracious Mother, the modest Virgin, the Goddess of Beauty and Love, the Source of Truth and Goodness I know, love and adore. She has put in my hands the Bhagavad Gita, one of the few specimens of all-comprehensive Catholic Religion of Man. India taught me to attempt to reach the invisible peaks of Vedanta. Her's is the Yoga psychology; her's is the shoreless sea of creations in art, music, literature and poetry. Her message ever remains vital and real in so far as they spring from the very naturalistic and humanistic depths of life.

Nature is grace, beauty and love. Nature is often symbolised by the feminine principle in life. It is she, the Mother from whose womb are born all born-beings. She is the infinite *Maya*, the real God of Creation, preservation and destruction. She is Saraswati, the goddess of learning and wisdom, music and poetry, of art and literature, of every creative realm in human life. She is the divine Sophia whom the Greek bards worshipped; She is Madonna, the divine Mother with the divine Child. It is this Mother that is India to me today where I return, in whose lap I rest, where I find all vitally I need in my spiritual pilgrimage. This India is geographically the Indian Union; but spiritually Humanity. Where there is Humanity that is spiritual India of which now I discover I am the child. In this sense, it has no geographical frontiers, it is stretching beyond the five continents and the seven seas. Her names and forms disappear; *namarupa* is dissolved; Reality shines bright; Humanity is discovered; Universality restored.

What then my Christian missionary friends claim from me? Everything. By being a true Indian, I am equally a good Christian. Indian spirit, by its very psychological make-up, seeks harmony, unity, poise and power in the conflicting religious creeds and aggressive political interests. India's message is the message of unity, universality, harmony and catholicity. The Catholic Church, then, if catholic, is Indian in every sense. The historic Roman Church has much in common with Indian catholicism. Both cater for various degrees of mental developments, beginning from the heights of *nirvikalpa samadhi* and the worship of the *irakara* Brahman down to the grosser forms of idolatry,

incantations, and Tantrik practices. But they have their differences also. While learning one from other in so far as that learning helps the growth and development of the respective trends in their catholic spirit, we need also affirm our differences and abide by them. That is the uniqueness, that make us unique individuals, unique nations in history. It is part of life-affirmation in life. The doors are always open, at least, as far as India is concerned, for any amount of healthy and hearty co-operation between the various, religions, philosophies and thought-forces of the world. I am convinced that the present Roman Church will have much to learn from the wisdom of India, specially in the central sphere of catholicity. I know also that the children of India also will have to learn from them and we will gladly sit at their feet, if they can give us really bread of life and not stones, spirituality and not religious traffic.

This agitated world of ours need the power and poise of religion. Mere political speeches and military alliances and secret diplomacy, as unfortunately are the facts in the international life today, cannot bring us any nearer to peace and progress. The thought-forces of man are being blockaded at every step. To think means power. Thoughts have arms and feet. Ideas cannot be killed by bayonets and atom bombs. God Himself is the idea, the Logos. The mightiest forces that have been released in the history of nations have come from thought-power. Military power is nothing compared to the prowess of the spirit. Indian thought teaches that man is spirit; he is divine by birth; he is one with Reality. The awakening of the lion of Divinity asleep in man is the mission of India. This being one without a second, is

also inclusive of the second, of the third, of the many, of this vast creation that is the relative universe, the maya spread out from the grand magician, the spider. It is a philosophy of fearlessness, of inner strength; it is a philosophy of beauty and love. Individuals and nations of the world do really need the saving rays of a healthy, growth-helping religion or philosophy. Without it this cosmos is chaos; suicide is better than the prolongation of a miserable span of life from cradle to the grave. Philosophy gives direction; it gives food to the spiritual faculties of man. It gives unbeatable strength, limitless freedom and sagacity and power enough to shape even the economic and political life of peoples according to a pattern whose watchword will be progress, growth, life.

India is herself an encyclopedia of religion and ethics, of philosophy and mysticism. At her feet I have learnt some basic truths in religion in a vital, human and living way. She taught me the mystery of Life Divine, of Love Divine. The greatest word was said, when the God of religious devotees was described as Love. "God is Love", said St. John. Universal Love is God. Love and lust are deadly enemies. Love and purity are synonymous. Purity and sanctity, sanctity and holiness, holiness and personal immortality are again synonymous words. A living touch, a graceful smile of the living and loving Mother, the *Maya Devi* of Creation, the *Saraswati* of Indian mythology, is quite enough to any receptive and sensitive Indian to realise the truth that God is Universal Love. Hence the pathway to God is love or inner-purity. The Patanjali Yoga-sutra says: 'ब्रह्मचर्यप्रतिष्ठयां वीर्यलाभः' which means, that through *brahmacharya* or confirmed virginity is attained mature

virility. The Gospel also says: "Blessed are the pure in spirit, for they shall see God". Purity even from a psycho-analyst's standpoint, sublimates the sex energies into subtle mental powers and unbeatable will power. If the sexual urge does not find outlet in procreation, it seeks fulfilment in creative channels as in pure philosophy, literature, art and the like, into many fields of service, social, educational and political. Even a handful of apostles of pure universal love are great assets in our nation-building task. But perhaps it is but a gift of Heaven and hence the Mother should decide who should grow in Love Divine and who should grovel in lust and die.

The open-door policy of Indian thought the boldness of its assertions, and the infinite expanse of freedom it brings, corresponds to my own vital needs. The Catholic Church fence all her children within certain heights; but it stifles and stunts when the spontaneous creative period starts for free unfolding of inner life. The burning of Savanarola and Giordano Bruno is almost nothing compared to the legal and canonical fires she prepares to children who pant for free breath and heart-expansion. I know it is not the fault of the Catholic Church; it is the fault of those ecclesiastical officials who make business out of religion or keep themselves and others in perpetual bondage or perpetual childhood. But my Mother India, not taught through men and books, not revealed unto me from priestcraft or dogmatism, has herself come to my way to meet me, even as the Father of Christ's parable went half-way to meet his prodigal son returning to the bosom of his father. India taught me to be free, for freedom is the life-breath of religion. The goal of

religion is freedom, *mukti* from all fetters, great and small. But freedom is responsibility; it implies conscious self-sacrifice in serving one's people, one's country, one's *patria* which in twentieth century, cannot be any particular country of our birth and love alone, but embraces the entire mankind. It is in this sense the sacrifice of Lord Buddha became a greater freedom when he renounced the bliss of continued Nirvana and went about the plains and hills of India giving his glad tidings to the suffering mankind. In our own century the great Vivekananda was rebuked by the prophet-seer, Sri Ramakrishna when young Narendra preferred to live enraptured in *Nirvikalpa samadhi*, instead of going through the farthest limits of the globe to preach the gospel of Neo-Vedanta for India and mankind. Freedom is responsibility, but responsibility springing from within, as it is the freedom of God Himself.

At a time when the clash of arms and loud politics render the life-giving message of psychological religion and perennial philosophy almost inaudible, a religious order of the type which Vivekananda founded is most needed in the life of our country. There should be a band of selfless workers, apostles, teachers and servants engaged in the creative realms of life, in literature, philosophy and religion. In developing the religious orders for the idealistic, brave, adventurous sons and daughters of Bharatavarsha, we may look back in the history of monasticism in ancient India and in contemporaneous Buddhist Greater India. The history and spirit of religious orders and monasticism in the West also can be studied very fruitfully for a well-determined and disciplined move towards the spiritual

regeneration and religious awakening of Mother India. Mother India, the Ideal, is everawake and alive, the Queen of Beauty and Truth watching over her sleeping children. While the national Government will have to go ahead with the work of economic development and solving the ever-growing political tangles, let the spiritual India be on her guard to set up effective machinery to help all the children of India to grow from within, to discover their own cultural heritage, the significance of their national soul. The struggle with the de-nationalising and de-vitalising forces, whether they are of indigenous origin or exotic plants as are most proselytising missions, must be accepted; but with utmost sincerity of purpose, with honesty. If truth is our bed-rock there will be nothing to be afraid of, nothing to hide in secret.

While I prostrate at the feet of Mother India, with all the Hindus, Muslims, Parsees and Sikhs and Christians, living therein I know it will be the very denial of my Indian blood if I do not bow down anywhere in the world where the goddess of wisdom and learning, of philosophy and literature, of religious mysticism and poetic intuition, continue to grow and reign. "Logos is the universal Light for all Mankind", says Plotinus. I bow down reverentially and lovingly to the spirit of wisdom that has made lands far and near fertile and living in the depths of humanistic catholicity. I bow down at the feet of Mother India, the 'pole star' in the East, to the East where the sun rises. Resting on the lap of Mother India let me continue my journey again all alone, let me launch again into the unseen beyond; let me march forward "unto fresh woods and pastures new"!

"Let all your nerves vibrate through the back-bone of your religion."

—Swami Vivekananda.

BUDDHISM: THE RELIGION OF HERE AND NOW

By ANAGARIKA DHARMAPRIYA

In writing of Buddhism as the Religion of Here and Now we automatically distinguish it from what may be designated as the Religion of There and Then. In the main stream of the tradition of every organized religion may be discerned two principal trends or currents of opinion, one tending to locate the realization of its highest spiritual ideal in the present world, the present life and the present moment, and the other inclining to postpone it to some post-mortem state of existence in the hereafter. During the two-and-a-half millenniums of its historical existence Buddhism has exhibited both these tendencies prominently; but it is nevertheless indisputably true that the original Buddhism of the Founder was essentially and emphatically the Religion of Here and Now, and even its subsequent 'There and Then' developments (such as the Pure Land school) came eventually to be interpreted in terms of the Original tendency.

As the Religion of Here and Now, Buddhism clearly describes the three concentric spheres of immediacy in which the spiritual aspirant is to live and move and have his being. "Distance lends enchantment to the view" sings the poet; and it is easy to commit the fatal mistake of postponing one's spiritual endeavours to a more propitious time and place. But the teaching of original Buddhism insists continually that the best time for such endeavours is now and the best place here. One of the definitions of Nibbāna is that it is "accessible from everywhere" (*sarvatas pathas*). Localization of spiritual practice means localization of its goal.

"Here in this six-foot body is the origin

and dissolution of the universe.", declared the Buddha. Humanity occupies a middle place, a point of balance, as it were, in the infinite gamut of existence, which ranges from the denizens of hell on the one hand to the occupants of heavens of bliss beyond the power of the mind to conceive on the other. The denizens of hell are said to be too depressed by pain and the occupants of heaven too intoxicated by pleasure to be able for long to fix their thoughts on the deathless state of Nibbana; but in the middle or intermediate world of man there is, on the contrary, a perpetual alternation of existence—between the extremes of love and hate, pleasure and pain, hope and fear, expectation and disappointment, and man is impelled thereby to find a means of transcending all conditions of relative existence whatsoever, the highest heaven no less than the lowest hell. Neither so intoxicated by the overflowing cup of pleasure as to be unwilling to wean themselves from the world, nor so wearied and worn out by pain that he is incapable of making an effort to rise above it, man may, by treading patiently and persistently the Noble Eightfold Path, soar above the Desire World, the Form World and Formless World, and realize the Highest Imperishable Bliss of Nibbana.

By means of a vivid analogy did the Buddha endeavour to convince His disciples of the rarity of the precious gift of human life. Suppose, He said, a yoke was thrown into the ocean and that, once in a thousand years, a one-eyed turtle rose to the surface and popped up his head—how often would he chance to thrust it through the hole in the drifting yoke?

Equally uncertain were the conditions on which depend the possibility of human birth. "Difficult it is to obtain birth as a human being", says the *Dhammapada*. Those things in the world which are most rare, are most valuable. Consequently, we should neither despise, neglect or idly squander the precious treasure of human life, since it is an invaluable acquisition which, when rightly employed, is one of the principal conditions on which depends the possibility of liberation from the bonds of birth and death. Broad-based on human life stands that pyramid of spiritual endeavour the apex whereof is Supreme Perfect Awakeness. But the average man does not realize, like the beggar who knew not that a jewel lay concealed in the seam of his ragged garment, how rich in the potentiality of perfection is a single seemingly insignificant even ridiculous, human life. For it is the central point whence unfolds the ever-widening spiral of spiritual experience and aspiration beyond even the boundaries of being. But so insensitive is man to the touch of the divine, so deaf to the celestial voices which call out and encourage him to make the painful ascent of the spiritual Vulture's Peak, so blind to the beauty of holiness, that he barter his birthright of enlightenment for a mess of material pottage and, in the terse and terrible words of the *Dhammapada*, "crushes himself as though he were crushing another".

It is easy to underestimate the significance, to depreciate the value of what we already are or what we already possess, and our attitude to the significance and value of the human status we have attained is no exception to this rule. Invariably that which we are not, or which we do not possess, together with whatever we have lost, are the objects of our aching anticipation or regretful retrospection. None save he who realizes the jewel-like rarity of human birth, whose spiritual

vision has been almost dazed by a glimpse of its potentialities unfolding even to the verge of Buddhahood, and whose mental equilibrium has been completely upset by the contemplation of its tragic brevity—none save he is able to make the fullest use possible of the glorious opportunity which is ours. Only when life is contrasted with death is the value of life apparent. Yet most men whistle their way through life as though they had never heard of death. "Here shall I pass the monsoon; here shall I dwell during winter and summer. Thus reflects the fool, but knows not the dangers to his life" (*Dhammapada*, 286). Men must be quickened into awareness of the imminence and inevitability of death before they are able to put forth the green shoot of *bodhichitta* much less still before they are able to produce the thousand-petalled golden flower of Supreme Perfect Awakeness. It is to assist the putting forth of this green shoot and the unfolding of this golden flower that Buddhism prescribes what are called the "corpse-meditations". For if the inevitability of death and the possibility of painful Karmaic consequences are held clearly and steadily in mind we shall realize the infinite preciousness of human life and strive to produce from it the most perfect fruit it bears. We must awake to the precariousness of our position and realize the urgency of immediate action.

"Wheresoever desires arise, there must they be overcome", declared on one occasion the Buddha; and here in a nutshell, as it were, is the fundamental principle of Buddhist practical spirituality. "One path leads to worldly prosperity, quite another to Nibbana", says the *Dhammapada* in a passage which unequivocally rejects all compromise between the dark path which leads to bondage and the path of light which leads to liberation

Most men live, at least where the practice of religion is concerned, in accordance with cynical maxim, "Never do today what you can put off till tomorrow". When we are young we think there will be time enough for piety and goodness when we have grown old. We make a good resolution to read the scriptures every day; but of course defer the practice of it until the next year. In the morning we promise ourselves that we will meditate at night, and when night comes we postpone it to the next morning. In this way we waste our lives. But if, in clean simplicity of heart, we sincerely desire to progress daily a few degrees along the path that slopes upward into peace, we should draw together the scattered rays of our attentions and focus the beam of their blended brilliance on the present instant of our experience. Then let us observe the dark shadows of thought, word and deed that flicker across that shining screen. Those which are rooted in lust, hatred or illusion we should drive away, how often-so-ever they reappear, and those which are rooted in absence of lust, hatred and illusion we should encourage and carefully cultivate. The possibility of this strenuous form of religious practice depends principally on two conditions—unsleepingly vigilant attentiveness and unflaggingly strenuous will-force. These are the two great weapons from the armoury of the Bodhisattvas wherewith the spiritual aspirant must scatter the hosts of Mara.

The Religion of There and Then usually commits the mistake of prescribing a general observance for the eradication of particular defects, or for the cultivation of particular virtues; and it was perhaps this kind of prescription which the Buddha referred to in speaking of *Sīlabbata pāramāsa*, which is, says Dr. Benimadhab Barua (*Early Buddhism*, in *Cultural Heritage*

of *India*, Vol I, page 246), "No mere ritualistic term but a philosophical term designating all manner of thinking or speculation tending to hold that the whole sphere of conduct or behaviour may be governed by a code of ethics or a code of discipline". The Religion of Here and Now contends that a particular defect can be most expeditiously eradicated, or a particular virtue most quickly cultivated only by a particular observance; and that this observance consists merely in securing by the simplest and most immediate means the complete disappearance of the particular defect or the full appearance of the particular virtue. Religion is thus stripped down to its essentials. If, for instance, a thought rooted in lust enters the mind, Buddhism prescribes its immediate extirpation by means of an effort of will. "Overcome anger with non-anger" says the *Dhammapada*. Temple-going, or scriptural study, or indeed any other merely general observance, is not fully adequate to cope with the difficulties of a highly critical spiritual situation. Buddhist ethics may appear commonplace in theory; but in practice its effect on our defects of character is devastating.

The Religion of There and Then points to a distant goal and recommends a circuitous and uncertain route thither; but the Religion of Here and Now indicates a goal which is "accessible from everywhere" and speeds the aspirant along the shortest and directest route thither. In Euclidean geometry a straight line is defined as the shortest distance between two points. Similarly, Buddhism, the Religion of Here and Now, may be defined as the shortest and swiftest path from the present instant of our purely mundane experience to the moment of the consummation of our quest—the realization of *Anuttarasamyaksambodhi* or Supreme Perfect Awakeness.

THE PSYCHOLOGY OF RIGHT-THINKING

By SISTER AMALA

“What is the psychology of right-thinking?” Let us look into the reason why people have mishaps, unpleasant relations with their fellow-men, adversities?

People create, through their anticipation, their own miseries. They invite them by constantly dwelling upon the opposite of good, the opposite of rhythm, the opposite of peace. They destroy, instead of building up, a firm foundation in their consciousness where from they could stand securely.

People talk of peace when all the while they are thinking anything but peace! They talk of love but think anything but love! Lord Buddha so aptly tells us, “Hatred is never overcome by hatred at any time, O Bhikkhus, (Monks) hatred is conquered only by love; this is an eternal Law.” How true this is! We read about it, but do nothing about it. We move along in a complacent manner, wandering far afield from a constructive rebuilding; then we wonder why we are harassed!

Lord Buddha tells us again, “We are the result of our thoughts; we are made up of our thoughts.” Herein lies the secret.

Christ tells us, “As a man thinketh in his heart, so is he.” If we think we are sinners, we become sinners. If we think we are God’s, we become God. We are the masters of our own destiny, the moulders of our own fate. No one is responsible but ourselves.

In the great Indian Classic, “The Bhagavadgita,” (The Blessed Lord’s Song) we read, “Let a man raise himself by his Self, let him never lower himself; for he alone is the friend of himself and he alone is the enemy of himself. He who has

conquered himself by the Self, he is the friend of himself; but he whose self is unconquered, his self acts as his own enemy like an external foe.” We read these great truths and then pass them by, because we have not realized them in our life. We have not understood the true significance of their meaning. We must make these great principles part of the fabric of our being.

By constant awareness we eliminate non-essentials. We come nearer to the permanent and true reality. We contact our inmost being, which is essentially one with the Eternal One. Not until we have acquired and maintained this oneness with our true being, God, (or whatever name you wish to call the eternal essence of existence) can we cope with the dualities and variations of this outer world, which, as long as we live in the human temple, we are subject to.

We make a resolution, “We will not allow anyone to disturb us in thought, word or deed.” Then someone comes along who differs with us,—their ego desires ascendancy and tries to overpower and create opposition. Very soon that person seems to become our opponent. There is a reaction of disturbance in our mind. At once agitation becomes the fertile ground for irritation. Thus the mind and entire being becomes ruffled like the surface of a body of water.

Instead of allowing this ruffled condition to take place, give it no prominence: in fact, no existence! As soon as you acknowledge your opponent, you are off guard, permitting an unbalance to take place.

Our ego, our self-will, our lack of complete oneness with the source of being,

throws us off the course of true balance and equilibrium. Hence, we suffer mentally. As we suffer mentally, we suffer physically, and say, "We are sick!", when all the while the cause lies in ourselves,—in the reactions to outer contacts.

It sometimes requires many years before we can attain perfect equilibrium under all the varying conditions of life.

When that time arrives, when we can maintain perfect balance under all circumstances, we become strong. Strong not only in our mind and spirit but the body immediately responds, taking upon itself the imprint of the mind. If we were ill we are at once well—restored, functioning normally and perfectly.

We hold the reins in our own hands. We control the use of these reins. Either we hold them loosely and are off balance, or hold them rigidly and are again off balance: or, we can hold them not too loose nor too tight, but perfectly in balance and co-ordination. Everything then automatically falls into a natural rhythm, and peace results.

When we acquire this state, as the Bhagavadgita tells us, "Regarding alike pleasure and pain, gain and loss, victory and defeat, fight thou the battle. Thus sin will not stain you." In this state of perfect balance, the centre, the middle, we become a focal point of complete at-onement with God, or That, or what you will name It. We become united, in other words, with the source of our true being. We become a lamp-post along the pathway of life by which others struggling for equilibrium, find a guide-post to follow.

Each one of us contribute individually either to the peace or to the chaos of this world. We as individuals are responsible

for what is transpiring outside of us. We are perhaps unconscious and unaware of the potency of right-thinking. "Mind and mouth must be one", says Sri Ramakrishna.

Maya (illusion) covers the true value of our being. Maya leads us adrift from reality, which is our birthright. Therefore, the psychology of right-thinking is most potent for constructive and peaceful living.

What inconsistency and untruth exist when man talks of peace and all the time he is preparing for war! What will be the inevitable result of such thinking? 'War' of course! More suffering, more heartache, more struggle; as if, life itself is not sufficient without placing additional burdens upon the shoulders of the world!

Try for one day not to react adversely to the thoughts, words or actions of others. Try to remain silent, with the mind fixed on the Lord like the compass which invariably points to the north. Let the inner being remain constantly in touch with the source of true being, true existence; with the unchanging One, the Lord.

Fundamentally we are all from the same source of being. But again, Maya tries to veil our true essence of being. It is for us then, by right-thinking, to make that veil vanish; or, to push it aside at least, in order that we may behold the unchanging reality.

We are not separate individuals as Maya would have us believe! We are truly "our brother's keeper." We are one in That One. Not apart from that One! We are "Existence Absolute! Knowledge Absolute! Bliss Absolute!" We are He! We are He! Let us then be ever mindful of the Lord. Let us live and move and have our being in Him and Him alone! This is the essence of right thinking.

RETURN TO RELIGION*

By GERALD HEARD

An introduction to Swami Virajananda's book of aphorisms on the Spiritual Life, TOWARDS THE GOAL SUPREME, scheduled for publication by Harper & Brothers sometime in 1949.

There is a growing demand today for books on the spiritual life. But it is one that it is easier to make than to supply. Religious books are still printing by the thousand. Yet it is hard to draw up even a small list which would meet the present enquirer's need. Why? Partly because most religious books are written by professionals in the language and to support the cause of their specific sect. True, they do wish to bring comfort and self understanding to the reader but they have also the obligation to prove that their religion is true and often, that it alone is true. This was always a grave handicap for those religions—till lately the only ones known in the West—who were and still mainly are exclusive. A large number of those people who today are wishing to enquire about the spiritual life, actually left the religion in which they were brought up—or their parents did—because that religion seemed grossly careless about the truth of many of the statements which it made and even more grossly uncharitable to those who dared raise this grave question of truthfulness. Hence to offer them spiritual information in the terms of such theology is not merely not to attract them, but to repel them. It is very hard for ministers and clergy to realize that “the return to religion” is not a return to orthodoxy, that it is a return to an interest in the spiritual not because the interpretation of certain historic event has become any more credible. The contrary is true.

The reason why today so many people want to hear from experts about spirituality is simply because the Economic Revolution has failed and is over: the Psychological Revolution has begun. Not through creeds or rites but through anthropology, psychology and psychical research, free minds today are exploring a new empire of the mind. These are the people who are asking the real practitioners—not the purveyors—of religion to give them, not dogmas or closed systems, but data. What the world today needs, and an increasing number of pioneers are seeking out, is the psychologist who has gone beyond the limited findings of the psychophysicist, the restricted techniques of the psychoanalyst, who can also arrange the data of psychical research and finally—and the real proof of the adequacy of the process—bring about a coordination of his life which can henceforward interpret and embrace, explain and include all experience. That is the reason why Protestants today tend increasingly to read such masters of spirituality as Francois de Sales and Fenelon. These writers are felt at once to be experts. They speak very little of dogma and much of method; though both of them masterly men of affairs they are interested in specific advice and counselling; they employ organisation but only when it is a convenient matrix in which to work upon the development of individual consciousness and character. Another advantage that the reader finds is

their style. When we go to a doctor we do not ask of him eloquence or the gift of pretty way with words. We want neither rhetoric nor poetry: we want a diagnosis and prescription. Poetry and often not of the best—in other words Hymns—rhetoric not seldom as weak as the rhymes—the weekly Sermon—these have been the two standard methods of protestant instruction and edification. The great Catholic Directors owe their popularity both inside and outside their Communion, to the fact that they are always precise, always great diagnostic psychologists and, even when their letters are found for centuries to be applicable to thousands of souls they are like all great physicians actually prescribing for a specific, individual case. Instruction is in fact of very little use unless it a reply to a question and indeed we add, its use is in the same ratio to the intensity with which the questioner puts his problem. Yet, though the western masters of spirituality are unfailing aids to those who would survey the problem of their own souls, though they show clearly that path of hope which lies between the glib rationalism which falsely promises self-control by an act of the will and the despairing emotionalism which declares “Human nature never learns nor can be taught,” still we need keenly something more. With this they would agree—they would say without Sacraments and the Graces of God that come through the Church, decay may be arrested but progress can really not be made. A man may be “Returned to Normalcy” and may come to accept Society and Society to accept him and may even come to accept the Universe with a resignation that may pass for peace. But he may never attain to that understanding of himself, his fellows and of Nature, without which this world and this life remain an enigma only to be sustained with courage. It is at that point

that the student who has benefitted from the instructions of the Western Directors has to ask himself—should I not, must I not join their communion, if I am to attain to any kind of completeness? This problem, this issue (shall I for the sake of profound psychological knowledge join a communion which excommunicates all others, which claims the right to persecute because it alone, it believes, has the truth) tortured sixth century westerners. “Madman or Slave, must man be one?” cried Mathew Arnold. On the one hand was a materialistic rationalism which managed the outer world so as to obtain increasing power and was helpless to produce rational conduct from human beings. On the other hand was a Church having great psychological insight and able to transform certain characters but apparently as indifferent to historic truth or scientific demonstration as it was disregardful of the rights of man.

That dilemma has now ended and it may be that historians looking back on our age will take this change to be more momentous to human society than the discovery of atomic energy or the fixation of chlorophyl. For now we see with our growing knowledge of Vedanta not only that we may have all that Catholicism could give of method in spiritual training, and may have it without yielding one iota of truth, yes further may have it and keep the widest charity toward all other religions and systems, but that we may hope to have a far deeper and wider psychological knowledge than western spirituality has so far attained. Two brief illustrations may be given of this. First the attitude of the occidental masters of spirituality toward psychic phenomena. Lacking the vast cosmology and subtle psychology of Vedanta, visions and all manner of psychic powers have either been thought to authenticate the dogmas of the church—

and so give those who experienced them a certain height of spiritual rank and authority—or if they did not support the Church's theories—then they were diabolic. True, a great master such as John of the Cross allows there is third source, the unknown parts of the human mind itself. But even he has only the vaguest notion of the vastness of this subject, of its importance as a correlate in the development of spirituality and the expert care that is therefore needed in guiding all who would advance any distance in the life of prayer. The second illustration is akin to the above. Owing to the West's ignorance of psychophysiology the methods of training mind-body were very crude and indeed dangerous. When we reflect that the "discipline", the whip is still reguarly used in all "enclosed" orders, when we study physical mortification as understood in catholicism and when we compare the dangerous crudity of such methods with the subtlety, thoroughness and variety of methods used by Vedanta and Mahayana—and indeed by Hinayana—we see the incomparable superiority of methods of the East. Indeed as we have looked on Asia as a huge fringe-area into which our physical science is only now penetrating, so now we must look upon our West as penumbral belt into which the true psychology and pscophysiology of the East is infiltrating, at last. Finally the frame of reference, "the universe of discourse" of Vedanta—and its children Mahayana and Hinayana—is so much vaster and at the same time more rational than that narrow and hasty picture which Catholicism took from the backward sect of the Jews and never had the moral courage to reconstruct and enlarge. The

doctrine of Eternal Punishment—a grotesque amalgam made from Hebrew emotionalism alloyed with Hellenic speculation—has always haunted and hindered the minds of the spiritual in the West. With its great metaphysics Vedanta has been able to preserve justice and ally it with mercy. On this count alone—and it is a big one—the Eternal Gospel as interpreted by the Orient is surer guide to ultimate understanding than anything the West has till the present provided. Yet most people when they pick up some Oriental test—such for example as, *The Crest-Jewel of Discrimination* of Shankara or the Sutras of Patanjali are daunted by the subtlety and gnomic elaboration of the system. That is why they should start with works written by modern masters of Indian spirituality. Swami Prabhavananda's *Eternal Companion*, the actual conversation of a great spiritual trainer, was such a book. This new volume of aphorisms on the spiritual life, *Towards the Goal Supreme* by Swami Virajananda, will prove to many readers as a sequel to the *Eternal Companion*. The volume can be started almost anywhere, and there is hardly a phase of the spiritual life that is not touched upon and illuminated. Practically any question that might arise in the mind of a seeker is raised and discussed.

Indeed it is hard to think of two books which could prove better helps to any enquirer who wished to see whether the thought of India could not help him toward an understanding of his own life and a mastery of his own nature. They should prove the kind of standard religious reading which for so long we have only been able to obtain from such authors as de Sales, Fenelon, Grou and Chapman.

THE BHAGAVADGITA AS A TREATISE ON BHAKTI

By PROF. S. S. RAGHAYACHAR, M. A.

The beauty and the excellence of the Gita as a Sastra consists in that while it allows an aspirant in the path of Bhakti to look upon and hold the Gita as a treatise on Bhakti, it also permits the aspirants in the paths of Jnana, Karma, or Yoga to make equal claims on itself on behalf of their respective paths. If the Gita were not such a Sastra it would have been less than what it is.

"Wherein lies the originality of the Gita, which distinguishes it from all preceding scriptures?", asks Swami Vivekananda. "It is this:" he himself answers, "Though before its advent, Yoga, Jnana, Bhakti etc had each its strong adherents, they all quarrelled among themselves, each claiming superiority for his own chosen path; no one ever tried to seek for reconciliation among these different paths. It was the author of the Gita who for the first time tried to harmonise these. He took the best from what all the sects then existing had to offer, and threaded them in the Gita."

What matters and what the Gita stands for is REALIZATION, the the consummation of yoga, karma, bhakti and jnana. —Ed.

The Bhagavadgita is in a way a treatise on Bhakti and its sovereign prescription is the loving surrender to God. It does, of course, advocate Karmayoga and Jnana-yoga, but these are elements in the grand comprehensive pattern of fervent adoration that constitutes its principal theme. This sounds dogmatic. Let us turn to Gita for elaboration and justification.

Whatever Yoga the Gita advocates, at the crucial stage of that Yoga the Lord of the Gita introduces the saving supplement of Bhakti. In the central and basic situations the supremacy of the path of love is developed in the strongest terms

2. In the second chapter while describing the process of attaining the condition of a Sthita-Prajna, there is the clearest indication that the seeker must set his heart

on God if he has to succeed in his effort at steady-mindedness !

3. In the third chapter detachment in the performance of action is inculcated. That is to be accomplished by the dedication of all action to God.

मयि सर्वाणि कर्माणि संन्यस्यात्माचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

4. In the fourth the state of consciousness with which action is to be performed is depicted. For a Karmayogin, everything relating to his duties is saturated with Brahman. His soul is filled with Brahman whatever he may be doing.

‘ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥’

5. The fifth sums up its teachings in this verse which rounds off everything into the shape of devotion.

भोकारं यश्चतुर्षां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

6. The sixth is mainly concerned with Yoga. Meditation is the heart of Yoga and the Gita specifically affirms that the subject-matter of meditation is the Lord Himself.

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥

While the Yogi is superior to every other kind of Sadhaka, among the Yogis he who is attached in mind and heart to God by way of devotion is the best of the Yogis.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

7. From the 7th to 12th there is nothing but the glorification of Bhakti and an elaboration of all that it involves. The 7th in particular is an arresting introduction to Bhakti as such. It, in the first place, classifies the Bhaktas into four kinds and assigns the highest place to the enlightened Bhakta as one to whom the Lord is everything. It also accounts for the great wonder by which man though enveloped and sustained by God is unaware of the infinite presence. The magic is due to Maya, the huge power of Cosmic concealment and the Gita points out in the strongest terms that only he who surrenders to God alone can cross the valley of delusion 'मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते'

8. In the eighth chapter there are two verses of paramount importance, one stating that God is easy of reach to the man of love and the second states that He is attainable only through love.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

युरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

9. The ninth chapter of the Gita is full of the loftiest description of Bhakti. It opens with the assurance that for a devotee God is a matter of perception, 'प्रत्यक्षावगमं' and at the same time Bhakti is 'धर्म्यं' sure means for the final blessedness. That means that both as a means and as an end it brings us into the fullness of immediacy to the ultimate. It is also easy of accomplishment because it is full of bliss from the very start, 'सुसुखं कर्तुं' and does not abandon its votary when he reaches the goal, for the goal is nothing but the completion of Bhakti itself, 'अव्ययं.' The Lord also assures that a steady unswerving devotee need have no anxiety, concerning his spiritual progress or security.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

The Lord has no grounds of preference other than love and no grounds of apparent neglect other than lack of love. The true devotee ever abides in the Lord and the Lord ever abides in him. This interpenetration is not mere metaphysical immanence for that is universal but immanence as a matter of realization and love. Lowly origin or even immorality are not obstacles to a man of devotion, for love of God is all-conquering. 'समोहं सर्वभूतेषु न मे द्वेष्योस्ति न श्रियः'

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्यवसितो हि सः ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

The slenderest offering done with devotion
is accepted with hearty love.

पलं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

The ninth closes with a fitting conclusion

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
मामेवैयसि युक्त्वैवमात्मानं मत्परायणः ॥

10. The tenth chapter declares in the opening section itself that God illumines the man of love within and destroys his ignorance. The final vision of the Lord is shown to be a gift of grace that crowns the life of loving devotion.

मच्चित्ता मद्रतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

तेषामेवानुत्कर्षार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

11. After the great revelation in the eleventh chapter the Lord says such a vision is unattainable by mere knowledge of the Vedas, or austerity or righteous living. Only deep and single-minded devotion can procure for the devotee that blessedness of realization. Love or Bhakti is the one means, for knowledge, vision and attainment of God. Arjuna is exhorted to serve God with all his actions, to seek Him only, to be a Bhakta and to be detached and free from enmity to all beings and thus only he can approach the Lord.

नाहं वेदैर् न तपसा न दानेन न चेज्यया ।
शक्य एवंबिधो द्रष्टुं दृष्टवानसि मां यथा ॥

भक्त्या खनन्यया शक्य अहमेवंबिधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

मत्कर्मकृन्मत्परमो मद्रक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

12. The 12th chapter has come down to us under the name of Bhaktiyoga. The title is justified by the very question that Arjuna poses in the beginning. He wants to know the relative superiority of the meditation on God in the spirit of Bhakti and that on the imperishable Atman on its universal and impersonal character. Sri Krishna gives the immediate reply that the way of the Bhakta is the best, even though the other kind of Yogi also attains the Lord. Then a detailed description of the ideal Bhakta is given. Sri Sankara makes out a point in his commentary that is of value for the present survey. He says that the Bhakta is rescued by the Lord Himself, whereas the Jnani achieves the realization of the Lord. The former connotes dependence, while in the latter the initiative as well as the victory are entirely of the sadhaka.

While it is true that the Bhakta does not altogether transcend the dualism of the Lord and the creature, in all true devotion the centre of gravity must shift from the sadhaka to the Object of loving meditation. The worshipper may exist as a distinct entity, but he finds fulfilment and perfection of his self in the self-effacing adoration of his Lord. That his self-chosen object of worship lifts him out of Maya is dependence in a narrow sense, for, the God of his worship is more central to his consciousness than his own personal ego. Thus he is saved by something that is more truly his soul than his own individual self. While it is true that the intellectual approach to

the Absolute is of the nature of free creative achievement, it is far from true on the premises of the Gita that man's creative powers are anything but communication of Divine power. Of course in a truly monistic sense there could be no sadhaka other than the Ideal, but in that same, the sadhaka has no need to realize anything either by independent effort or dependence, for he is perfection eternal and entire. The implication is that the practice of Jnana requires competence of a high order and the path is full of hazards and hardships for the sadhaka of common ability. For the unfit, therefore, Sri Krishna, in his infinite compassion prescribed Bhakti. This is one of the basic truths concerning Bhakti. No one is so fallen or weak that he cannot utilize the principle of love of God. It is within the grasp of all irrespective of all qualifications. A complimentary truth is added by Sri Ramanuja. He maintains that the ideal type of Bhakti, in which the devotee is wholeheartedly after God, is a rare and very difficult condition of Soul. For one who is incompetent for that exaltation of fervent worship, Ramanuja prescribes the path of Jnana. The idea is that the soul in its natural condition of perfection is a perpetual flame of love of God. Its inherent perfection is of the nature of pure Bhakti.

But under condition of *samsara*, its innate nature is rendered inoperative and so it cannot love God as it has in it to love Him. In that circumstance, the immediate ideal is to liberate the soul into its natural condition of knowledge and with knowledge arises the realization that there is no rest or peace or bliss for it except in the love of God. Therefore knowledge or the recovery of the natural stature of the finite soul is a pre-condition for the development of perfect

love of God. Adding together the two considerations we get the proposition that Bhakti is the one way open to the weakest of the weak and at the same time the highest intellectual and moral advancement is necessary for developing it in all its purity and fullness.

For Ramanuja's conception of the ideal nature of Bhakti, presupposing Jnana, at least there are two distinct passages in support (a) of the four types of Bhaktas, the man of knowledge is held the highest and knowledge is in no way considered so high as not to be a precondition of Bhakti. (b) In the last chapter the sadhaka having reached the perfection of innate nature, having in fact become Brahman, is said to attain the highest Bhakti. While no imperfection is a bar to the cultivation of Bhakti, no perfection is such without being instrumental to Bhakti.

It is the 13th chapter that has least reference to Bhakti. It concerns the field and the knower of the field as well as the knowledge that releases the knower from the clutches of the field. Krishna says that His Bhakta, having acquired the right knowledge, becomes fit to attain Him. In a way, therefore, the metaphysics of the chapter is part of the discipline required for the Bhakta. In the description of knowledge that can release, unswerving Bhakti is stated to be one of the fundamentals.

‘मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।’

‘मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥’

In the statement of the nature of the pure knower, it is said that he is ‘*Matparam*’, i. e., after God.

14. The 14th chapter is in significance a part of the preceding one. It is said in the 13th that the connection with *gunas* is

responsible for the knower's entanglement in the field. The 14th just elaborates on the nature of the gunas, the nature of bondage to them and the meaning of emancipation from them. The one positive and sure way of escaping from the gunas is said to be the loving surrender to God.

मां च योऽन्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

15. The 15th chapter is fittingly described as dealing with the Supreme Being. The Supreme is greater than the perishable personality and greater than the imperishable personality. He is said to be the source and sustainer of all from the expanse of the Cosmos down to the subtlest movements of thought in the heart of man. He who understands the super-cosmic majesty of the Highest 'person' will devote himself to Him in every way. As is befitting, the conclusion inculcates devotion to the Highest.

‘तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ।’

यो मामेवमसंभूदो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥

16. The 16th chapter is devoted to an exposition of the two types of character, the Godly and the wicked. One of the cardinal elements of wicked character is the repudiation of the Supreme. The man of Evil enthrones himself as the centre of the universe and in foolish pride denounces God both in himself and others. He represents the antithesis of all that goes to constitute a Bhakta.

आत्मात्मपरदेहेषु प्रद्विषन्तोऽन्यसूयकाः

17. The 17th chapter is in a way a continuation of the 14th and it classifies

and describes the ways of mankind embodying the three Gunas, Sattva, Rajas and Tamas. The highest kind of behaviour is conducted in the spirit of the Mantra, ‘ॐ तत्सदिति’ the terms of which signify dedication to God and the incorporation of the reference to God into the acts of daily life.

18. The last chapter is a condensed resume of the whole of the Gita. In this after continuing the three-fold characteristics of life, the duties and actions of the four varnas are listed. Then it sums up the initial teaching of the Gita that every one should worship the Lord with his own special duties.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

One who steadily devotes himself to this Karmayoga in the spirit of worship gradually develops Jnana.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैककर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

He verily becomes one with Brahman.

Having become one with Brahman he attains the highest Bhakti.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।

समः सर्वेषु भूतेषु मद्रक्तिं लभते पराम् ॥

Through the power of that highest Bhakti, he comprehends the Lord and enters into His being. As in the 11th chapter Bhakti is here to be taken as the source of knowledge, vision and attainment.

भक्त्या मामभिजानाति यावायश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते सदनन्तरम् ॥

Two general statements that cover every situation in the seeker's life are made.

चेतसा सर्वकर्माणि मयि सन्त्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

‘मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥’

CONCLUSION

The entire discourse of Lord Krishna reaches its consummation and delivers the ultimate secret in the last two verses. The Lord Himself asserts the supremacy and finality of their import.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

“You, oh Arjuna, are dear to me. Therefore, I teach you this great doctrine. Let your mind be fixed on me. Be my Bhakta. Sacrifice unto me and surrender thyself to me in obeisance. That you will surely attain me by that way of fullness of devotion to me I swear.” God should become the one supreme object of all thought, all love, all action and all obeisance. That, by the assurance of the Lord, who is the source of all necessities, carries of necessity the devotee to the blessedness of the supreme realization.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Let the devotee abandon all concern over the various ways to the Lord. Let him

choose, as the only way, utter and complete surrender to the Lord. He will remove his sins and sorrows and liberate him by total acceptance. He is the path for the pathless and His acceptance burns away every imperfection. May be, the devotee is already pursuing some path, in which case this surrender will complete his faulty efforts and secure to him his heart's desire. May be, he is utterly without any endeavour so far and knows not even to begin his Godward journey in which case this surrender sets him on the right path and guards and hastens him on his way. May be, he is consumed by the fire of desire for God and cannot wait for the completion of the regular course of pilgrimage. Even then, if only his agony of desire has reached the finality of intensity, he may be granted instantaneous rescue. All depends upon completeness of submission and intensity of longing for God. The fulfilment is accomplished by the Almighty hands of Mercy. Such is the last passage in the Gita. There is no need to add that it embodies the quintessence of the Gita and is the concentrated affirmation of the pathway of love and devotion. Thus Bhakti constitutes the first and the last step according to the teachings of the Bhagavadgita.

“The essence of the Gita is : ‘O man renounce everything and practise spiritual discipline for the realization of God’.....Yes, the way to realize God is through discrimination, renunciation and yearning for Him. What kind of yearning? One should yearn for God as the cow, with yearning heart, runs after its calf.....Add your tears to your yearning. And if you can renounce everything through discrimination and dispassion, then you will be able to see God. That yearning brings about God-intoxication, whether you follow the path of knowledge or the path of devotion.....Pure knowledge and pure love are both one and the same thing.”

—SRI RAMAKRISHNA.

REVIEWS AND NOTICES

ASIAN LABOUR: OFFICIAL ORGAN OF THE INDIAN LABOUR FORUM, NEW DELHI. EDITOR: T. L. A. ACHARYA, LABCUR PUBLICATIONS TRUST, SRIRAMPURAM, BANGALORE-3.

This Journal is a newcomer to the field of economic Journalism. The inaugural number shows signs of great promise for the Journal as the official organ of the Indian Labour Forum, New Delhi. It is devoted to the presentation of factual information regarding Labour problems in Asian countries and the propagation of the idea of Common social standards. Thanks to the profound vision and dynamic leadership of Pandit Jawaharlal Nehru, much attention and interest are focussed on matters relating to Asian countries in recent months. This Journal too was conceived during the interval between the Asian Relations Conference and the Preparatory Asian Regional Conference of the I. L. O. We must remember that in a world which is fast becoming one, poverty anywhere constitutes a danger to prosperity everywhere. Prosperity, like Peace, is indivisible. The need for the economic uplift of Asia is as clear as it is urgent. A new Asia must emerge out of a new culture of common social standards. Labour must play a positive part, at least in its own interest. There should be interdependence and creative economic co-operation, on a regional if not a world basis. Labour must use its power for economic and social good in the nascent democracies emerging in Asia. Political democracy, without economic democracy, will only be a mere shadow. This is the philosophy of 'Asian Labour.' This number contains valuable articles on labour problems in Burma, Ceylon, Indonesia, Malaya, Siam and China. Among the contributors, there are also eminent personalities like H. E. Sardar Panikkar, H. E. U. Win, Sri J. A. Thivy, Prof. S. Y. Wang and others. It is surprising that it does not contain any article on Indian labour problems. At a time when Asian labour is on the crossroads, a Journal of this type can make a vital contribution by supplying factual information. This Journal should be welcomed by all right thinking men in Asia.

N. N. NATARAJAN

THE LINGAYAT MOVEMENT: By S. M. HUNASHAL. KARNATAK SAHITYA MANDIRA, DHARWAR. PAGES, xxi+263; PRICE Rs. 5/.

Veerashaivism or Lingayatism is a branch of Shaivism. The precursor of this movement was Sri Basava, the Brahmana Prime Minister to Bijjala, a Jain king of Kalachurya dynasty who ruled over Kalyan. He appears to have been a dynamic personality. With protestant zeal he carried on a sort of religious reformation side by side with apparent social changes.

Sri Hunashal seems to consider himself engaged in warfare against heresy which he sees everywhere. He could have done a distinct service to his cult and religion had he confined himself to present to the reader a constructive, critical and dispassionate history of Lingayatism without vilifying certain aspects of Hinduism. He seems to have been obsessed with Sri Sankar's *mayavada*, *varnashramadharm* and the *Vedas*. It is amusing to find the author quoting Mr. M. N. Roy to analyse the position of Sri Sankara's philosophy! Time and again he claims greatness to his cult for the reason that it is free from the baneful effects of *varna* and *ashrama* unlike other sects of Hinduism. Even the teachings of the Gita and Gandhian views of life stand condemned as they support the ideals of *Varnashrama*. People who live in glass-houses should not throw stone at others. Does not the writer know that Aradhyas, a sub-sect of Veerashaivas, profess and practise *varnashrama* of Hindus by wearing the sacred thread, chanting the *Gayatri* and observing all the sixteen *samskaras*? Finally, a word about image-worship. The Lingayatism, according to the author, denounces idol-worship which is supposed to be a trick practised by the priests for exploiting the masses. This does not require any refutation since Lingayats themselves practise idolatry by wearing the *Linga* on their bodies and worshipping it.

The writer criticises Dr. S. Radhakrishnan for not treating Lingayat religion in his voluminous writings. As this is not a treatise on Veerashiva philosophy, there is no need for the reviewer to say anything about the greatness or the comparative merit of the system. It is sufficient to say that

many of the central doctrines are mere echoes of *Visishtadvaita*.

Hindu society is already suffering from the effects of reactionary movements and centrifugal forces. Books of this type, instead of bringing unity, harmony and understanding, tend to widen the gulf and encourage the fissiparous tendencies.

S. A.

STUDIES IN HINDUISM: By FR. ZACHARIAS, O. C. D. AP. SEMINARY, ALWAYE, PAGES, VIII+263; PRICE NOT MENTIONED.

Fr. Zacharias has already written three volumes which deal with the *Vedas*, *Brahmanas*, *Aranyakas* and *Upanishads*. This book, we are informed, mainly deals with the six systems of Indian Philosophy. It is very difficult to understand the object and purpose of this book; for the present work differs in several important and unimportant respects from the well-known books on Indian philosophy, and the differences are an undoubted deterioration. The reader vainly seeks either a comprehensive account of the subject or an interpretation and criticism of Indian Philosophy on a scientific or historical basis.

After giving a scrappy account of the Six Systems the author springs up startling revelations: for instance, that *Mimamsa* school has never enjoyed popularity, because of its lack of philosophical elements (page 107); that *Yogabhyasa* does not produce spiritual knowledge or wisdom (page 174); that *Mudhyamika* conception of Buddhism does not imply pure nihilism; and that the objective truth is not realised in *Samadhi* etc. Irrelevancy reaches its climax when the author quotes from Sadhu Santinatha to prove that *Samadhi* experiences are imaginary fictions!

There are a good number of factual errors which require correction. Neither Kumarila Bhatta has written *Shabara-bhashya* (page 187) nor Vallabhacharya *Bhagavata-Purana* (page 253). The former's important works are called the *Shlokarartika*, *Tantra-varitika* and *Tup-Tika* and the latter's gloss on *Bhagavata* is known as *Bhagavata-tika-subodhini*. While dealing with *Dvaita* system, the name of Sri Madhvacharya is uniformly spelt as Madhavacharya. This could have been taken as a typographical error but for the fact that the promulgator of the *Dvaita* system

is said to have been the author of *Sarvadarshana-Sangraha* (page 249). Obviously the author has confounded Sri Madhva with the celebrated Madhava, author of *Sarvadarshana-Sangraha*. Pages from 233 to 248 are missing. The missing pages, the reviewer presumes, contain the author's views on *Visishtadvaita*. There is nothing to commend in this book.

S. A.

PEN-PORTRAITS, ESSAYS AND ADDRESSES: BY SIR C. P. RAMASWAMI AIYAR; HIND KITABS LIMITED. PP. 247. PRICE RS. 6 8.

The volume provides proof, which the South Indian public scarcely needs, of the wide range of Sir C. P. Ramaswami Aiyar's interests and the versatility of his accomplishments. The account of Dr. Beasant given on the occasion of the unveiling of her statue, comes nearest to being a 'pen-portrait'. The other items included in the volume are 'essays and addresses'. The themes range from Hindu metaphysics to the utility of hydro-electric schemes. A certain price has necessarily to be paid for 'taking all knowledge for one's domain'. Inaccuracies creep in. On page 122, one finds *Ulysses* attributed to T. S. Eliot, though on page 153, one finds it rightly referred to as 'Joyce's *Ulysses*.' Stridency, rather than subdued melody, marks the style. Compare the sentence on page 215, "Diversity in unity was in essence the significance, the summation and the validity of our culture", with the passage quoted from Mrs. Beasant: "The energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest."

K. S. J.

INDIAN CAVALCADE: BY BUABANI BHATTACHARYA, PH. D. (LONDON). NALANDA PUBLICATIONS, BOMBAY. PP. 261. PRICE RS. 6-12.

The volume is a series of historical sketches, descriptive of striking situations and incidents in Indian history, originally contributed to *The Hindu*, *Mysindia* and *The Aryan Path*. Beginning with King Vikram, The Glory of Ujjaini, the volume ends with Jawaharlal Nehru addressing

the Constituent Assembly on the midnight of August 14-15, 1947. Hindu, Mughal, Mahratta, Sikh and British figures pass in procession before the reader. Astute statesmen, valiant soldiers and inspired prophets and martyrs are presented with equal adequacy of sympathy. The author's aim is "to cast history in story-form and bring out, above all else, the dramatic and human aspects". The volume aims at popular appeal, but not by casting aside nuances of thought and expression; "Din Ilahi was a synthetic product. It was no faith but a formula. It was evolved in the head, not in the heart. Posturing as a creed, it could not evoke credence.....Din Ilahi was, therefore, Akbar's experiment, not his achievement."

We need to have more such popularisations of history and literature.

K. S. J.

THE JOURNAL OF THE MUSIC ACADEMY OF MADRAS: SRI TYAGARAJA CENTENARY COMMEMORATION VOLUME.

This volume is the collection of the addresses and papers that were read on the occasion of the Tyagaraja Centenary Sessions of the Music Academy of Madras in 1946. The contributors are the pick of the musical world of South India and as such the articles presented herein are of the highest technical excellence. Sri K. Vasudevachar's monograph on the 'Comparative study of Tyagaraja and other Vaggeyakaras' brings to focus one fundamental trait of Sri Tyagaraja—his songs were not mere compositions, but were the natural outcome of his extraordinary devotion to Sri Ramachandra. Sri Y. Mahalinga Sastri reveals the lyrical excellence of Sri Tyagaraja's Compositions in his 'The poetry of Tyagaraja'.

By far the most interesting contribution among the collection is the one by Sri K. Vasudeva Sastri who has analysed the supreme contribution of Tyagaraja to Karnatic music. Tyagaraja's main contribution was the blending of melody and Bhava. In addition, he made very great advances in

Karnatic music by composing beautiful pieces in *apurva ragas*, thus giving the Ragas not only a status, but also rescuing them from oblivion and obscurity. Lastly we have to mention Dr. V. Raghavan's 'Two Manuscripts of Tyagaraja Songs'. The study of the manuscripts gives us more precise ideas about the ragas in which Sri Tyagaraja composed his songs. It is not often that some composition in *Apurva Ragas* are rendered in a different raga having great vogue, but with only a slight difference from the original raga. Dr. Raghavan's study fixes the correct raga of many pieces.

In addition there are also contributions in Tamil by eminent Vidwans on the various aspects of Sri Tyagaraja. The volume thus gives us a rare glimpse into the mind of Sri Tyagaraja without which a correct appreciation of his music will be impossible.

A.

INDIAN AFTER DINNER STORIES VOL. III
BY A. S. P. AYYAR, M. A. (OXON) I. C. S.
PRICE: RS. 2/- (FOURTH EDITION)

This book contains some 267 odd and witty stories by Sri A. S. P. Ayyar. The book will be interesting to young students.

A.

AN INDIAN IN WESTERN EUROPE: (THIRD, REVISED AND ENLARGED EDITION) BY A. S. P. AYYAR M. A. (OXON) I. C. S. PRICE RS. 5/-; PUBLISHED BY, C COOMARA SWAMY NAIDU & SONS., 34, CHINNATAMBI ST., G. T. MADRAS.

This is the third edition of Sri Ayyar's book of his experiences in the Continent, during his visit in the 1920s. The conditions in Europe and the other parts of the Western World are considerably changed. Hence this book may not adequately serve as guide to travellers. But that does not impair the value of the book as a piece of literature, for the book touches also the things which the bombs could not totally destroy. Throughout the book Mr. Ayyar's ready wit and humour is uniformly maintained.

A.

NEWS AND REPORTS

THE 114th BIRTHDAY ANNIVERSARY OF BHAGAVAN SRI RAMAKRISHNA DEVA AT SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS.

The 114th birthday anniversary of Bhagavan Sri Ramakrishna Deva was celebrated on March 6, 1949, at Sri Ramakrishna Math, Mylapore, Madras, with due solemnity. Mr. Justice Ch. Raghava Rao presided over the function.

In the afternoon there was a Harikatha Kalakshepam on *Ramdas Charitram* by Sri Suryanarayana Bhagavata.

Prof. M. Venkatarangaiya, speaking in Telugu on Sri Ramakrishna Paramahansa, said, by his life and message Sri Ramakrishna had shown clearly that society could exist only when spiritual force triumphed over materialism. For the promotion of a good society they should imbibe the message of leaders like Sri Ramakrishna Paramahansa.

In a lecture in Tamil on the "Nankodai" (gift) of Sri Ramakrishna, Vidwan S. V. Varadarajan briefly narrated the life and teachings of Sri Ramakrishna and said that he had handed down to posterity the greatest gift for uplift of humanity.

Speaking on "Sri Ramakrishna and the crisis in Modern Thought" in English, Sri S. S. Raghavachar said that Sri Ramakrishna Paramahansa was a great friend and *Guru* to those who were humble, ignorant and poor of understanding. The first thing in the life of the Saint which had been universally recognised, both in India and abroad, was that he revalidated the Hindu scriptures. It was not by argument, or philosophy, or learned discourses that Ramakrishna sought to expound truth. He achieved his mission by the vitality and experience of his own way of life. He was the saviour of not only Hinduism but religion as such. The essence of his teaching was that it was not possible for a man to be very highly spiritual, if he ignored his fellowmen. In short Ramakrishna Paramahansa discovered divinity in humanity. After analysing the modern

developments in science, with their ultimate reaction on spiritual life, the lecturer ended by saying that Ramakrishna Paramahansa had amply demonstrated that God could be seen, and felt, only by those who believed in him and really yearned for Him.

Mr. Justice Raghava Rao said that the cardinal teaching of Sri Ramakrishna Paramahansa was the emphasis he laid on God as Mother—the great *Sakti*. He gave a reorientation to Hinduism and rejuvenated it. His life and message were a challenge to materialistic views of life. The gospel of Sri Ramakrishna gave a true insight into Hinduism, and they contained the distillation of our *Vedas* and *Upanishads*.

Mr. Raghava Rao then paid a tribute to the humanitarian work carried on by the Ramakrishna Mission and wished the Math long life and service to humanity.

The President also distributed prizes to students who were successful in the essay competition.

AN APPEAL

Sri Sarada Kutir a branch of the Ramakrishna Math, situated in Barlowganj, Mussoorie Hills is a peaceful retreat for the Swamis and Brahmacharis of the Ramakrishna Order, when they need some rest and solitude after a long period of strenuous service.

As in the case of any centre of the Ramakrishna Math and Mission, this Ashrama also depends entirely on public charity for its maintenance. A major portion of the income of this Ashrama came from the Punjab and Sind and it has now become practically nil since the partition of the country resulting in the displacement of millions of people.

May we, therefore, request you to kindly contribute your noble share for the seva of the Sadhus of this Ashrama, whose best wishes and blessings ever attend you.

Contributions however small will be received with thanks and acknowledged by Swami Anubhavananda, Manager, Sri Sarada kutir, P. O. Barlowganj, E. I. Rly., Out Agency. Mussoorie, U. P.

GANDHIDHAM—A HOME FOR THE UPROOTED SINDHIS

The Government of India have received eulogies from abroad for the ability with which they handled the major problems that befell India with the partition. It must be acknowledged that, under the circumstances, the Government of India worked well. But India, for herself should never indulge in a mood to luxuriate in any irresponsible self-glorification. For it will be self-deception to think that all the major problems have been solved away. In fact India is just comprehending the complexities of certain situations, which will take her years to master. Take for example the problem of the refugees. Uprooted humanity is not a mere economic problem. It is a problem which has arisen from the violent eddies of history. And the nation as a whole will have to work at it with singular patience for quite a long time.

True, honest, informed and intelligent criticism serves to keep a government wakeful, alert and vigilant. But it does not serve any national purpose, though it may serve some selfish sectional expedient, to turn seasoned optimists into determined cynics by constantly using bitter words of abuses at them. The Government also have a psychology—they are no bricks or stones of the Secretariat—and the people should know how to utilize that psychology for creative purposes.

Little though it is known, one young Sindhi visionary, a refugee himself, Sri Pratap Daldas, together with a group of energetic workers has accomplished a wonderful work, regarding the rehabilitation of the Sindhi non-muslim refugees. He saw the wisdom of self-reliance if the best Government-help was to be secured. Sindhis who were the worst sufferers due to the partition are now comparatively more hopeful than others as far as the future of the community as a whole is concerned, because through the initiative of Sri Pratap Daldas, the Sindhis depended on themselves to find a home, which they have already found near port Kandla in the Gulf of Kutch. The new city they are going to build for themselves will be named the Gandhidham. The Sindhis are famous through out the world for their business acumen. This

business-faculty is so natural with them that even amidst the direst of miseries, it did not leave them. They really made a good business in the market of misfortune.

They started the Sindhu Resettlement Corporation Limited, with a board of directors consisting of twelve members (the chairman being ex-Congress-President Sri J. B. Kripalini himself), a Managing Director, a Secretary and a registered office. This joint-stock Company (without any profit motive) has been formed with an Authorised Capital of Rs 2½ Crores of rupees, out of which permission to issue a capital of one Crore of rupees has been obtained from the Government of India. The Maharajah of Kutch granted the Corporation 15,529 acres of land free of cost together with the water works and other generous concessions. This enterprise received the blessings Mahatma Gandhi, and encouragement from the Government of India.

This salutary example of self-effort and organising ability should enliven others who in spite of some resources at their command choose to recline upon Government help alone.

'HOME-DAY' AT RAMAKRISHNA MISSION STUDENT'S HOME, MYLAPORE, MADRAS

The annual "Home Day" of the Ramakrishna Mission Students' Home was celebrated on March 13, 1949, at its premises in Mylapore, Sir T. Vijayaraghavacharya presiding.

After prayer, Sri. C. Ramanujachari, Secretary of the Home, welcomed the President and the gathering and presented the annual report. The report appealed for the continued co-operation of the public to enable the institution to carry on its work.

Prof. R. Krishnamurthi, Principal, Pachaiyappa's College, delivered the Commemoration address.

Sir T. Vijayaraghavacharya, after distributing prizes to winners in various competitions, said that he was happy to note that students from the southern part of India were always doing well when they went out. Madras had certainly shown itself capable of rising to very great heights. Both the

heads of the civil and military organisations of India were South Indians and the President of their National Congress was a South Indian. He said this in order to impress upon the minds of the young people that a great future for doing service to the country lay before them and by emulating and following the men at the top, they could achieve greatness for themselves and also for India. The Prime Minister, the Deputy Prime Minister and their colleagues deserved the complete support, loyalty and co-operation of the younger generation.

Sir T. Vijayaraghavacharya congratulated the Mission on its work and paid a tribute to Sri Ramanujachari, the Secretary, for his indefatigable service.

With the enacting of select scenes from "Karna-Arjuna," the function came to an end.

'COLLEGE-DAY' AT, VIVEKANANDA COLLEGE
MYLAPORE MADRAS

The College-day was celebrated with great eclat at the Vivekananda college on February 24, 1949.

Mr. Justice P. Rajagopalan of the Madras High court presided over the celebrations.

After prayer, Professor D. S. Sarma, Principal of the College, read the Annual Report. The Report referred to the excellent record of the College in University examinations and to the vast stride the College had made during the short period of three years since its existence. No student was refused admission in the College on account of his community or religion. The need for a playground was stressed by the Principal who also appealed to the public for donations.

After distributing prizes to the winners in the academic and sports competitions, Mr. Justice Rajagopalan, in a brief address, congratulated them on the excellent standard they had set up and also commended the staff on their efforts. The achievements of the College, Mr. Justice Rajagopalan added, were in a great measure due to the efforts and leadership of the Principal. He endorsed the Principal's appeal for funds.

There was a short programme of variety entertainment.

TO AN EARLY VIOLET

By SWAMI VIVEKANANDA

*What though thy bed be frozen earth
Thy cloak the chilling blast;
What though no mate to cheer thy path,
Thy fragrance strewed in vain;*

*What though if love itself doth fail,
Thy fragrance strewed in vain;
What though if bad o'er good prevail,
And vice over virtue reign:—*

*Change not thy nature, gentle bloom,
Thou violet, sweet and pure,
But ever pour thy sweet perfume
Unasked, unstinted, sure!*





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